

लाल बहादुर शास्त्री प्रशासन अकादमी
Lal Bahadur Shastri Academy of Administration

मुसुरी
MUSSOORIE

पुस्तकालय
LIBRARY

अवाप्ति संख्या

Accession No.

~~892~~ 101033

वर्ग संख्या

Class No.

220.52

पुस्तक संख्या

Book No.

Ann

Pt. 2

GL 220.52
ANN PT.2



101033
LBSNAA

THE

Annotated Paragraph Bible:

CONTAINING THE

OLD AND NEW TESTAMENTS,

ACCORDING TO THE AUTHORIZED VERSION,

ARRANGED IN PARAGRAPHS AND PARALLELISMS;

WITH

EXPLANATORY NOTES,

PREFACES TO THE SEVERAL BOOKS, AND AN ENTIRELY NEW SELECTION
OF REFERENCES TO PARALLEL AND ILLUSTRATIVE PASSAGES.

II.—JOB TO MALACHI.

LONDON:

THE RELIGIOUS TRACT SOCIETY

SOLD AT THE DEPOSITORIES, 56, PATERNOSTER ROW, 65, ST. PAUL'S CHURCHYARD,
AND 164, PICCADILLY; AND BY THE BOOKSELLERS.

MDCCCLXII.

GENERAL REMARKS ON THE POETICAL BOOKS,

AND ON HEBREW POETRY.

THIS division of the Holy Scriptures comprises Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. Some portions of these are earlier in date, and others later, than many parts of the historical books; but they are classed together as being almost wholly in Hebrew verse. They are not, however, the only poetical books of Scripture; for the writings of the Prophets are also, for the most part, in this form.

Hebrew poetry, being of comparatively limited extent, does not present so many varieties as are to be found in other literature; but three species are clearly distinguishable:—1. *Lyrical*. Its earliest productions, like those of other nations, seem to have been of this class; the expressions of excited feeling, which were intended to be sung with musical accompaniment (see Exod. xv. 1—18; Judg. v.) Of this kind are the greater part of the Psalms, the Lamentations of Jeremiah, and the Song of Solomon. 2. *Didactic* poetry; of which species are the books of Job, the Proverbs, Ecclesiastes, and some of the Psalms. And, 3. *Prophetic* poetry; comprising the writings of the sixteen Prophets.

The external form of Hebrew poetry differs widely from that which is found in modern or in classic verse. It is not composed in *syllabic metre*, such as is found in the poems of Greece and Rome. *Rhyme* certainly is not required, perhaps not allowed, in its composition; although some writers evidently delighted in the occasional recurrence of similar sounds. Its chief peculiarity is a *PARALLELISM* or *verse-rhythm*; which consists in such an arrangement of the words composing the sentence, or verse, that when complete it resolves itself into two or more symmetrical members, generally of nearly equal length, between which there is a certain relation of resemblance, correspondence, or contrast, as to thought or language, or both. The juxtaposition in which the several propositions, or sets of ideas, are thus placed, is capable of being beautifully modified by poetical art. In the simplest construction of the parallelism, the first member, forming the *rise* of the verse, is succeeded by its counterpart which forms the *fall*; as in Psa. xxiii. 1:

The Lord is my shepherd;
I shall not want.

Sometimes the second member is an echo or an expansion of the first, expressing nearly the same sentiments in a varied form; as in Psa. xix. 1:

The heavens declare the glory of God;
And the firmament sheweth his handywork.

And Psa. cxii. 1:

Blessed is the man that feareth the Lord,
That delighteth greatly in his commandments.

In other cases, the proposition, being too long for one member, is extended through two or more, the first breaking off abruptly at an important part of the sentence; as in Psa. cx. 5:

The Lord at thy right hand
Shall strike through kings in the day of his wrath.

Or an accessory sentence is subjoined in a second member; as in Psa. cxli. 10:

Let the wicked fall into their own nets,
Whilst that I withal escape.

Or, to deepen the impression, the main idea is expressed in contrast or in comparison with some other; as in Psa. i. 6:

For the Lord knoweth the way of the righteous:
But the way of the ungodly shall perish.

This antithetical form, in which the idea contained in the second clause is contrasted, either in expression or in sense, with that in the first, is found mostly in the book of Proverbs.

There are numerous parallel *triplets*; as Psa. i. 1; lxviii. 18; xciii. 3, 4.

There are also *double parallelisms*; as Psa. xxxvii. 1, 2; ciii. 11, 12; Prov. xi. 24; Isa. i. 3, 19, 20; Hab. iii. 17, 18.

In stanzas of four lines, sometimes the members have an *alternate* correspondence, the first line answering to the third, and the second to the fourth; as in Psa. xix. 7; xxxiii. 13, 14; xl. 7; xlv. 3; Isa. i. 15; ix. 10; xxx. 6.

It is worthy of notice, that this peculiar characteristic of Hebrew poetry is one which is not (like rhyme and syllabic metre) lost in translation; and is therefore specially valuable in a book designed to be published in all the languages of the earth.

The parallelism often affords important aid in the interpretation of the sense, by exhibiting the salient points of the passage in their true relation. It is especially useful where the construction is complicated or elliptical, or where uncommon words occur; as one member of a sentence which is clear contributes much towards determining the meaning of another which is ambiguous.

Besides this parallelism, there is sometimes an *alphabetical* arrangement of the verses; the initial letters of the successive lines or stanzas following the order of the letters of the Hebrew alphabet. This is found in Psalms xxv., xxxiv., xxxvii., cxi., cxii., cxix., and cxlv.; in Lament. ch. i.—iv.; and in Prov. xxxi. 10—31. This device was perhaps intended to assist the memory: it is found chiefly in poems consisting of detached thoughts on one subject.

The poetry of the Hebrew Scriptures possesses that elevation of style, that emphatic collocation of words, that animation and richness of thought, and that force and delicacy of feeling which distinguish the best poetry of all languages; and, like Eastern poetry in general, it surpasses that of the Western world in the boldness of its figures and metaphors. But its chief excellence is undoubtedly to be found in the sublime sentiments, and the great moral and spiritual truths by which it is pervaded.

THE BOOK OF JOB.

THE book of Job derives its name from the venerable patriarch on whose eventful history it is founded. It presents many interesting subjects of inquiry, some of which are confessedly difficult and obscure. Only the more important of these will be briefly noticed here.

That Job was a real person, and that the events of his life here narrated actually occurred, may be inferred from the manner in which he is spoken of in other passages of Scripture (Ezek. xiv. 14; James v. 11): and this conclusion is sustained by the particular details given of persons, places, etc.

The country in which Job dwelt is not easily determined. Some consider it to have been in Idumœa, or Arabia Deserta; others fix it in Mesopotamia.

We have still greater difficulty in ascertaining the time at which Job lived. Many circumstances, however, lead us to conclude that it was before the departure of the Israelites from Egypt. Some suppose it to have been at a still earlier period, even before the age of Abraham. In support of this opinion it is alleged:—that, (1.) The long life of Job, extending to two hundred years, agrees only with the lives of the patriarchs between Peleg and Abraham. (2.) The manners and customs described are those of the earliest ages. (3.) The religion of Job, requiring sacrifice, but without a distinct priesthood or sacred place, is such as prevailed in patriarchal times. (4.) The worship of the sun and moon is the only form of idolatry spoken of (ch. xxxi. 26—28), and this was unquestionably the most ancient. (5.) There is no allusion to the Mosaic law, or to the Divine interpositions on behalf of the Israelites in their deliverance from Egypt and their journey to Canaan; which are constantly used by the other sacred writers to illustrate the character and government of Jehovah. (6.) Neither is there any reference to the destruction of Sodom and Gomorrah, which, as a direct and signal judgment of the Almighty occurring in this vicinity, would hardly have been omitted in an argument of this kind. Some, on the other hand, think that they have detected allusions to the overthrow of the cities of the plain (ch. xv. 34; xviii. 13; xx. 26); and adduce the coincidence of many names occurring in this book with those of some of Abraham's descendants through Ishmael and Esau as indications of a rather later age. It is worthy of notice, that, if Job lived between the deluge and the call of Abraham, we have an additional proof that God has never left the world without witnesses to his truth.

Considerable difference of opinion has prevailed also respecting the *author* of this book. Some have supposed that it was written by Job himself, or by Elihu; others have ascribed it to Moses; whilst some eminent critics, on account of certain peculiarities of language and style, as compared with those of some other Hebrew poems, regard it as the production of an inspired poet about the time of Solomon: but it appears, upon the whole, more probable that it was written not very long after the events occurred. Whoever may have been its author, we have sufficient evidence of its Divine authority from the testimony borne by our Lord and his apostles to the inspiration of the whole collection of the Old Testament, in which it was included. See General Preface, p. iv.

The poetical form, in which the greater part of this book is written, was most in accordance with the genius of the country and of the age of Job, and afforded an opportunity for expressing the sentiments of the speakers in the most terse, beautiful, and impressive manner.

The book opens with a description of the character and sufferings of the patriarch. He is a man of large possessions, highly honoured by all who know him, and of unimpeachable uprightness before God. Satan having

asserted that his religion is mere selfishness, is permitted to deprive him of his children, and of all his possessions. The faith of the patriarch, however, sustains him under every trial. To the loss of property, and to domestic bereavements, is then added the infliction of a most painful and loathsome disease. Still Job keeps his integrity, and piously submits to God's chastening hand.

In this state of things, three of his friends come to condole with him. The overwhelming calamities which have come upon so good a man appear to confound them. His case is contrary to all their views and maxims with respect to God's way of dealing with the righteous; and when he breaks out into the language of complaint and despair, cursing the day of his birth, and implying that God acted arbitrarily in sending afflictions, they come at once to the conclusion, that, so far from being upright and holy, as they had supposed, he must be a wicked man and a hypocrite. This, therefore, originates an important discussion with reference to the principles on which the Divine government in this world is conducted; whether a life of piety is not invariably attended with prosperity, and whether extraordinary sufferings are not demonstrative of corresponding guilt.

Eliphaz leads the way in the argument, and is followed by his two companions. They hold that there is a strict retribution in the present life, and that it is reasonable to infer what a man's character is, from the present dealings of God with him; and they insinuate that Job's extraordinary calamities must be a punishment for peculiar wickedness. They reprove him for impatience and irreverent complaints of God; and exhort him to repentance and reformation as a certain means of regaining his former prosperity.

Job replies to each of the speakers, boldly denying their charges. He maintains that God, in distributing good and evil, acts according to his sovereign pleasure, and that prosperity and adversity are no evidence of character; and appeals to indisputable facts in proof of the long life and success of the wicked. He complains bitterly of the treatment of his friends, who, instead of offering him consolation, aggravate his distress by false accusations; and expresses his earnest desire to carry his cause at once before God, in whom he still confides.

His friends are greatly offended at his sentiments, and attempt to vindicate the conduct of God towards him; repeating their charges with increasing warmth and asperity, and even accusing him of particular crimes. But the more they press their arguments, the more confidently does Job assert his innocence, and appeal to God to vindicate his character; until they are reduced to silence.

Elihu then, who appears to have been an attentive listener, comes forward to reason with Job. His leading principle is, that *afflictions are for the good of the sufferer*; and that, if the afflicted hearken to the counsel which God thus sends, and turn from their sins, they will find their sufferings to be sources of great benefit. He reproves Job for justifying himself rather than God; and vindicates the character and government of the Most High. To illustrate his views, and to show the necessity of submission, he concludes with a sublime description of the greatness and majesty of God.

After this, the Lord himself addresses Job; not condescending to enter into any particular explanation of his conduct; but, from the consideration of his infinite and unsearchable wisdom and greatness, as seen even in the works of creation and providence, convincing Job of presumption, ignorance, and guilt, in arraigning the dispensations of his providence.

Job, subdued and humbled, confesses that he is vile. His confession is accepted, and his general course approved.

His three friends are rebuked; Job is directed to make intercession for them; and prosperity is heaped upon him more largely than ever.

Whilst the course and result of the argument are sufficiently clear, the *object* of the book has long been a subject of controversy. Perhaps the following remarks may set this in the right point of view. In asserting that the religion of one of the best of men was only a refined selfishness, 'the accuser of the brethren' had impugned the fundamental principle of true piety. God, therefore, permits this to be put to the severest test by the removal of everything that could be supposed to have produced a mercenary religion; and the result is, that Satan's falsehood is completely refuted. For whilst Job too passionately maintains his innocence of those egregious sins with which his friends had erroneously connected his unusual sufferings, and thus loses some of the consolation which he might have enjoyed, he is so far from turning away from God, and renouncing the desire of his favour, that he only asks to obtain from him a hearing, fully assured that 'the Judge of all the earth' will 'do right,' and that it shall ultimately be well with those who trust in him (ch. xix. 23—26). Herein Job speaks of Him 'the thing that is right,' and in the end is accepted and honoured as a true believer (ch. xlii. 7, 8). Thus *the nature and power of confiding faith in God* are illustrated, and it is shown that *the principle of real piety was the same* under the patriarchal dispensation as under those economies which are blessed with larger revelations of the Divine will.

In connection with this, believers in all ages are taught that in the most inscrutable acts of God's sovereignty, his Divine justice, wisdom, and love are engaged. So that however difficult it may sometimes be to discover why afflictions are sent, the righteous ought to bear them with patient resignation, and to maintain unimpaired their confidence in the all-wise Disposer of events, who sends such trials in mercy, and will give to them a happy issue. 'Behold,' says the apostle James, 'we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.'

We are also warned against hastily judging our brethren, and reminded of the bad effects of warm controversies on religious subjects. Job and his friends, though all pious men, disputed till they became angry, censured and condemned each other, departed in opposite directions from the truth, and uttered many irreverent things about the

Divine character and government. They lost their temper, and would have lost their labour, and have been more at variance than ever, if the controversy had not been decided by the intervention of the highest authority.

This book also shows the opinions which prevailed, in the early ages of the world, on an important question connected with the Divine government, which often tried the faith of believers (see Psa. lxxiii.; John ix. 2): why the good are afflicted, and the wicked are often prosperous. And while we see, on the one hand, the great superiority of the views of Divine Providence here expressed to anything which can be found in the writings of the Greek and Roman sages, we see also, on the other, how much cause we have for gratitude on account of the clearer and fuller revelation we enjoy.

It should be observed, that, although the inspiration of the book of Job is undoubted, it is clear that when he or his friends utter erroneous opinions, or argue incorrectly by drawing wrong inferences from right principles, we are not to consider *their* sentiments as the voice of inspiration. Their arguments and expressions must be compared with the law of God, and with the nature of true religion as exhibited in other portions of God's word, and especially as manifested in the example and spirit of Him who was the only *perfect* Being who ever appeared in our nature.

GENERAL ANALYSIS OF THE BOOK.

- I. THE HISTORICAL INTRODUCTION in prose (ch. i., ii.)
- II. THE ARGUMENT OF CONTROVERSY in poetry, in five divisions.
 1. The *first series* of the controversy, comprising Job's complaint (ch. iii.); speech of Eliphaz (iv., v.); answer of Job (vi., vii.); speech of Bildad (viii.); answer of Job (ix., x.); speech of Zophar (xi.); answer of Job (xii.—xiv.)
 2. The *second series*, consisting of the speech of Eliphaz (ch. xv.); answer of Job (xvi., xvii.); speech of Bildad (xviii.); answer of Job (xix.); speech of Zophar (xx.); answer of Job (xxi.)
 3. The *third series*, comprising the speech of Eliphaz (ch. xxii.); answer of Job (xxiii., xxiv.); speech of Bildad (xxv.); answer of Job (xxvi.—xxx.)
 4. The speech of Elihu (ch. xxxii.—xxxvii.)
 5. The close of the discussion, by the address of the Almighty (ch. xxxviii.—xli.); and Job's response and penitential confession (xlii. 1—6).
- III. THE CONCLUSION in prose (ch. xlii. 7—17).

Job's prosperity; his afflictions, and submission.

- 1 THERE was a man ^a in the land of Uz, whose name was ^b Job; and that man was ^c perfect¹ and upright, and one that ^d feared God, and eschewed evil. And there ^e were born unto him ^f seven sons and three daughters. His substance² also was ^g seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses,³ and a very great household; so that this man was ^h the greatest of all the men of the east.⁴
- 4 And his sons went and feasted *in their* houses, every one his day;⁵ and sent and ⁱ called for⁶ *their* three sisters to eat and to drink with them. And it was so, when the days of *their* feasting were gone about, that Job sent and ^j sanctified⁷ them, and rose up early in the morning, ^k and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and ^l cursed⁸ God in their hearts. Thus did Job continually.
- 6 Now ^m there was a day ⁿ when the sons of God⁹ came to present themselves

^a Ge. 10. 23; 22. 20, 21.
^b Job. 1. 1; Jer. 25. 20.
^c Job. 1. 1; 14. 14; Jam. 5. 11.
^d ver. 8; ch. 2. 3, 21.
^e 11, 12. Ge. 6. 9; 17. 1; 2 Kl. 20. 3; 1 K. 1. 6.
^f Pro. 8. 13; 16. 6.
^g ch. 42. 13.
^h ch. 42. 12.
ⁱ ch. 21. 9, 10, 25.
^j Ge. 35. 2; Ex. 19. 10; 1 Sam. 16. 5.
^k ch. 42. 8; Ge. 8. 20; Ex. 18. 12.
^l Ge. 6. 5; 1 Kl. 21. 10.
^m 12. Jer. 17. 9; Mk. 7. 21—23.
ⁿ ch. 2. 1.
^o ch. 38. 7; 1 Kl. 22. 19; Ps. 104. 4.
^p Ps. 103. 20; Mt. 18. 10.

1 His general conduct was thoroughly consistent with his knowledge and professed piety.

2 Heb., 'cattle'; in which the wealth of nomadic tribes mainly consists.

3 She-asses are very valuable in the East, on account of their milk.

4 Heb., 'sons of the East'; an expression often used in Scripture to denote the inhabitants of Arabia, eastward of Palestine.

5 These were periodical family festivals held in each other's houses; perhaps on their respective birthdays.

6 The sisters lived, according to the custom of the East, with their mother.

7 Or, 'prepared them to offer sacrifice.' See refs. Job feared that their festivity might have thrown his sons off their guard, leading them perhaps to forget God while enjoying his bounties.

8 The word here used commonly means to *bless*; hence sometimes to *dismiss*, and probably to *forget* or *renounce*. So in ver. 11, and ch. ii. 6, 9.

9 Sometimes called 'saints' (holy ones); more generally 'angels' (messengers). The first name refers to

- 7 before the LORD, and Satan¹ [the adversary²] came also among them. And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From ³going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that⁴ there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the LORD, and said, "Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance [or, cattle] is increased in the land.
- 11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.
- 13 And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.
- 16 While he was yet speaking, there came also another, and said, The fire⁵ of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans⁶ made out three bands,⁷ and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness,⁸ and smote the four corners of the house, and it fell upon the young men,⁹ and they are dead; and I only am escaped alone to tell thee.
- 20 Then Job arose, and rent his mantle, and shaved¹⁰ his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.¹¹ In all this Job sinned not, nor charged God foolishly.
- 2 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movest me against him, to destroy him without cause. And Satan answered the LORD, and said, Skin for skin,¹² yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the LORD said unto Satan, Behold, he is in thine hand; but [or, only] save his life.
- 7 So went Satan forth from the presence of the LORD, and smote Job with sore boils¹³ from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes.
- 9 Then said his wife unto him, Dost thou still retain thine integrity? Curse

¹ 1 Ki. 22. 19—22; 12 Chr. 21. 1; Zec. 3. 1; Rev. 12. 9, 10.
² ch. 2. 2; Mt. 12. 43; 1 Pet. 5. 8; Rev. 20. 1.
³ ch. 2. 3; Num. 12. 7, 8; Ps. 89. 20.
⁴ ver. 1.
⁵ Ps. 18. 23; John 1. 47.
⁶ Ps. 34. 14.
⁷ ch. 21. 14, 15.
⁸ Ge. 11. 1; Gen. 33. 27, 29; Ps. 5. 12; 34. 7; Is. 5. 2; 1 Pet. 1. 5.
⁹ Ps. 107. 38; 128. 1—4; Prov. 10. 25.
¹⁰ ch. 2. 5; 19. 21.
¹¹ see ver. 21; Is. 8. 21; Mal. 3. 13, 14.
¹² 1 Ki. 22. 22; John 19. 11.
¹³ see Ge. 22. 12; 37. 22; Est. 3. 21.
¹⁴ ver. 4; Eccl. 9. 12.

d Ge. 10. 7, 28; Is. 45. 14; Eze. 23. 42.

* Ge. 11. 28; Hab. 1. 6.

f vers. 4, 13.

g Ge. 37. 29; Num. 14. 6; Ezra 9. 3.
¹ Is. 15. 2; Jer. 7. 29.
² Dan. 5. 14; 2 Sam. 12. 16; Mt. 26. 39; 1 Pet. 5. 6.
³ Ps. 93. 17; Eccl. 5. 15; 12. 7; 1 Tim. 6. 7.
⁴ Eccl. 5. 19; Jam. 1. 17.
⁵ Ps. 79. 9; Is. 42. 21; Mt. 20. 15.
⁶ 1 Sam. 3. 18; 2 Ki. 20. 19; Ps. 31. 1; Eph. 5. 20; 1 Thes. 5. 18.
⁷ ch. 2. 10; Jam. 1. 4, 12; 1 Pet. 1. 7.
⁸ ps. ch. 6.
⁹ ch. 1. 7.
¹⁰ ch. 1. 1, 8.
¹¹ ch. 1. 11.
¹² ch. 9. 17.
¹³ Mt. 16. 26.
¹⁴ ch. 19. 20.
¹⁵ ch. 1. 12.
¹⁶ Ps. 38. 10, 11; 1 Cor. 10. 13.
¹⁷ Is. 1. 6.
¹⁸ ch. 42. 6; 2 Sam. 13. 19; Est. 4. 3; Eccl. 27. 30; Jon. 3. 6; Mt. 11. 21.
¹⁹ Ge. 3. 6; 1 Ki. 11. 4.
²⁰ ch. 21. 15.
²¹ ver. 3; 2 Ki. 6. 33; Mal. 3. 14.

their origin, the second to their character, the third to their office.

1 For a similar mode of representation, see 1 Kings xxii. 19, and note; and Zech. iii. 1. These passages teach us that even Satan is subject to the control of God.

2 Rather, 'for,' indicating the cause of the question.

3 Lightning (Exod. ix. 23).

4 Predatory inroads of the Chaldeans are mentioned in Gen. xi. 28: see also Hab. i. 6—11.

5 For the purpose of surrounding the camels. See Gen. xiv. 15; Judg. vii. 16, 21; 1 Sam. xi. 11.

6 Rather, 'from beyond the wilderness;' having had all the desert to blow over. Such winds are very violent. See Isa. xxi. 1; Jer. iv. 11; Zech. ix. 14.

7 Or, 'young people,' including Job's sons and daughters.

8 Divesting himself, as a mourner, of whatever was deemed ornamental.

9 Job looked beyond the immediate instruments or

second causes of his afflictions, and found consolation in the belief that an infinitely wise and merciful Sovereign presided over his affairs. What a triumph over Satan's devices!

10 This is a proverbial expression, of which the meaning is doubtful. Some consider the sense to be *property for person*; skins forming a valuable part of an Arab's property. Most recent commentators, however, regard it as meaning '*one equal thing for another*,' that is, While Job has preserved to him what is equivalent to property and children—his own life—no wonder he retains his integrity. Satan's inference is, that Job's piety had not yet been subjected to the severest test.

11 This is generally supposed to have been a species of leprosy, called *elephantiasis*. The nature and effects of the disease may be learned from other passages. See ch. ii. 6; vii. 4, 5; xiii. 14, 28; xvi. 8, 10; xvii. 1; xix. 20; xxx. 17, 30.

- 10 God,¹ and die. But he said unto her, ^aThou speakest as one of the foolish² women speaketh. What? ^b'shall we receive good at the hand of God, and shall we not receive evil?'³ ^c'In all this did not Job ^d'sin with his lips.
- 11 Now when Job's three ^e'friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the ^f'Temanite,⁴ and Bildad the ^g'Shuhite, and Zophar the ^h'Naamathite: for they had made an appointment
- 12 together to come ⁱ'to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not,⁵ they lifted up their voice,⁶ and wept; and ^j'they rent every one his mantle, and ^k'sprinkled dust upon their
- 13 heads toward heaven. So they ^l'sat down with him upon the ground ^m'seven days⁷ and seven nights, and ⁿ'none spake a word⁸ unto him: for they saw that his grief was very great.

Job's complaint.

- 3 AFTER this opened Job his mouth, and cursed his day.⁹ And Job spake, and said,

- 3 ^a'Let the day perish wherein I was born,
And the night in *which* it was said,—There is a man child conceived.
- 4 Let that day be ^b'darkness;—^c'let not God regard it from above,
Neither let the light shine upon it.
- 5 Let darkness and ^d'the shadow of death¹⁰ stain it;
^e'Let a cloud dwell upon it;—let the blackness of the day terrify it.
- 6 As *for* that night, let darkness seize upon it;
Let it not be joined unto the days of the year,
Let it not come into the number of the months.
- 7 Lo, let that night be solitary,—let no joyful voice come therein.
- 8 Let them curse it that curse the day,—^a'who are ready to raise up their mourning;¹¹
- 9 Let the stars of the twilight thereof be dark;—^b'let it look for light, but *have* none;
Neither let it see the dawning of the day:
- 10 Because ^c'it shut not up the doors of my *mother's* womb,
Nor hid sorrow from mine eyes.
- 11 ^d'Why died I not from the womb?
Why did I *not* give up the ghost when I came out of the belly?¹²
- 12 ^e'Why did the knees prevent¹³ me?—or why the breasts that I should suck?
- 13 For now should I have lain still and been quiet,
I should have slept: then had I been at rest,
- 14 With kings and counsellors of the earth,
Which ^f'built desolate places¹⁴ for themselves;
- 15 Or with princes that had gold,—who filled their houses with silver:
- 16 Or ^g'as an hidden untimely birth I had not been;
As infants *which* never saw light.
- 17 There ^h'the wicked cease *from* troubling;—and there the weary be ⁱ'at rest.
- 18 *There* the prisoners rest together;—^j'they hear not the voice of the oppressor.
- 19 ^k'The small and great are there;—and the servant *is* free from his master.
- 20 ^l'Wherefore is light given to him that is in misery,
And life unto the ^m'bitter in soul;
- 21 Which ⁿ'long for death, but it *cometh* not;
And dig for it more than ^o'for hid treasures;
- 22 Which rejoice exceedingly, and are glad, when they can find the grave?
- 23 *Why is light given to a man* ^p'whose way is hid,—and whom God hath hedged in?

¹ This might be translated, either 'Praise God, and die!' i. e. Go on as you have done, serving God under the loss of your property and family, and you will lose all that you have left, your life; or rather, 'Bid farewell to (i. e. renounce) God, and die.' See note on ch. i. 5.

² This often means 'wicked.' See Gen. xxxiv. 7.

³ That is, 'Shall we recognise God only in the bestowment of blessings, and not also in the allotment of sorrow?'

⁴ These personal and geographical names, as well as those in ch. i. 1, 15, 17, give some clue to the scene of the history. See refs. and Preface. These friends of Job seem to have been not only persons of distinction, but also men of wisdom and piety, though in the ensuing debate they expressed many erroneous views.

⁵ So altered was his appearance by disease and suffering.

⁶ See note on Ezra iii. 13.

⁷ A usual time of mourning among Orientals. See refs.

⁸ They were astonished at Job's sufferings, and unable to offer any consolation in consequence of the views they entertained of their cause.

⁹ Overcome by his sufferings, Job uttered expressions which cannot be vindicated. We must, however, remember that the light he enjoyed, and the sources of comfort open to him, were far inferior to those which we possess.

¹⁰ An expression denoting the deepest darkness. It occurs very frequently in this book.

¹¹ Rather, 'who are skilful in calling up Leviathan;' i. e. by their incantations.

¹² That is, 'If I must be born, why did I not immediately perish; and why, if this might not be, did not my parents refuse to nourish me?' (ver. 12).

¹³ That is, 'anticipate my wants.'

¹⁴ Or, 'lonely places'—sculpchres.

^a 2 Sam. 19. 22; Mt. 16. 33.
^b ch. 1. 21; Lam. 3. 38—41; John 18. 11; Rom. 12. 12; Heb. 12. 9—11; Jam. 5. 10, 14.
^c ch. 1. 22.
^d Job. 31. 1; Jam. 2. 2.
^e Job. 31. 1; Jer. 49. 7.
^f Job. 25. 2.
^g Job. 21. 1.
^h ch. 42. 11; Ge. 37. 35; John 11. 19; Ro. 12. 15; 1 Cor. 12. 26; Heb. 13. 3.
ⁱ ch. 1. 20.
^j see refs. Job. 7. 6; Lam. 1. 10; Ecc. 27. 30; Ac. 22. 23.
^k Ezra 9. 3; Ne. 1. 4.
^l Ge. 50. 10; 1 Sam. 31. 13.
^m ch. 4. 2.

ⁿ ch. 10. 18, 19; Jer. 15. 10; 20. 14, 15.

^o Joel 2. 2.
^p Deu. 11. 12.

^q ch. 10. 21, 22; 16. 16; 28. 3; Ps. 23. 4; 41. 19. 107. 10, 14; 1. 9. 2; Jer. 13. 16; Am. 5. 8; Heb. 13. 12.

^r 2 Chr. 35. 25; Jer. 9. 17, 18; Am. 5. 16.
^s ch. 30. 26.

^t Jer. 20. 17.

^u ch. 10. 18.

^v Ge. 30. 3; Is. 66. 12.

^w ch. 15. 28; Is. 22. 16; Mt. 27. 51, 60.

^x Ps. 54. 8.

^y 2 Thes. 1. 6, 7.

^z Is. 57. 1, 2; Heb. 4. 9, 11; Rev. 14. 13.

^{aa} ch. 30. 7.
^{ab} ch. 30. 23; Ecc. 8. 8; Lk. 16. 22, 23; Heb. 9. 27.

^{ac} Jer. 20. 18.
^{ad} 1 Sam. 1. 10; 2 Ki. 4. 27; Pro. 31. 6.

^{ae} 1 Ki. 19. 4; Jon. 4. 3; Rev. 9. 6.

^{af} Pro. 2. 4.
^{ag} Is. 40. 27.
^{ah} ch. 12. 14; 19. 8; Hos. 3. 7, 9; Hos. 2. 6.

- 24 * For my sighing¹ cometh before I eat,
And * my roarings are poured out like the waters.
25 For the thing which I greatly feared is come upon me,
And that which I was afraid of is come unto me.
26 I was not in safety, neither had I rest, neither was I quiet;—yet trouble came.

The first speech of Eliphaz.

- 4 THEN * Eliphaz the Temanite * answered and said,²
2 If we assay to commune with thee, wilt thou be grieved?
But who can withhold himself from speaking?
3 Behold, * thou hast instructed many,—and thou * hast strengthened the weak hands.
4 Thy words have upholden him that was falling,
And thou * hast strengthened * the feeble knees.
5 But now * it is come upon thee, and * thou faintest;
It toucheth thee, and thou art troubled.
6 Is not *this*³ * thy fear, * thy confidence,—thy hope, and * the uprightness of thy ways?
7 Remember, I pray thee, * who *ever* perished, being innocent?⁴
Or where were the righteous cut off?
8 Even as I have seen, * they that plow iniquity, and sow wickedness, reap the same.
9 * By the blast of God they perish,
And * by the breath of his nostrils are they consumed.
10 The roaring of the lion,⁵ and the voice of the fierce lion,
And * the teeth of the young lions, are broken.
11 * The old lion perisheth for lack of prey,
And the stout lion's whelps are scattered abroad.
12 Now a thing was secretly brought to me,—and mine ear received a little thereof.⁶
13 In thoughts from the visions of the night,—when * deep sleep falleth on men,
14 Fear came upon me, and * trembling,—which made all my bones to shake.
15 Then * a spirit passed before my face;—the hair of my flesh stood up:
16 It stood still, but I could not discern the form thereof:
An image *was* before mine eyes,—*there was* silence, and I heard a voice,⁷ saying,
17 * Shall mortal man be more just than God?
Shall a man be more pure than his Maker?⁸
18 Behold, he * put no trust in * his servants;—and his angels he charged with folly:⁹
19 * How much less in them that dwell in * houses of clay,¹⁰
* Whose foundation is in the dust,—*which* are * crushed before the moth!¹¹
20 * They are destroyed from morning to evening:¹²
They perish for ever * without any regarding it.
21 * Doth not their excellency¹³ *which* is in them go away?
* They die, even without wisdom.
5 Call now, if there be any that will answer thee;
And to which of * the saints¹⁴ wilt thou turn?
2 For * wrath killeth the foolish man,—and * envy¹⁵ slayeth the silly one.
3 * I have seen the foolish taking root:—but suddenly I cursed¹⁶ his habitation.

* Ps. 102. 9.

* Ps. 22. 1, 2; 32. 3.

* ch. 2. 11.
* ch. 2. 13.* Ge. 18. 19; Pro. 15. 7.
* Ezra 6. 22, 1s. 35. 3.* Is. 35. 3.
* Heb. 12. 12.
* ch. 4. 24, 26.
* Pro. 21. 10.* ch. 1. 1, 9.
* ch. 13. 15; Pro. 3.
26; 11. 20.
* ch. 1. 8; 27. 5, 6.
* Ps. 37. 25; 2 Pet. 2. 9.* Ps. 7. 14—16; Pro.
22. 8; Hos. 8. 7; 10
13. 2 Cor. 9. 6; Gal.
6. 7, 8.* see refs. 1s. 15. 8.
* ch. 1. 19; 15. 30; 1s.
11. 4; 30. 31; 2 Thes.
2. 8.* Ps. 58. 6.
* Ps. 31. 10.* ch. 33. 14—16; see
refs. Ge. 20. 3; Num.
* Ge. 15. 12.
* Hab. 3. 16.
* Ps. 104. 4; Mr. 14.
26; Lk. 21. 37.* ch. 9. 2; 35. 2; Ro.
3. 4.* ch. 15. 15; 25. 5; 2
Pet. 2. 1; Jude 6.
* Ps. 103. 20, 21.
* ch. 17. 16.
* ch. 10. 9; 13. 12;
* Ge. 2. 7; 2 Cor. 4. 7;
5. 1.* Mt. 7. 26.
* ch. 11. 2; Ps. 39. 11.
* Ps. 50. 5, 6.
* ch. 18. 17; 20. 7, 2.* ch. 21. 20.
* Ps. 70. 5, 11, 19. 11
* ch. 36. 12; Ps. 19. 20.* Deu. 32. 2, 4.
* Pro. 27. 1; Jon. 4. 9.
* Ge. 30. 1; 1 Sam. 18.
8, 9.
* Ps. 37. 35, 36, 92. 7;
Jer. 12. 1. 3.

1 Or, 'my sighing comes in the place of my daily food;' *i. e.* is my daily food (Psa. xlii. 4; lxxx. 6).

2 Eliphaz, after apologizing for speaking, expresses his surprise at hearing complaints from Job, who had so often encouraged others (vers. 2—5); asks why he does not confide in his uprightness, since no innocent man can perish (6—11); refers to a communication made to him in a vision to show how wrong Job was in arraigning his Maker (12—21); asserts that man has no reason to complain, since the cause of affliction is in himself (ch. v. 1—7); and concludes by exhorting Job to cast himself upon God, whose greatness and goodness are shown both in nature and in the government of the world (8—16), and by showing the happy consequences of submission to Divine chastisements (17—27).

3 Rather, 'Is not thy fear (*i. e.* thy piety) thy confidence—and the uprightness of thy ways thy hope?'

4 This sentence contains the essential principle on which the whole argument of Job's friends is based.

5 Unjust, cruel men are often compared in the Scriptures to wild beasts. See Psa. x. 9, etc. In vers. 10, 11, five different names are given to the lion in the Hebrew; showing how common those animals once were in that

region, although they are seldom found there now.

6 Heb., 'whisper thereof.'

7 Or, 'I heard a still voice;' as in 1 Kings xix. 12.

8 The argument is, that if Job were to deny his guilt, it would be in effect affirming that God was punishing the innocent. All that was spoken in this vision was in itself true, yet the use made of it by Eliphaz was wrong.

9 As even the most exalted spirits are imperfect, compared with the infinite perfection of the Deity, how much more so is man!

10 That is, bodies made of dust.

11 This may mean either, 'sooner than is the moth;' or, 'just as the moth is crushed.'

12 That is, all day long.

13 Literally, 'their cord is torn away;' referring either to life under the figure of a tent (as in Isa. xxxviii. 12), or to the sinews, nerves, etc., of the body.

14 Or, 'holy ones;' meaning probably the angels.

15 Or, 'indignation.' Some suppose the meaning to be, that indignant complaints against God are destructive to the complainant. Others apply the words 'anger' and 'indignation' to God.

16 That is, 'I regarded it as cursed.' The wicked

- 4 " His children are far from safety,—and ° they are crushed in the gate.
 " Neither is there any to deliver them.
 5 Whoso harvest the hungry cateth up,—and taketh it even out of ° the thorns,
 And ° the robber swalloweth up their substance.
 6 Although³ affliction cometh not forth of the dust,
 ° Neither doth trouble spring out of the ground;
 7 Yet man is ° born unto trouble,—as the sparks⁴ fly upward.
 8 I would ° seek ° unto God,—and unto God would I commit my cause:
 9 ° Which doeth great things and unsearchable;—marvellous things without number:
 10 ° Who giveth rain upon the earth,—and sendeth waters upon the fields:
 11 ° To set up on high ° those that be low;
 That those which mourn may be exalted to safety.
 12 ° He disappointeth the devices of the crafty,
 So that ° their hands cannot perform their enterprise.
 13 ° He taketh the wise in their own craftiness:
 And the counsel of the ° froward is carried headlong.
 14 ° They meet with darkness in the day-time,
 And grope in the noon-day as in the night.
 15 But ° he saveth the poor from the sword,
 From their mouth,⁵ and from the hand of the mighty.
 16 ° So the poor hath hope,—and iniquity stoppeth her mouth.
 17 ° Behold, happy is the man whom God correcteth:
 Therefore despise not thou the chastening of the Almighty:
 18 ° For he maketh sore, and bindeth up:—he woundeth, and his hands make whole.
 19 ° He shall deliver thee in six troubles:
 Yea, in seven⁶ ° there shall no evil touch thee.
 20 ° In famine he shall redeem thee from death:
 And ° in war from the power of the sword.
 21 ° Thou shalt be hid from ° the scourge of the tongue:
 ° Neither shalt thou be afraid of destruction when it cometh.
 22 At destruction⁸ and famine thou shalt laugh:
 ° Neither shalt thou be afraid of the beasts of the earth.
 23 ° For thou shalt be in league with the stones of the field:
 And ° the beasts of the field shall be at peace with thee.⁹
 24 And thou shalt know that thy tabernacle shall be in peace;
 And ° thou shalt visit thy habitation, and shalt not sin.¹⁰
 25 Thou shalt know also that ° thy seed shall be great,
 And thine offspring ° as the grass of the earth.
 26 ° Thou shalt come to thy grave in a full age,
 Like as a shock of corn cometh in his season.
 27 Lo this, we have ° searched it, so it is;—hear it, and know thou it ° for thy good.

Job's reply.

- 6 BUT Job answered and said,¹¹
 2 Oh that my grief were thoroughly weighed,
 And my calamity laid in the balances together!¹²
 3 For now it would be heavier ° than the sand of the sea:
 Therefore ° my words are ° swallowed up.¹³

man, however prosperous he may appear, is quickly cut down.

1 That is, condemned in the *place of judgment*, which was usually held at the gate of the city.

2 That is, even the least cultivated part is stripped; none is left.

3 Rather, 'For,' and so in ver. 7, for 'yet' read 'for.'

4 Heb., 'sons of the flash.' Many of the best commentators, following the ancient versions, regard this as a poetical phrase for *swiftly flying birds*. In either case, an *innate tendency* is referred to, and is used to represent the *internal cause* of misery in man.

5 That is, the mouths of their enemies. The figure is taken from rapacious animals, to which unjust and oppressive rulers are frequently likened.

6 That is, in any succession of troubles; a definite number being put for an indefinite.

7 A *slandrous tongue*, which inflicts a severe wound on the peace and reputation.

8 Rather, 'devastation.'

9 The meaning is, that both the animate and inanimate creation should be at peace with him.

10 This may mean either, 'thou shalt not wander,' having everything needful at home; or, 'thou shalt miss nothing.' If the latter be the meaning, the whole line may be read, 'Thou shalt review thy pasture, and shalt miss nothing.'

11 In his reply, Job attempts to justify his complaints on the ground of his severe sufferings (vers. 2—7); repeats his desire for death, asserting that his strength was insufficient to bear his trials (8—13); charges his friends with aggravating his afflictions (14—23); and calls upon them to reconsider his case (24—30). Turning from them, he complains of the misery of life (vii. 1—6); entreats God to consider its brevity (7—10); and remonstrates with him for so deeply afflicting him (11—21).

12 That is, they would balance each other; my complaining would not be found greater than the case warrants.

13 Rather, 'For now it (my calamity) is heavier than the sand of the sea; hence my words are vehement.'

" Ps. 119. 155; 157. 4.
 " Ps. 109. 7.
 " 2 Chr. 32. 11.
 " ch. 18. 5.

" Is. 45. 7; Lam. 3. 34, 35; Am. 3. 6.
 " ch. 14. 1; Ge. 3. 17—19; 1 Cor. 10. 13.

" ch. 8. 5; 22. 21, 27; Ps. 50. 15.

" Ps. 37. 5; 2 Tim. 1. 12.

" ch. 9. 10; 37. 5; Ps. 10. 5; 72. 18; 86. 10; 115. 3; Ro. 11. 33.

" ch. 28. 26; Ge. 7. 4; Ps. 65. 9, 10; 147. 8; Jer. 5. 24; 10. 13;

51. 10; Ac. 14. 17.

" 1 Sam. 2. 7, 8; Ps. 91. 14; 113. 7; Ecc. 17. 24.

" Mt. 24. 4; Jam. 4. 6—16.

" ch. 12. 16, 17; Ne. 4. 15; Ps. 33. 10; Is. 8. 10.

" Ps. 21. 11; 76. 5.

" Est. 6. 4—11; 7. 10; Ps. 8. 15; 1 Cor. 3. 19.

" Ps. 18. 26; Pro. 3. 32; 8. 13.

" Deu. 28. 29; Pro. 4. 19; Is. 58. 10; Am. 8. 9.

" Ps. 10. 14, 17, 18; 35. 10; 109. 31; 118. 12.

" 1 Sam. 2. 9; Ps. 0. 18; 63. 11; 107. 42.

" Ps. 91. 12; Pro. 3. 11, 12; Heb. 12. 5—11; Jam. 1. 12; Rev. 3. 19.

" see refs. Deu. 32. 39; Is. 30. 26.

" Ps. 34. 19; 91. 3—7; Pro. 21. 16; 1 Cor. 10. 13.

" Ps. 91. 7—10.

" Ps. 33. 19; 34. 9, 10; 37. 19; Pro. 10. 3;

Is. 34. 16; Ec. 13; Hab. 3. 17, 18; 2 Cor. 1. 8, 10.

" Ps. 27. 3; 91. 5. 114.

" Ps. 31. 20; Is. 54. 17.

" Ps. 55. 21; 57. 4; Jam. 3. 5—8.

" Ps. 91. 6—7.

" Is. 11. 9; 35. 9; Ec. 25; Ec. 34. 25.

" Ps. 91. 12; Hos. 2. 18.

" Is. 26. 6.

" Deu. 28. 6; Ps. 91. 10.

" ch. 43. 15—16; Ps. 112. 2; 128. 3—6.

" Ps. 72. 16.

" ch. 42. 16, 17; Ps. 91. 16; Pro. 9. 11; 10. 27.

" Ps. 112. 2.

" Deu. 10. 13.

" Pro. 27. 3.

" Ps. 77. 4.

" ch. 37. 19, 20.

- 4 ^a For the arrows of the Almighty *are* within me,
The poison whereof drinketh up my spirit:
^b The terrors of G^d do set themselves in array against me.
- 5 Doth the wild ass bray when he hath grass?—or loweth the ox over his fodder?¹
- 6 ^c Can that which is unsavoury be eaten without salt?
^d Or is there *any* taste in the white of an egg?²
- 7 The things *that* my soul refused to touch *are* as my sorrowful³ meat.
- 8 Oh that I might have my request;
And that God would grant *me* the thing that I long for!
- 9 Even ^e that it would please God to destroy me;
^f That he would let loose his hand,⁴ and cut me off!
- 10 ^g Then should I yet have comfort;—yea, I would harden myself in sorrow:⁵
Let him not spare;—for ^h I have not concealed the words of ⁱ the Holy One.
- 11 ^j What is my strength, that I should hope?
And what is mine end, that I should prolong my life?⁶
- 12 *Is* my strength the strength of stones?—or *is* my flesh of brass?
- 13 *Is* not my help in me?—and ^k *is* wisdom driven quite from me?⁷
- 14 'To him that is afflicted pity *should be showed* from his friend;
But he forsaketh the fear of the Almighty.
- 15 ^l My brethren have dealt deceitfully as a brook,⁸
And ^m as the stream of brooks they pass away;
- 16 Which are blackish⁹ by reason of the ice,—and wherein the snow is hid:
- 17 What time they wax warm, they vanish:
When it is hot, they are consumed out of their place.
- 18 The paths¹⁰ of their way are turned aside;—they go to nothing, and perish.
- 19 The troops of ⁿ Tema¹¹ looked,—the companies of ^o Sheba waited for them.
- 20 They were ^p confounded because they had hoped;
They came thither, and were ashamed.¹²
- 21 For now ^q ye are nothing;¹³ ye see *my* casting down, and ^r are afraid.
- 22 Did I say, Bring unto me?—or, Give a reward for me of your substance?
- 23 Or, Deliver me from the enemy's hand?
Or, Redeem me from the hand of the mighty?¹⁴
- 24 'Teach me, and I will hold my tongue:
And cause me to understand wherein I have erred.
- 25 ^s How forcible are right words!—but what doth your arguing reprove?
- 26 Do ye imagine to reprove words,¹⁵
And the speeches of one that is desperate, *which are* as wind?
- 27 Yea, ye overwhelm the fatherless,¹⁶—and ye ^t dig a pit for your friend.
- 28 Now therefore be content, look upon me;—for *it is* evident unto you if I lie
- 29 ^u Return,¹⁷ I pray you, let it not be iniquity;
Yea, return again, ^v my righteousness is in it.
- 30 Is there iniquity in my tongue?—^w cannot my taste discern perverse things?
- 7 *Is there* not ^x an appointed time to man upon earth?
Are not his days also ^y like the days of an hireling?¹⁸
- 2 As a servant earnestly desireth ^z the shadow,¹⁹
And as ^{aa} an hireling looketh for *the reward of* his work:
- 3 So am I made to possess ^{ab} months of vanity,
And wearisome nights are appointed to me.

^a ch. 16. 12—14; Deut. 32. 23, 42; Ps. 38. 2; Lam. 3. 12, 13.

^b ch. 30. 15; Ps. 88. 15, 16.

^c Isa. 2. 13; Lk. 14. 34; Col. 4. 6.

^d ch. 34. 3.

^e see refs. ch. 3. 21.

^f Ps. 32. 4.

^g ch. 3. 22.

^h ch. 23. 12; Ps. 40. 9, 10; 119. 13; Ac. 20. 20.

ⁱ Le. 19. 2; see refs. 1 Sam. 2. 2; Hos. 11. 3.

^j ch. 7. 5. 7.

^k ch. 12. 2, 3; 13. 2.

^l ch. 2. 11; 19. 21; Pro. 17. 17; Gal. 6. 2.

^m ch. 19. 19; Ps. 38. 11; 41. 9; Jer. 9. 4, 5.

ⁿ Jer. 15. 18.

^o Ge. 25. 15; Is. 21. 14.

^p Ge. 10. 7; 1 Kt. 10. 1; Ps. 72. 10; Ex. 27. 22, 23.

^q Jer. 11. 3, 4.

^r ch. 13. 4; Ps. 62. 9; Is. 2. 22.

^s ch. 2. 11—13; Ps. 38. 11.

^t ch. 32. 11; Pro. 9. 9.

^u Pro. 12. 18; 25. 11.

^v Hos. 12. 1.

^w Ps. 7. 15; 57. 6; Jer. 18. 20, 22.

^x ch. 17. 10.

^y ch. 27. 4—7.

^z ver. 6; ch. 12. 11; 34. 3.

^{aa} ch. 14. 5, 13, 14; Ps. 39. 4.

^{ab} ch. 14. 6; Le. 25. 20.

^{ac} Jer. 6. 4.

^{ad} Le. 19. 13; Mt. 20. 8.

^{ae} see ch. 23. 2.

1 That is, 'Does any one complain in prosperity? Think not that I am impatient without cause.'

2 The meaning is, 'Can any one take delight in what is distasteful? How can I feel satisfied with misery?'

³ Loathsome.

⁴ Job here speaks rashly; for who could for a single hour endure the wrath of the Almighty, if he let loose his hand against him and spared not?

⁵ Rather, 'I would exult in unsparing anguish.'

⁶ Or, 'suffer patiently,' as the Heb. phrase usually means.

⁷ This may be better read, 'Is not my help in me nothing, and deliverance driven from me?'

⁸ Job compares his friends to streams which are abundant in the winter, but are dried up in the heat of summer, and so have least water when it is most needed. The scene so graphically described in the following verses is often witnessed in Arabia.

⁹ That is, turbid.

588

¹⁰ This verse is better translated, 'Caravans turn from their path (*i. e.* in search of these streams); they wander in the desert and perish.'

¹¹ 'The troops of Tema and Sheba' were the merchant-caravans which carried goods from those regions to the western parts of Asia. They knew well all the streams on their route, and directed their journeys by them.

¹² That is, at being disappointed of water.

¹³ In other words, 'Ye are of no use to me.'

¹⁴ These interrogations mean, Did I ask any assistance from you?

¹⁵ That is, mere words. See Isa. xxix. 21.

¹⁶ A phrase meaning 'the utterly helpless.'

¹⁷ From your unkindness: 'let there be no unfairness; yea return, for my right is herein'; *i. e.* my cause is just.

¹⁸ Or, 'a warfare;' man's life is a hard service; his days are days of labour.

¹⁹ As the slave panteth for the shade, *i. e.* the evening.

- 4 'When I lie down, I say,—When shall I arise, and the night be gone?
And I am full of 'tossings to and fro unto the dawning of the day.
- 5 My flesh is 'clothed with worms and clods of dust;
My skin is broken, and become loathsome.
- 6 'My days are swifter than a weaver's shuttle,—and are spent "without hope.
- 7 Oh remember that 'my life is wind:—mine eye shall no more see good.
- 8 'The eye of him that hath seen me shall see me no more:
'Thine eyes *are* upon me, and I *am* not.
- 9 As the cloud is consumed and vanisheth away:
So 'he that goeth down to the grave shall come up no more.
- 10 He shall return no more to his house,—^aneither shall his place know him any more.
- 11 Therefore I will 'not refrain my mouth;
I will speak in the anguish of my spirit;
I will ^acomplain in the bitterness of my soul.
- 12 *Am* I a sea, or a whale,¹—that thou settest a watch over me?
- 13 'When I say, My bed shall comfort me,—my couch shall ease my complaint;
14 Then 'thou scarest me with dreams,—and terrifiest me through visions:
15 So that my soul chooseth strangling,—and death rather than my life.²
- 16 'I loathe it; I would not live alone:—^alet me alone; for 'my days *are* vanity.
- 17 ^aWhat is man, that thou shouldest magnify him?
And that thou shouldest set thine heart³ upon him?
- 18 And *that* thou shouldest visit⁴ him every morning,—and try him every moment?
- 19 'How long wilt thou not depart from me,
Nor let me alone till I swallow down my spittle?⁵
- 20 'I have sinned; what shall I do unto thee, "O thou preserver of men?⁶
Why 'hast thou set me as a mark against thee,⁷—so that I am a burden to myself?
- 21 And why dost thou not pardon my transgression,—and 'take away mine iniquity?
For now shall I 'sleep in the dust;
And thou shalt seek me in the morning, but I *shall* not be.⁸

Bildad's first speech.

- 8 THEN answered 'Bildad the Shuhite, and said,⁹
- 2 How long wilt thou speak these *things*?
And *how long shall* the 'words of thy mouth *be like* a strong wind?¹⁰
- 3 'Doth God pervert judgment?—or doth the Almighty pervert justice?
- 4 If 'thy children have sinned against him,
And he have cast them away for their transgression;
- 5 'If thou wouldest seek unto God betimes,
And make thy supplication to the Almighty;
- 6 'If thou *wert*¹¹ pure and upright:—surely now 'he would awake for thee,
And 'make the habitation of thy righteousness prosperous.
- 7 'Though thy beginning was small,—yet thy latter end should greatly increase.
- 8 'For inquire, I pray thee, of the former age,
And prepare thyself to the search of their fathers:¹²
- 9 (For 'we *are but of* yesterday, and know nothing,¹³
Because our days upon earth *are* a shadow:)
- 10 Shall not they teach¹⁴ thee, and tell thee,—and utter words out of their heart?
- 11 Can¹⁵ the rush¹⁶ grow up without mire?—can the flag grow without water?
- 12 'Whilst it is yet in his greenness, and not cut down,
It withereth before any *other* herb.

7 ch. 17. 12; Deut. 28.
67; Ps. 6. 6; 130. 6.
100. 23.
8 ch. 2. 7, 8; 14. 14;
Ps. 14. 11.

1 ch. 9. 25; 16. 22; 17.
11; Ps. 90. 5, 6; 102.
11; 103. 15; 144. 4.
1a. 38. 12; 40. 6;
Jerm. 4. 14.
u ch. 6. 11, 17. 15.
a Ps. 78. 39; 89. 47;
Jerm. 4. 14.
v ch. 20. 9.
a ch. 13. 27.
a ch. 14. 10—14; 16.
22; 2 Sam. 12. 23;
14. 14.
b ch. 8. 18; 20. 9; Ps.
103. 16.
c ch. 21. 3; Ps. 39. 1,
3, 9; 40. 3.
d ch. 10. 1; 1 Sam. 1.
10.

^a vers. 3, 4; ch. 9. 27.

f Dan. 2. 1.

h ch. 3. 20—22; 6. 9;
10. 1.
A ch. 10. 20; 14. 6;
Ps. 39. 10, 13.
i Ps. 62. 9; Ecc. 6. 11,
12.
k Ps. 8. 4; 144. 3;
11ch. 2. 10.
l ch. 9. 18; Ps. 6. 3.

m ch. 9. 23—31; 31. 33.
n Ps. 9. 6; Ps. 36. 6.
o ver. 12; see refs. ch.
6. 4; Ps. 21. 12.
p 2 Sam. 24. 10; 110a.
14. 2; John 1. 29.
q ch. 3. 13; Dan. 12. 2.

r ch. 2. 11.

s ch. 15. 2.

t ch. 34. 10—12, 17;
Ge. 18. 25; Deut. 32.
4; 2 Chr. 19. 7; Ecce.
18. 25; Dan. 9. 11;
Ro. 3. 4—6.
u ch. 1. 5, 18, 19.
v ch. 5. 8; 11. 13; 22.
25, etc.; 1a. 55. 6, 7;
Jerm. 4. 7, 10.
w ch. 4. 6, 7; Prov. 15. 8.
x Ps. 41. 23; 53. 4, 5;
51. 9.
a ch. 22. 23.
b ch. 42. 12, 13; Prov.
4. 18.

c ch. 15. 18; Deut. 4.
32; 32. 7; Ps. 44. 1.

d ch. 7. 6; Ge. 47. 9;
1 Chr. 29. 15; Ps.
39. 5; 90. 4; 102. 11;
144. 4.

e Ps. 129. 6, 7; Jer.
17. 6.

1 That is, restless and ungovernable; to be restrained by power only.

2 Literally, 'my bones;' i. e. my emaciated form.

3 Rather, 'fix thy attention upon him;' i. e. make him judicially of such importance.

4 That is, with sufferings.

5 This is a proverbial expression for a short interval.

6 Or, 'Though I have sinned, what evil have I done to thee, O thou watcher of men?' meaning that his sins were not so flagrant as to require exemplary punishment.

7 Rather, 'a mark to thee;' i. e. to thy attacks.

8 If any favour be shown me, it must be done soon.

9 Bildad infers, from the heavy calamities of Job and of his children, that they had been heinous sinners (vers. 2—7); appeals to the testimony of antiquity to prove the close connection between sin and suffering (8—19); and describes, in contrast, the happiness of the righteous

(20—22). There is some truth in his affirmations respecting the dealings of God with the upright and with the wicked; but his argument, like that of Eliphaz, rests upon an unsound foundation, and the implied application to Job and his family was unjust and cruel.

10 Spurning all restraint.

11 Or, 'If thou be;' that is, 'if thou join reformation with prayer.'

12 Fathers of the former age; still more remote antiquity.

13 The brevity of human life, as compared with that of former ages, implied a more limited experience.

14 Referring to Job's words, ch. vi. 24.

15 Vers. 11—19 probably give some well-known adages of the ancients, referred to in vers. 8, 10.

16 See notes on Gen. xli. 2; Exod. ii. 3. This proverb probably originated in Egypt; it illustrates the luxuriant prosperity and sudden destruction of the ungodly.

- 13 So *are* the paths of all that forget God;—and the *hypocrite's*¹ hope shall perish:
 14 Whose hope shall be cut off,—and whose trust *shall* be *as* a spider's web.
 15 ^a He shall lean upon his house, but ^c it shall not stand:
 He shall hold it fast, but it shall not endure.
 16 ^a He is green before the sun,—and ^c his branch shooteth forth in his garden.
 17 ^a His roots are wrapped about the heap,—and seeth the place of stones.²
 18 ^a If he destroy him from his place,³
 Then *it* shall deny him, *saying*, I have not seen thee.
 19 Behold, ^a this is the joy⁴ of his way,—and ^c out of the earth shall others grow.
 20 Behold, ^a God will not cast away a perfect *man*,
 Neither will he help the evil doers:
 21 Till he fill thy mouth with ^c laughing, and thy lips with rejoicing.
 22 They that hate thee shall be ^c clothed with shame;
 And the dwelling place of the wicked shall come to nought.

Job's reply.

- 9 THEN Job answered and said,⁵
 2 I know *it* is so⁶ of a truth:—but how should ^c man be just with [*or*, before] God?
 3 ^a If he will contend with him,—^c he cannot answer him one of a thousand.⁷
 4 ^a He is wise in heart, and mighty in strength:
 Who hath ^a hardened *himself* against him, and hath prospered?
 5 Which ^a removeth the mountains, and they know not:⁸
 ^a Which overturneth them in his anger.
 6 Which ^a shaketh the earth out of her place,—and ^c the pillars thereof tremble.
 7 Which ^a commandeth the sun, and it riseth not;—and ^c scaleth up⁹ the stars.
 8 ^a Which alone spreadeth out the heavens,¹⁰
 And ^a treadeth upon the waves of the sea.
 9 ^a Which maketh Arcturus,¹¹ Orion,¹² and Pleiades,¹³
 And the chambers of the south.¹⁴
 10 ^a Which doeth great things past finding out;—yea, and wonders without number.
 11 ^a Lo, he goeth by me, and I see *him* not:
 He passeth on also, but I perceive him not.
 12 ^a Behold, he taketh away, ^c who can hinder him?
 Who will say unto him, What doest thou?
 13 ^a If God will not withdraw his anger,—^c the proud helpers¹⁵ do stoop under him.
 14 How much less shall I answer him,—and choose out my words *to reason* with him?
 15 ^a Whom, though I were righteous, yet would I not answer,
 But ^a I would make supplication to my judge.
 16 If I had called, and he had answered me;
 ^a Yet would I not believe that he had hearkened unto my voice.
 17 For ^a he breaketh me with a tempest,
 And ^a multiplieth my wounds ^c without cause.
 18 He will not suffer me to take my breath,—but ^a filleth me with bitterness.
 19 If I *speak* of strength, lo, ^a he is strong:

1 Rather, according to the meaning of the word, 'the hope of the polluted.'

2 Or, 'That wraps its roots about a heap of stones.' The figure is that of a plant which springs up luxuriantly even in stony ground, before the intense heat approaches. See refs. Some, however, say that the term rendered 'stones' signifies also a fountain or spring.

3 Or, 'when it is rooted up from its place.' The import of the figure is, Although a wicked man flourish, his prosperity is uncertain and short-lived.

4 Evidently sarcastic: Such is the joy of the wicked!

5 Job, in his answer to Bildad, admits the omnipotence and sovereignty of God, and the sinfulness, weakness, and subjection of man (ch. ix. 2—20); and maintains that in this life affliction equally befalls the righteous and the wicked; passes to the contemplation of his own trials, desiring, yet fearing to discuss them with God (21—35); expostulates with Him (x. 1—17); and concludes by wishing for death (18—22). This reply of Job displays contending emotions. Fear, hope, confidence, despair, and a sense of the severity of his sufferings, by turns agitate his mind. Thus expressions of acquiescence in the Divine sovereignty (ix. 4—15) are succeeded by the language of fretfulness (vers. 16—21; also ch. x.)

6 Alluding to the general position which had been

maintained, that God would not pervert justice.

7 That is, 'for one of his innumerable offences.'

8 A poetical form of expression, meaning *suddenly*; as in Psa. xxxv. 8; Cant. vi. 12. In the sublime description which follows, the earth (vers. 5, 6), the heavenly bodies (7—9), universal nature (10), and lastly man (11—13), are declared to be under God's control.

9 Hides their light. Where we use locks, the ancients often employed seals (Dan. vi. 17; Matt. xxvii. 66). So in ch. xxxvii. 7, to 'seal up the hand' of men is to hinder them from any development of activity.

10 Or, 'boweth the heavens.' Comp. Psa. xviii. 9; descriptive, with the preceding clause, of a storm, when the sky seems to *descend*.

11 Rather, 'Ursa Major;' the four stars of which were regarded by the Arabians as a bier, and the three of the tail as mourners, hence called 'sons' (ch. xxxviii. 32).

12 Heb., 'Chesil,' meaning the 'rebel' or 'fool,' supposed to be a giant chained up in the sky. Hence the expression in ch. xxxviii. 31.

13 Heb., 'a cluster.'

14 That part of the heavens of which but little is visible in our hemisphere.

15 This probably means men who, relying on their strength and power, take part with the enemies of God.

ch. 11, 20; 13, 16;
 15, 31; 18, 14; 20, 5;
 27, 8—10; Ps. 112,
 30; Pro. 10, 22; 1a,
 33, 14; Mt. 24, 51.
 1a, 69, 5, 6.
 a ch. 27, 18.
 ch. 18, 14; Ps. 52, 5;
 Mt. 7, 26, 27.
 a ch. 21, 7—15; Ps. 37,
 35; 73, 3—9, 12.
 1 ch. 5, 3; Jer. 12, 1, 2.
 "ch. 18, 16; 1a, 5, 24;
 Mt. 13, 20, 21; Jude
 12.
 "ch. 7, 10; 20, 9; Ps.
 37, 10, 36; 73, 18, 19;
 92, 7.
 "ch. 20, 5.
 P 1 Sam. 2, 8; Ps. 75,
 7, 113, 7; Eccl. 17, 24.
 "ch. 4, 7; 1a, 37, 24,
 37.
 "see refs. Ge. 17, 17.
 "Ps. 35, 26; 109, 29;
 132, 18.

1 ch. 25, 4; Psa. 143,
 2; Rom. 3, 20.
 "ch. 31, 14, 15; 1a, 57,
 6.
 "ver. 32; 1a, 19, 12.
 "ch. 36, 5; Ps. 101, 21;
 Dan. 2, 29.
 "ch. 15, 25, 28; Psa.
 28, 14; 29, 1; Dan.
 5, 20.
 "Hab. 3, 6, 10.
 "Nah. 1, 5, 6.
 "Is. 2, 19, 21; 13, 13;
 21, 19, 20; Hag. 2, 6,
 21; Heb. 12, 26.
 d ch. 26, 11; 1 Sam.
 2, 8.
 "Eccl. 10, 21, 22; Am.
 8, 9; Mt. 21, 29.
 f 1a, 13, 10; Ezra 32,
 7; 1k, 21, 25.
 "ch. 37, 18; Ge. 1, 6;
 Ps. 23, 6; 104, 2, 3;
 1a, 42, 5.
 "Ps. 93, 3, 4; Mt. 14,
 15—20.
 "ch. 39, 31, etc.; Ge.
 1, 16; Am. 5, 8.
 "see refs. ch. 5, 9;
 Ps. 71, 15.
 1 ch. 21, 8, 9; 35, 14;
 Ps. 77, 19; 1 Tim. 6,
 16.
 "ch. 23, 13; 1a, 45, 9;
 Jer. 18, 6; Dan. 4,
 35; Ro. 9, 20.
 "ch. 11, 10.
 "ch. 26, 12; 40, 9—12;
 1a, 30, 7.
 "ch. 10, 15; 1 Cor. 4, 4.
 "see refs. ch. 5, 8.
 "Ex. 6, 9; Ps. 120, 1;
 1k, 24, 41.
 "ch. 16, 14; Ps. 42, 7;
 83, 16; Jer. 23, 19.
 "ch. 1, 11—19; 2, 7.
 "ch. 2, 3; 16, 17; 34,
 6; Ps. 20, 3.
 "Lam. 3, 15.
 "ver. 4; Ps. 62, 11.

And if of judgment, who shall set me a time to plead?

20 If I justify myself, ^a mine own mouth shall condemn me:

If I say, I am perfect, it shall also prove me perverse.

21 Though I were perfect, yet ^b would I not know¹ my soul:—I would despise my life.

22 This is one thing, therefore I said it,²—He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly,—he will laugh at³ the trial of the innocent.

24 The earth is given into the hand of the wicked:

^a He covereth the faces of the judges thereof;—if not, where, and who is he?⁴

25 Now ^f my days are swifter than a post:⁵—^s they flee away, they see no good.

26 They are passed away as the swift ships:⁶—^a as the eagle that hasteth to the prey.

27 If I say, I will forget my complaint,

I will leave off my heaviness, and comfort myself:

28 ^a I am afraid of all my sorrows,—I know that thou ^t wilt not hold me innocent.

29 If I be wicked, why then labour I in vain?⁷

30 ^m If I wash myself with snow water,—and make my hands never so clean;⁸

31 Yet shalt thou plunge me in the ditch,—and ^m mine own clothes shall abhor me.

32 For ^o he is not a man,⁹ as I am, that I should answer him,

And ^p we should come together in judgment.

33 Neither is there any daysman¹⁰ betwixt us,

That might lay his hand upon us both.

34 Let him take his rod away from me,—and let not his fear terrify me:

35 Then would I speak, and not fear him;—but it is not so with me.

10 My ^s soul¹¹ is weary of my life;—I will leave my complaint upon myself;¹²
I will speak in the bitterness of my soul.

2 I will say unto God, ^m Do not condemn me;
Show me wherefore thou contendest with me.

3 Is it good¹³ unto thee that thou shouldst oppress,
That thou shouldst despise ^a the work of ^t thine hands,
And shine upon the counsel of the wicked?

4 Hast thou eyes of flesh?¹⁴—or ^s seest thou as man seeth?

5 Are ^a thy days as the days of man?—^are thy years as man's days,

6 That thou inquierest after mine iniquity,—and searchest after my sin?

7 ^b Thou knowest that I am not wicked;¹⁵

And ^c there is none that can deliver out of thine hand.

8 ^a Thine hands have made me and fashioned me together round about;¹⁶
Yet thou dost destroy me.

9 Remember, I beseech thee, that ^f thou hast made me as the clay;
And wilt thou bring me ^s into dust again?

10 ^a Hast thou not poured me out as milk,¹⁷—and curdled me like cheese?

11 Thou hast clothed me with skin and flesh,
And hast fenced me with bones and sinews.

12 Thou hast granted me life and favour,—and thy visitation hath preserved my spirit.

13 And these things hast thou ^t hid in thine heart:¹⁸—I know that this is with thee.

14 If I sin, then ^a thou markest me,—and thou wilt not acquit me from mine iniquity.

15 If I be wicked, ^t woe unto me;

^m And if I be righteous, yet will I not lift up my head.

¹ 'I would not take care of my life.' See Gen. xxxix. 6; Psa. i. 6.

² Or, 'It is the same thing [whether I live or not]; therefore I said it,—for he destroyeth,' etc.

³ That is, 'he will disregard.' When calamity is abroad, the innocent suffer equally with the wicked. By this, Job means to show that a man's character cannot be inferred from God's dealings with him.

⁴ 'He blinds the eyes of its judges. If not, who, I pray, is it?' Job here asserts that God inflicts calamities on the innocent, and exalts the wicked and unjust. See Psa. lxxiii. for a similar state of feeling, and its corrective.

⁵ A runner, or courier.

⁶ This may mean either, 'boats of reeds,' of papyrus (see Isa. xviii. 2), which were used on the Nile, and were celebrated for their swiftness; or, 'ships of hostility or war,' which were built for speed.

⁷ Rather, 'I am held guilty; why then labour I to prove my innocence in vain?'

⁸ Literally, 'If I cleanse my hands with soap,' or alkali; i. e. 'should I use the best means to purify myself.'

⁹ That is, the contest is unequal.

¹⁰ This word signifies an arbiter, or umpire, appointed to decide in a disputed cause. The laying his hand upon both refers probably to some ancient ceremony, expressive of the power which his office gave him over both parties. Job alludes to this to show the inequality of the contest.

¹¹ What Job had declared he would say, if he were freed from his sufferings, he is now induced to utter from bitterness of soul.

¹² That is, I will freely indulge my complaints.

¹³ That is, 'Is it pleasing to thee to oppress?'

¹⁴ These questions imply, that as God is omniscient and eternal, his conduct might be expected to be very different from that of short-sighted, inexperienced man.

¹⁵ Not guilty of great crimes.

¹⁶ Referring to the mode in which the potter forms and finishes an earthen vessel.

¹⁷ This is a description of the origin and growth of the human frame.

¹⁸ The meaning is, 'And yet thou hast purposed to inflict all these things upon me.'

^a ver. 2; Pa. 130. 3.
^b ch. 15. 5, 6.

^b Pro. 28. 26; Jer. 17. 9.
^c Ecce. 9. 1—3; Eze. 21. 3, 4.

^d ch. 21. 7—10; Pa. 17. 14.

^e 2 Sam. 15. 30; 19. 4; Jer. 14. 4.

^f see refs. ch. 7. 6, 7; Est. 8. 14.

^g Pa. 39. 5, 11; Eccl. 47. 4.

^h Pro. 23. 5; Jer. 4. 13; Hab. 1. 8.

ⁱ ch. 7. 13; Jer. 8. 18.

^k ch. 21. 6; Pa. 119. 120.

^l ch. 14. 16, 17; Ex. 30. 7.

^m Jer. 2. 22; 4. 14.

ⁿ Is. 64. 6; Phil. 3. 8, 9.

^o ch. 33. 12; Num. 23. 19; 1 Sam. 16. 7; Eccl. 6. 10; Is. 45. 9.

^p Jer. 49. 19; Ro. 9. 20. Pa. 113. 2.

^q ver. 19; 1 Sam. 2. 25; 1 John 2. 1, 2.

^r ch. 12. 20—22; 23. 15; 33. 7; Pa. 39. 10.

^s see refs. ch. 3. 21; ch. 6. 8, 9; 7. 16.

^t ch. 7. 11.

^u Pa. 143. 2.

^v ch. 14. 15; Pa. 138. 8; Is. 61. 8;

^w ch. 8. 20.

^x see refs. ch. 9. 32.

^y Pa. 90. 2—4; Heb. 1. 12; 2 Pet. 3. 8.

^b Pa. 139. 1, 2.

^c see refs. Deu. 32. 39.

^d Pa. 119. 73.

^e ch. 7. 7.

^f Ge. 2. 7; 3. 19. Is. 64. 8.

^g Pa. 22. 15.

^h Pa. 139. 14—16.

ⁱ Ro. 11. 33.

^k ch. 13. 26, 27; 14. 16, 17; Pa. 139. 1.

^l Pa. 9. 17; 1a. 3. 11.

^m ch. 9. 12, 15, 20, 21.

- 16 *I am full of confusion; therefore "see thou mine affliction; for it increaseth.*
 "Thou huntest me as a fierce lion;
 And again thou showest thyself "marvellous upon me.¹
- 17 Thou renewest thy witnesses² against me,
 And increasest thine indignation upon me;—"changes and "war³ are against me.
- 18 "Wherefore then hast thou brought me forth out of the womb?
 Oh that I had given up the ghost, and no eye had seen me!
- 19 I should have been as though I had not been;
 I should have been carried from the womb to the grave.
- 20 'Are not my days few? "cease then,
 And "let me alone, that I may take comfort a little,
- 21 Before I go whence I shall not return,
 "Even to the land of darkness "and the shadow of death;
- 22 A land of darkness, as darkness itself;
 And of the shadow of death, without any order,
 And where the light is as darkness.⁴

Zophar's first speech.

- 11 THEN answered "Zophar the Naamathite, and said,⁵
- 2 Should not the multitude of words be answered?
 And should a man full of talk be justified?
- 3 Should thy lies⁶ make men hold their peace?
 And when thou mockest, shall no man "make thee ashamed?
- 4 For "thou hast said, My doctrine is pure,—and I am clean in thine eyes.⁷
- 5 But oh that God would speak,—and open his lips against thee;
- 6 And that he would show thee the secrets of wisdom,
 That they are double to that which is!
 Know therefore that "God exacteth of thee less than thine iniquity deserveth.⁸
- 7 "Canst thou by searching find out God?
 Canst thou find out the Almighty unto perfection?
- 8 It is "as high as heaven; what canst thou do?
 "Deeper than hell;⁹ what canst thou know?
- 9 The measure thereof is "longer than the earth,—and broader than the sea.
- 10 'If he cut off, and "shut up, or gather together,¹⁰—then "who can hinder him?
- 11 For "he knoweth vain men:—"he seeth wickedness also;
 Will he not then consider it?
- 12 For "vain man "would be wise,—though man be born like a wild ass's colt.¹¹
- 13 "If thou "prepare thine heart,—and "stretch out thine hands toward him;
- 14 If iniquity be in thine hand, "put it far away,
 And "let not wickedness dwell in thy tabernacles.
- 15 "For then shalt thou lift up thy face without spot;¹²
 Yea, "thou shalt be stedfast, and shalt not fear:
- 16 Because thou shalt "forget thy misery,—and remember it as waters that pass away:
- 17 And thine age "shall be clearer than the noonday;
 Thou shalt shine forth, thou shalt be as the morning.¹³

1 Vers. 15, 16 may be better rendered thus: 'If I be wicked, woe unto me; and if I be righteous, I cannot lift up my head: I am full of shame, beholding my affliction. And if it (my head) be lifted up, thou huntest me as a fierce lion, and showest thyself powerful in afflictions.'

2 By new calamities: see ch. xvi. 8; Mal. iii. 6.

3 Or, 'Changes and a host;' i. e. host after host.

4 'A land of midnight darkness, death-shade, and confusion; where the light is as midnight.' This is a poetical description of the region of departed spirits, according to the popular ideas entertained at the time.

5 Zophar, the third of Job's friends, is more vehement than the others. He severely censures Job's self-justification, asserting that his crimes deserve severe punishment (vers. 2—6); shows the vanity of opposing God's will (7—12); and urges Job to repentance by the temporal benefits which would result from it (13—20).

6 Rather, 'vauntings.'

7 This is exaggerated. Job admitted his imperfection, while he maintained his innocence of the charges laid against him.

8 Rather, 'For there is double to his wisdom (i. e.

his wisdom is very great); and know that God hath overlooked part of thine iniquity.' Some suppose 'the secrets of wisdom' to refer to the Divine administration in the future life; and consider the following clause to mean that the goodness of God in rewarding the righteous, and his justice in punishing the wicked, far exceed anything known in this world.

9 Heb., 'Sheol,' the invisible world; which is usually represented as of inconceivable depth and extent. See Isa. xiv. 9.

10 Rather, 'If he arrest and shut up (imprison), and bring to judgment, then,' etc.

11 Or, 'But empty man doth not regard it, nor lay it to heart; yea, as a wild ass-colt man is born.' This is a striking image of what is wild, untamed, and rebellious. See Jer. ii. 24. The passage shows the views entertained of human nature in an early age of the world.

12 Or, 'Surely then thou shalt lift up thy face unstained,' or *unclouded*.

13 Rather, 'And thy life shall arise [clearer] than noon; darkness shall be as the morning.' See Isa. lviii. 10. For the contrary idea, see ch. iii. 4, 5, 9, etc.

" Ex. 3. 7; Ps. 25. 18; 119. 33.
 " Is. 38. 13; Lam. 3. 10.
 " Deu. 28. 59.

" Ps. 55. 19.
 " ch. 16. 9—14; 19. 6
 " ch. 3. 10, 11.

" see ch. 7. 6, 7, 16;
 " 8. 9; Ps. 39. 5.
 " Ps. 39. 13.
 " ch. 7. 16, 19, 21.

" ch. 3. 5; Ps. 88. 12.
 " Ps. 23. 4.

" ch. 2. 11.

" Thes. 3. 14.
 " ch. 6. 10; 10. 7.

" see refs. Ezra 9. 13.
 " ch. 5. 9; 37. 33; Ps. 77. 19; Eccl. 3. 11; Is. 40. 28; Ro. 11. 33.
 " ch. 22. 12.

" Ps. 139. 6—8; Am. 6. 2.
 " ch. 28. 24.
 " ch. 5. 18; 9. 12, 13;
 " 12. 11; Is. 11. 27;
 " Jer. 2. 7.

" Deu. 32. 30.
 " ch. 9. 12.
 " ch. 22. 13, 14; Ps. 10. 11, 14; 35. 22; 91. 11; Hos. 7. 2.

" Ps. 71. 22; 92. 6;
 " Eccl. 3. 18; Ro. 1. 22.
 " ch. 5. 13; 1 Cor. 3. 18—20.

" ch. 5. 8; 8. 5, 6; 22. 31.
 " 1 Sam. 7. 3; 2 Chr. 19. 3; Ps. 78. 8.

" Ps. 138. 31; 88. 9;
 " 118. 6.

" ch. 34. 32.
 " Ps. 101. 2, 3.
 " ch. 10. 15; 22. 26;
 " Ge. 4. 5, 6; Ps. 119. 6; 1 John 2. 28; 3. 21.

" Ps. 27. 1, 2; 46. 1, 2.
 " Jer. 41. 51; Is. 45. 16.
 " Ps. 37. 6; 112. 4;
 " Pro. 4. 18; Is. 58. 8, 10.

- 18 And thou shalt be secure, because there is hope;
Yea, thou shalt dig¹ *about thee*, and ^a thou shalt take thy rest in safety.
19 Also thou shalt lie down, and none shall make *thee* afraid;
Yea, ^b many shall ^c make suit unto thee.
20 But ^d the eyes of the wicked shall fail,—and they shall not escape,
And ^e their hope *shall be as* the giving up of the ghost.

Job's reply.

12 AND Job answered and said,²

- 2 No doubt but ye *are* the people,—and wisdom shall die with you!
3 But ^f I have understanding as well as you;—I *am* not inferior to you:
Yea, who knoweth not such things as these?
4 ^g I *am* as one mocked of his neighbour,
Who ^h calleth³ upon God, and he answereth him:
The just upright *man* is laughed to scorn.
5 ⁱ He that is ready to slip with *his* feet
*Is as a lamp*⁴ despised in the thought of him that is at ease.
6 ^k The tabernacles of robbers prosper,—and they that provoke God are secure;
Into whose hand God bringeth *abundantly*.⁵
7 But ^l ask now the beasts, and they shall teach thee;
And the fowls of the air, and they shall tell thee:
8 Or speak to the earth, and it shall teach thee:
And the fishes of the sea shall declare unto thee.
9 Who knoweth not in all these—that ^m the hand of the Lord hath wrought this?
10 ⁿ In whose hand is the soul of every living thing,—and ^o the breath of all mankind.
11 ^p Doth not the car try words?—and the mouth taste his meat?⁶
12 ^q With the ancient *is* wisdom;—and in length of days understanding.
13 ^r With him⁷ *is* wisdom and strength,—he hath ^s counsel and understanding.
14 Behold, ^t he breaketh down, and it cannot be built again:
He ^u shutteth up a man, and there can be no opening.
15 Behold, ^v he withholdeth the waters, and they dry up:
Also he ^w sendeth them out, and they overturn the earth.
16 ^x With him *is* strength and wisdom:—^y the deceived and the deceiver *are* his.⁸
17 He leadeth counsellors away spoiled,⁹—and ^z maketh the judges fools.
18 ^a He looseth the bond of kings,—and girdeth their loins with a girdle.
19 ^b He leadeth princes¹⁰ away spoiled,—and overthroweth the mighty.
20 ^c He removeth away the speech of the trusty,
And taketh away the understanding of the aged.
21 ^d He poureth contempt upon princes,—and weakeneth the strength of the mighty.¹¹
22 ^e He discovereth deep things out of darkness,
And bringeth out to light the shadow of death.¹²
23 ^f He increaseth¹² the nations, and destroyeth them:
He enlargeth the nations, and straiteneth them *again*.
24 ^g He taketh away the heart¹³ of the chief of the people of the earth,
And ^h causeth them to wander in a wilderness *where there is* no way.
25 ⁱ They grope in the dark without light,
And he maketh them to ^j stagger like a drunken man.
13 Lo, mine eye hath seen all *this*,—mine ear hath heard and understood it.
2 ^k What ye know, *the same* do I know also:—I *am* not inferior unto you.
3 ^l Surely I would speak to the Almighty,—and I desire ^m to reason with God.
4 But ⁿ ye *are* forgers of lies,—ye *are* all physicians of no value.

^a Le. 26. 5, 6; Ps. 3. 5; 4. 8; Pro. 3. 24—26.

^b ch. 42. 8, 9.
^c Ps. 45. 12.

^d Le. 26. 16; Deu. 28. 65.

^e ch. 8. 13, 14; 18. 11; Pro. 10. 24; 11. 7.

^f ch. 13. 2.

^g ch. 16. 10; 17. 2, 6; 21. 3; 30. 1.
^h ch. 16. 20; Ps. 91. 15.

ⁱ Pro. 11. 2.

^k ch. 21. 7; Ps. 17. 14; 32. 3; 71. 1, 12; 92. 7; Jer. 12. 1; Mt. 3. 15.
^l Ps. 6. 6; Isa. 1. 3; Jer. 8. 7.

^m Deu. 8. 17, 18; Jer. 27. 5, 6.

ⁿ Num. 16. 22; Dan. 5. 23; Ac. 17. 28.

^o Ge. 2. 7; Ps. 104. 29.
^p ch. 31. 3; 1 Cor. 10. 15; Phil. 1. 10; Heb. 5. 14.

^q ch. 8. 8; 32. 7.

^r see refs. ch. 9. 4; 36. 5; Ps. 147. 5; Jer. 10. 12.

^s Pro. 8. 14.

^t ch. 9. 12, 13; 11. 10.

^u 1 Sam. 26. 8; Isa. 22. 22; Rev. 3. 7.

^v Ge. 8. 1, 2; 1 Ki. 8. 35, 36; 17. 1; Jer. 14. 22.

^w Ge. 6. 17; 7. 11, etc.; Am. 5. 8.

^x ver. 13.

^y 1 Ki. 22. 22, 23.

^z 2 Sam. 15. 31; 17. 14, 23; Isa. 10. 12—14; 29. 11; 1 Cor. 1. 19, 28.

^a 2 Chr. 33. 11—14; Jer. 52. 31—34; Dan. 2. 21.

^b Job. 10. 24, 42.

^c ch. 32. 9; Isa. 3. 1—3.

^d Ps. 107. 40; Isa. 3. 1—3; 25. 9; 24. 21, 23; Dan. 2. 21; 4. 32.

^e Ps. 44. 21; Dan. 2. 22; Mt. 10. 26; 1 Cor. 2. 10; 4. 5.

^f ch. 11. 5.

^g Ps. 107. 38; Isa. 9. 3; 26. 15.

^h ch. 17. 4.

ⁱ Ps. 107. 4, 40.

^j see refs. ch. 5. 14; Deu. 28. 29.

^k Ps. 107. 27; Isa. 19. 14.

^l ch. 12. 3.

^m ch. 21. 3; 31. 35.

ⁿ Isa. 1. 18—20.

^o Ps. 119. 69.

^p ch. 6. 21; 16. 2.

¹ 'Search;' without finding any cause of alarm.

² Job, in replying to Zophar, refers also to the arguments of Eliphaz and Bildad. He begins by expressing contempt for his friends, who, though not wiser than himself, had presumed thus to teach him (vers. 2—5); affirms again that God deals sovereignly with men (ver. 6), shows that he can speak of God's might and supremacy in strains as sublime as those of his friends (7—25; xiii. 1, 2); appeals from their charges to the Almighty (3—27); and closes with a touching description of the brevity of life (xiii. 28; xiv.).

³ That is, I whom God once heard and answered am treated with scorn.

⁴ A man brought very low by adversity is regarded as an almost extinguished lamp; i.e. with equal displacency.

⁵ Some render, 'who have God in their hand;' i.e.

who have no other God than their own will and power.

⁶ Or, 'Doth not the car try words as the palate tastes food;' and so I will exercise my own judgment upon the wise sayings you have quoted, for they are not worthy of God's inscrutable wisdom (vers. 12, 13).

⁷ That is, with God.

⁸ All are alike under his control.

⁹ Rather, 'Stripped;' i.e. captives (Isa. xx. 4).

¹⁰ Or, 'priests.' See note on Gen. xli. 45.

¹¹ Rather, 'looseth the girdle of the strong.' See ver. 18, and Isa. v. 27.

¹² 'Increaseth' refers to *power*; 'enlargeth' to *extent*.

¹³ Or, 'understanding;' the heart being spoken of as the seat of intellect. God withholds discernment from the leader of a people whom he has appointed to be conquered and to be carried into captivity.

- 5 Oh that ye would altogether hold your peace!—and 'it should be your wisdom.
 6 Hear now my reasoning,—and hearken to the pleadings of my lips.
 7 'Will ye speak wickedly for God?—and talk deceitfully for him?
 8 Will ye accept his person?—will ye contend for God?
 9 Is it good that he should search you out?
 Or as one man mocketh another, do ye so mock him?²
 10 He will surely 'reprove you,—if ye do secretly accept persons.
 11 'Shall not his excellency make you afraid?—and 'his dread fall upon you?
 12 Your 'remembrances are like unto ashes,—your bodies 'to bodies of clay.³
- 13 Hold your peace, let me alone,—that I may speak, and let come on me what *will*.
 14 Wherefore 'do I take my flesh in my teeth,⁴—and 'put my life in mine hand?⁵
 15 'Though he slay me, yet will I trust in him:
 'But I will maintain mine own ways before him.⁶
 16 He also *shall be* 'my salvation:—for 'an hypocrite shall not come before him.
 17 Hear diligently my speech,—and my declaration with your ears.
 18 Behold now, I have ordered *my* cause;—^a I know that I shall be justified.
 19 'Who is he *that* will plead with me?
 For now, if I hold my tongue, I shall give up the ghost.⁷
 20 'Only do not two *things*⁸ unto me:—then will I not 'hide myself from thee.
 21 'Withdraw thine hand far from me:—and let not thy dread make me afraid.
 22 Then call thou, and I will answer:—or let me speak, and answer thou me.
- 23 How many *are* mine iniquities and sins?
 'Make me to know my transgression and my sin.
 24 'Wherefore hidest thou thy face,—and 'holdest me for thine enemy?
 25 'Wilt thou break a leaf driven to and fro?—and wilt thou pursue the dry stubble?
 26 For thou writest bitter things against me,
 And 'makest me to possess the iniquities of my youth.
 27 'Thou puttest my feet also in the stocks,
 And 'lookest narrowly unto all my paths;
 Thou settest a print⁹ upon the heels of my feet.
- 28 And he, as a rotten thing, consumeth,¹⁰—^a as a garment that is moth eaten.
 14 *Man* that is born of a woman is of 'few days, and 'full of trouble.
 'He cometh forth like a flower, and is cut down:
 2 'He fleeth also as a shadow, and continueth not.
 3 And 'dost thou open thine eyes¹¹ upon such an one,
 And 'bringest me into judgment with thee?
 4 Who 'can bring a clean *thing* out of an unclean?—not one.
 5 'Seeing his days *are* determined,—the number of his months *are* with thee,
 Thou hast appointed his bounds that he cannot pass;
 6 'Turn from him, that he may rest,
 Till he shall accomplish,¹² 'as an hireling, his day.
- 7 For there is hope of a tree, if it be cut down, 'that it will sprout again,
 And that the tender branch thereof will not cease.
 8 Though the root thereof wax old in the earth,
 And the stock thereof die in the ground;
 9 Yet through the scent¹³ of water it will bud,—and bring forth boughs like a plant.

P. 17, 28.

ch. 17, 5; 32, 21;
36, 4.ch. 42, 7, 8; Ps. 50,
21.

Jer. 5, 22.

Is. 8, 13.

ch. 18, 17; Ps. 31, 16.

see refs. ch. 4, 13.

ch. 18, 4.

see refs. Judg. 12, 3.

Ps. 23, 4; Pro. 14,

32; Hos. 8, 38, 39.

ch. 23, 4—7; 27, 5.

Ex. 15, 2; Ps. 27, 1;

62, 6, 7.

see refs. ch. 8, 13, 14.

ch. 40, 7, 8.

ch. 33, 6; Is. 50, 8.

ch. 9, 34, 35; 33, 7.

ch. 8, 1—16; 22, 3.

ch. 10, 29; Ps. 39, 10.

Ps. 139, 23, 24.

Deu. 32, 20; Ps. 14,

1; Job. 21; 28, 11;

Is. 4, 17.

ch. 16, 9; 19, 11; 31,

10; Deu. 32, 12; Isa.

1, 21; Lam. 2, 5.

Is. 42, 3; Mt. 12, 20.

ch. 20, 11; Ps. 25, 7.

ch. 33, 11.

ch. 10, 6; 11, 16, 17.

ch. 4, 19; Hos. 5, 12.

see refs. ch. 7, 1, 6.

ch. 5, 7; Eccl. 2, 23.

ch. 8, 9; Ps. 90, 5, 6,

9; 102, 11; 103, 15,

16; 144, 1; Is. 40, 6—

8; Jer. 1, 10, 11; 4,

11; 1 Pet. 1, 24.

see refs. ch. 8, 9.

ch. 7, 17, 18; Ps. 144,

3.

Ps. 143, 2.

ch. 15, 14—16; 25,

4—6; Ge. 5, 3; Ps.

51, 5; John. 3, 6.

Rom. 5, 12; Eph. 2, 3.

ver. 14; see refs. ch.

7, 1.

ch. 16, 19; 10, 20;

Ps. 39, 13.

ch. 7, 1, 2.

A ver. 14.

1 That is, 'Will ye be partial?' The principles of truth and justice need never be neglected in vindicating God.

2 Or, 'Will it be good for you if he shall search you out; or, as men are deceived, can you deceive Him?'

3 Rather, 'Your memorable sayings will be like ashes; your bulwarks (i. e. of argument) as bulwarks of clay.'

4 That is, 'incur every danger.' The figure is taken from wild beasts that carry off their prey in their teeth.

5 This phrase, which occurs frequently elsewhere (see Judg. xii. 3; 1 Sam. xix. 5; xxviii. 21; Psa. cxix. 109), means 'incur extreme danger.' Job is willing to risk all consequences to have the cause of his sufferings cleared up.

6 The present Heb. text should be rendered, 'Lo! let him slay me; I have no hope: but I will explain my ways before him:' i. e. I have no hope of prolonged existence; but I desire to vindicate my character before I die. But many read as in the English version.

7 Job had nothing left to sustain him but the consciousness of his integrity; and if he yield that, he must

expire. Some render, 'Who is he that can convict me in judgment? for then will I be silent, and expire.'

8 Yet vouchsafe unto me two things—freedom from severe affliction, and such a mild manifestation of the Deity as shall not overwhelm me (ver. 21). 'Then call me to trial, and I will answer,' etc.

9 This probably refers to some ancient custom not now known.

10 Or, 'yet he (i. e. *man*, see next verse) like rottenness decays:' meaning, how disproportioned the severity to the feebleness of him who is so treated! This thought is continued in the next verse.

11 That is, in order to observe, or watch closely.

12 Rather, 'enjoy;' meaning, Leave him alone that he may be quiet, so as to enjoy his appointed term on earth. The following verses (7—12) adduce a reason for this; man having no future life in this world when he may enjoy it.

13 The plant is represented as inhaling the vital influence from the water.

- 10 But man dieth, and wasteth away;
Yea, man giveth up the ghost, and 'where is he?
- 11 As the waters fail from the sea,¹—and the flood decayeth and drieth up:
- 12 * So man lieth down, and riseth not:
'Till² the heavens be no more, they shall not " awake,
Nor be raised out of their sleep.
- 13 Oh that thou wouldest hide me in the grave,³
That thou wouldest keep me secret, " until thy wrath be past,
That thou wouldest appoint me a set time, and " remember me!
- 14 If a man die, " shall he live again?
' All the days of my appointed time " will I wait, ' till my change come.
- 15 ' Thou shalt call,⁴ and I will answer thee:
' Thou wilt have a desire to the work of thine hands.
- 16 ' For now thou numberest my steps:—dost thou not watch over my sin?
- 17 ' My transgression is sealed⁵ up in a bag,—and thou sewest up mine iniquity.
- 18 And⁶ surely the mountain falling cometh to nought,
And the rock is removed out of his place.
- 19 The waters wear the stones:
Thou wastest away the things which grow out of the dust of the earth;⁷
And thou " destroyest⁸ the hope of man.
- 20 Thou prevailest for ever against him, and he passeth:
Thou changest his countenance, and sendest him away.
- 21 His sons come to honour, and " he knoweth it not;
And they are brought low, but he perceiveth it not of them.
- 22 But his flesh upon him shall have pain,—and his soul within him shall mourn.⁹

The second speech of Eliphaz.

- 15 THEN answered Eliphaz the Temanite, and said,¹⁰
- 2 Should a wise man utter vain knowledge,—¹¹ and fill his belly with the east wind?¹¹
- 3 ' Should he reason with unprofitable talk?
Or with speeches wherewith he can do no good?
- 4 Yea, thou castest off fear,—and " restrainest prayer before God.¹²
- 5 For thy mouth uttereth thine iniquity,—and thou choosest the tongue of the crafty.
- 6 ' Thine own mouth condemneth thee, and not I:
Yea, thine own lips testify against thee.
- 7 Art thou¹³ the first man that was born?—¹⁴ or wast thou made before the hills?
- 8 ' Hast thou heard the secret¹⁴ of God?—and dost thou restrain wisdom to thyself?
- 9 ' What knowest thou, that we know not?
What understandest thou, which is not in us?
- 10 ' With us are both the grayheaded and very aged men,
Much elder¹⁵ than thy father.
- 11 Are the consolations of God small with thee?—is there any secret thing with thee?¹⁶

¹ The term 'sea' is applied, in the Hebrew Scriptures, to the Lake of Tiberias, the Dead Sea, and the flooding rivers Nile and Euphrates. This figure is peculiarly applicable in the parched countries of the East.

² Evidently meaning, they shall never appear again on earth. Some suppose that the form of words indicates a belief in the general resurrection. See ch. xix. 23—27.

³ Heb., 'Sheol.' On comparing this verse with the preceding, it appears that Job did anticipate another and happier world.

⁴ Rather, 'Do thou call, and I will answer thee: show compassion to the work of thine hands.'

⁵ See note on ch. ix. 7, and 2 Kings xii. 10. The sense is, that Job's sins were accurately estimated, so that none might be lost.

⁶ This appears to be another illustration of the truth mentioned in vers. 10, 12, 'that man never returns to the earth.'

⁷ Or, 'The flood sweepeth over the dust of the earth;' i. e. inundates the land.

⁸ Rather, 'So thou destroyest.'

⁹ This may be translated, 'But his flesh suffers for himself, and his soul mourns over himself;' i. e. he notices not the grief or sufferings of others.

¹⁰ The second series of the controversy now begins, in which the speakers become more excited and violent, but say little against Job that is new. Eliphaz commences by charging Job's effusions with vanity and impiety (vers. 2—13); he opposes Job's affirmation of his innocence and of the too great severity of his punishment (14—16); and describes, in the sayings of wise men of former times, the overwhelming misery of the wicked (17—35).

¹¹ The east wind is the most tempestuous and sultry wind in Western Asia; and is hence used metaphorically for anything destructive or injurious (Hos. xii. 1).

¹² Rather, 'Yea, thou makest void the fear of God, and restrainest devotion before God:' meaning that Job's principles were fatal to holiness and piety; perhaps referring to ch. ix. 22—24; xii. 6.

¹³ Eliphaz refers to Job's claims of equal wisdom with his friends (ch. xii. 2, 3).

¹⁴ Counsel.

¹⁵ Job had himself stated (ch. xii. 12), that in length of days was understanding.

¹⁶ Rather, 'And words gently spoken towards thee.' The meaning of the whole verse is, 'Do you regard as worthless the Divine consolations and gentle reproofs which I have addressed to you?'

¹ ch. 7. 7—10.

² ch. 30. 23.

³ ch. 19. 25—27; Ps. 102. 26; Is. 51. 6; 65. 17; 66. 22; Mt. 24. 35; Ac. 3. 21; Ro. 8. 20; 2 Pet. 3. 7—11; Rev. 20. 11; 21. 1.
⁴ ch. 3. 13; Dan. 12. 2.
⁵ Is. 12. 1; 26. 20, 21.
⁶ Ps. 106. 4; Lk. 23. 42.

⁷ Eze. 37. 1—14; Mt. 22. 29—32; Ac. 26. 8; 1 Cor. 15. 42—44.

⁸ ver. 5.
⁹ ch. 13. 15; Ps. 27. 14; 40. 1, 2; Lam. 3. 25, 26.

¹⁰ ver. 7; 1 Cor. 15. 51, 52; Phil. 3. 21.

¹¹ ch. 13. 22.
¹² ch. 10. 3; Ps. 138. 8; 1 Pet. 4. 19.

¹³ ch. 10. 6, 14; 13. 27; 31. 4; 34. 21; Ge. 16. 13; 2 Chr. 16. 9; Ps. 56. 8; 138. 1—3; Ps. 5. 21; Jer. 32. 19.

¹⁴ Deu. 32. 34; Hos. 13. 12.
¹⁵ ch. 19. 10.

¹⁶ Ps. 30. 6; Eccl. 2. 18; 9. 5; Is. 63. 16.

¹ Hos. 12. 1.

² Mt. 12. 36, 37; Col. 4. 6.

³ 1 Chr. 10. 13, 14.

⁴ ch. 9. 20; Mt. 12. 37; Lk. 19. 22.

⁵ ch. 38. 4; Ps. 90. 2; Pro. 8. 25.

⁶ Deu. 29. 29; Ps. 25. 14; Jer. 23. 18; Ro. 11. 31; 1 Cor. 2. 11.

⁷ ch. 13. 2.

⁸ ch. 32. 6, 7.

- 12 Why doth thine heart carry thee away?—and what do ¹thy eyes wink¹ at,
 13 That thou turnest thy spirit against God,
 'And lettest *such* words go out of thy mouth?
- 14 "What is man, that he should be clean?
 And *he which* is born of a woman, that he should be righteous?
- 15 "Behold, he putteth no trust in his saints;
 Yea, the heavens are not clean in his sight.
- 16 "How much more abominable and filthy is man,
²Which drinketh iniquity like water?
- 17 I will show thee, hear me;—and that *which* I have seen I will declare;
 18 Which wise men have told ³from their fathers,—and have not hid it:
 19 Unto whom alone the earth² was given,—and ⁴no stranger passed among them.
 20 The wicked man travaileth with pain all *his* days,
 'And the number of years is hidden to the oppressor.
 21 A dreadful sound is in his ears:—'in prosperity the destroyer shall come upon him.
 22 He believeth not that he shall return out of darkness,
 And he is waited for of the sword.
 23 Ho "wandereth abroad for bread, *saying*, Where is it?
 He knoweth that ⁵the day of darkness is ready at his hand.
 24 Trouble and anguish shall make him afraid;
 They shall prevail against him, as a king ready to the battle.
 25 For ⁶he stretcheth out his hand against God,
 And ⁷strengtheneth himself against the Almighty.
 26 He runneth upon him, *even on his neck*,³—upon the thick bosses of his bucklers:
 27 ⁸"Because he covereth his face with his fatness,
 And maketh collops of fat on *his* flanks.⁴
 28 And he dwelleth in desolate cities,⁵—*and* in houses which no man inhabiteth,
 Which are ready to become ⁶heaps.
 29 He shall not be rich, ⁷neither shall his substance continue,
 Neither shall he prolong the perfection⁶ thereof upon the earth.
 30 ⁸"He shall not depart out of darkness;—the flame shall dry up his branches,
 And ⁹by the breath of his mouth⁷ shall he go away.
- 31 Let not him that is deceived ¹trust in vanity:
²For vanity shall be his recompence.
 32 It shall be accomplished ³before his time,⁸—and his branch shall not be green.
 33 He ⁴shall shake off his unripe grape as the vine,
 And shall cast off his flower as the olive.
 34 For ⁵the congregation⁹ of hypocrites *shall be* desolate,
 And fire shall consume the tabernacles of bribery.
 35 'They conceive mischief, and bring forth vanity [*or*, iniquity],
 And their belly prepareth deceit.

Job's reply.

- 16 THEN Job answered and said,¹⁰
 2 I have heard many such things:—"miserable comforters *are* ye all.
 3 Shall vain words have an end?—or what emboldeneth¹¹ thee that thou answerest?
 4 I also could speak as ye *do*:—if your soul were in my soul's stead,
 I could heap up words against you,—and ²shake mine head at you.
 5 But I would strengthen you with my mouth,
 And the moving of my lips should assuage *your grief*.
 6 Though I speak, my grief is not asswaged:
 And *though* I forbear, what am I eased?
 7 But now he hath made me weary:—thou hast made desolate all my company.
 8 And¹² thou hast filled me with wrinkles, *which* ³is a witness against me:

1 A gesture of pride and insolence.

2 Rather, 'the land': before they had become intermingled with and corrupted by other nations.

3 Rather, 'with his (*i. e.* the sinner's) neck, with the thick bosses of his bucklers'; *i. e.* with his head erect (Psa. lxxv. 5), and confiding in his strength. This is a very significant image of daring impiety.

4 Giving himself up to a life of luxury.

5 His insatiable ambition causes desolation around him. See Isa. v. 8.

6 Or, 'possession.'

7 Of God's mouth; *i. e.* by Divine judgments.

8 Or, 'It shall not fill up its time.' Comp. Psa. lv. 23.

9 That is, 'the family': perhaps referring to Job's bereavements and other calamities.

10 Job finds fault with his friends for distressing rather than comforting him (vers. 1—5); renews his complaint and protestations of uprightness, and his request to argue with God (6—22, xvii. 1—10); and closes by saying that his only hope is in the grave (11—16).

11 Rather, 'irritates.'

12 Perhaps, 'And my calamity seizes me as a witness.'

* Ps. 35. 19; Pro. 6. 15.

† Jam. 1. 26; 3. 2—6.

m see refs. ch. 14. 4; 1 Ki. 8. 46; 2 Chr. 6. 38; Ps. 14. 3; Pro. 20. 9; Eccl. 7. 20; 1 John 1. 8, 10.

n see refs. ch. 1. 18.

o ch. 4. 19; Ps. 14. 5; 55. 3; Ro. 1. 28—30.

p ch. 34. 7; Pro. 19. 28.

q ch. 8. 8.

r Joel 3. 17.

s Ps. 90. 3, 4, 12.

t 1 Thes. 5. 3.

u ch. 30. 3, 4; Ps. 50. 15; 109. 10.

v ch. 18. 5, 6, 12, 13, Eccl. 11. 8.

y Lev. 26. 23; Mal. 3. 13.

z ch. 9. 4; Ps. 52. 7.

a Den. 32. 15; Ps. 17. 10, 73. 7.

b Jer. 9. 11; 26. 18.

c ch. 29. 22—28; Ps. 43. 16, 17.

d ch. 10. 21, 22.

e ch. 4. 9.

f Ps. 62. 10; 14. 50. 1.

g ch. 4. 8; Pro. 22. 8.

h ch. 22. 16; Ps. 55. 23.

i Is. 33. 9.

k see i. f. ch. 8. 13.

l Ps. 7. 14; Is. 59. 4; Hos. 10. 13; Jam. 1. 15.

m ch. 13. 4.

n 2 Ki. 19. 21; Ps. 22. 7; 109. 25; Lam. 2. 15.

o ch. 10. 17; Ro. 1. 21.

- And my leanness rising up in me beareth witness to my face.
 9 ^a He teareth *me* in his wrath, who hateth me :¹
^a He gnasheth upon me with his teeth ;
^a Mine enemy sharpeneth his eyes upon me.
 10 They have ^a gaped upon me with their mouth ;
 They ^a have smitten me upon the cheek reproachfully ;
 They have ^a gathered themselves together against me.
 11 God ^a hath delivered me to the ungodly,
 And turned me over into the hands of the wicked.
 12 I was at ease, but he hath broken me asunder,
 He hath also taken *me* by my neck, and ^a shaken me to pieces ;
 13 And ^a set me up for his mark,—^a his archers compass me round about ;
 He cleaveth my reins asunder, and doth not spare,
 He poureth out my gall² upon the ground.
 14 He breaketh me with breach upon breach,—he runneth upon me like a giant.
 15 I have ^a sowed sackcloth upon my skin,—and ^a defiled my horn³ in the dust.
 16 ^a My face is foul⁴ with weeping,—and ^a on my eyelids is the shadow of death ;
 17 ^a Not for *any* injustice in mine hands :—also my prayer is pure.
 18 O earth, ^a cover not thou my blood,⁵—and ^a let my cry have no place.⁶
 19 Also now, behold, ^a my witness is in heaven,—and my record is on high.
 20 My friends scorn me :—*but* mine eye poureth out tears unto God.⁷
 21 ^a Oh that one might plead⁸ for a man with God,—as a man *pleadeth* for his neighbour !
 22 When a few years are come,—then I shall ^a go the way *whence* I shall not return.
 17 My breath is corrupt,⁹ my days are extinct,—^a the graves are ready for me.
 2 Are there not ^a mockers with me ?
 And doth not mine eye continue in their ^a provocation ?¹⁰
 3 Lay down now, put me in a surety with thee ;
 Who is he *that* ^a will strike hands¹¹ with me ?
 4 For thou hast hid their heart from understanding :
 Therefore shalt thou not exalt them.
 5 ^a He that speaketh flattery to his friends,¹²
 Even ^a the eyes ^a of his children shall fail.
 6 He hath made me also ^a a byword of the people ;—and aforetime I was as a tabret.¹³
 7 ^a Mine eye also is dim by reason of sorrow,—and all my members are ^a as a shadow.
 8 Upright *men* shall be astonished at this,¹⁴
 And the innocent shall stir up himself against the hypocrite.¹⁵
 9 The righteous also ^a shall hold on his way,
 And he that hath ^a clean hands shall be stronger and stronger.¹⁶
 10 But as for you all, ^a do ye return, and come now :
 For I cannot find *one* wise man among you.
 11 ^a My days are past,—^a my purposes are broken off,—*even* the thoughts of my heart.
 12 They change the night into day :—the light is short because of darkness.¹⁷
 13 If I wait, the grave is mine house :—I have ^a made my bed in the darkness.
 14 I have said to corruption, Thou art my father :
^a To the worm, Thou art my mother, and my sister.
 15 And where is now my hope ?—as for my hope, who shall see it ?
 16 They¹⁸ shall go down^a to the bars of the pit,—when *our* ^a rest together is in the dust.

1 Rather, 'His anger tears and pursues me.' The cause of his sufferings is here boldly personified as a wild beast. Comp. ver. 12; ch. x. 16; Isa. xxxviii. 13; Lam. iii. 10.

2 Piercing the vitals.

3 See note on 1 Sam. ii. 1.

4 'Scalded': a striking description of the sufferings of one who is hunted to death.

5 Job, regarding himself as persecuted to death, claims the supposed right of a murdered person, calls on the earth not to conceal the crime (see Gen. iv. 11), and appeals to God as the vindicator of the victim.

6 That is, no place of rest; let it always be heard.

7 When faith is most severely tried by man's unkindness and the darkness of providence, it will still turn, though with tears, to God.

8 Rather, 'Oh that he would give judgment for man (i. e. for me) with God, and for the son of man with his fellow (i. e. my opponents).'

9 'My spirit (or vital power) is spent.'

10 The connection is, 'My friends scorn me (see ch. xvi. 10), and mock and continually provoke me; wherefore I pray God to bring me to trial' (ver. 3).

11 As an evidence of suretyship (Prov. vi. 1; xvii. 18; xxii. 26). This is an address to God: 'Lay down now a pledge: be my surety. My friends are not disposed to do me justice; for,' etc. (ver. 4).

12 Rather, 'who betrayeth friends to the spoil.'

13 Rather, as Tyndale renders it, 'I am a jesting-stock among them.'

14 At this treatment of an upright man by his friends.

15 Or, 'shall be roused against the wicked.'

16 That is, Yet the righteous shall not be intimidated, but rather strengthened. Job probably includes himself, determining to hold fast his integrity.

17 Or, 'they put night for day; yea, light is close to darkness;' i. e. the very day is darkened.

18 That is, *my* hopes; those which you would have me cherish as to restoration in this life.

Bildad's second speech.

18 THEN answered Bildad the Shuhite, and said,¹

2 How long *will it be ere* ye make an end of words?²

¹ Mark, and afterwards we will speak.

3 'Wherefore are ye counted ¹as beasts,—and reputed vile in your sight?

4 'He teareth himself in his anger:³—shall the earth be forsaken for thee?
And ²shall the rock be removed out of his place?

5 Yea, ³the light of the wicked shall be put out,
And ⁴the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle,
⁵And his candle shall be put out with him.⁴

7 ⁶The steps of his strength shall be straitened,
And ⁷his own counsel shall cast him down.

8 For ⁸he is cast into a net by his own feet,—and he walketh upon a snare.

9 The gin shall take *him* by the heel,—and ⁹the robber⁵ shall prevail against him.
10 The snare *is* laid for him in the ground,—and a trap for him in the way.

11 ¹⁰Terrors shall make him afraid on every side,—and shall drive him to his feet.

12 His strength shall be hungerbitten,—and ¹¹destruction *shall be* ready at his side.

13 It shall devour the strength of his skin:⁶
Even the firstborn of death⁷ shall devour his strength.

14 ¹²His confidence shall be rooted out of his tabernacle,
And it shall bring him to ⁸the king of terrors.

15 ¹³It shall dwell in his tabernacle, because *it is* none of his:⁸
Brimstone⁹ shall be scattered upon his habitation.

16 ¹⁴His roots shall be dried up beneath,—and above shall his branch be cut off.

17 ¹⁵His remembrance shall perish from the earth,
And he shall have no name in the street.

18 He shall be driven from light into darkness,—and ¹⁶chased out of the world.

19 ¹⁷He shall neither have son nor nephew among his people,
¹⁷Nor any remaining in his dwellings.

20 They that come after¹⁰ *him* shall be astonished at ⁹his day,
As they that went before were affrighted.

21 Surely such *are* the dwellings of the wicked,
And this *is* the place of *him* that ¹⁰knoweth not God.

Job's reply.

19 THEN Job answered and said,¹¹

2 How long will ye vex my soul,—and break me in pieces with words?

3 These ¹¹ten times¹² have ye reproached me:
Ye are not ashamed *that* ye make yourselves ¹¹strange¹³ to me.

4 And be it indeed *that* I have erred,—¹²mine error remaineth with myself.¹⁴

5 If indeed ye will ¹³magnify *yourselves* against me,
And plead against me my reproach:¹⁵

6 Know now that ¹⁴God hath overthrown me,—and hath compassed me with his net.

7 Behold, ¹⁵I cry out of wrong, but I am not heard:
I cry aloud, but *there is* no judgment.

¹ Bildad answers Job with great severity (vers. 2—4), and describes the fate of the wicked man (5—21).

² Some render this clause, 'How long will ye lay snares for words?' *i. e.* use sophistical reasonings.

³ Rather, 'O thou that tearest thyself in anger.' Bildad charges Job with wishing that the settled principles of the Divine administration should be made to give way to his anger. But, he says (ver. 5), this shall not be: however the wicked may dislike it, they must suffer.

⁴ Rather, 'his lamp [suspended] above him shall be put out.'

⁵ Rather, 'the snare shall lay fast hold on him.' The language of vers. 7—11 is taken from the modes then practised of catching animals; six different words being used to describe various kinds of nets and snares.

⁶ 'The bars of his skin;' *i. e.* the bones of his body.

⁷ That is, the *most dreadful disease*; as the 'first-born of the poor' (Isa. xiv. 30) are the *poor*. It was doubtless intended that Job should apply all this to himself; the facts in his case being supposed by his friends to be just such as are here described. It is not surprising, there-

fore, that he was stung to the quick, as his reply shows.

⁸ Rather, 'There shall dwell in his tent some of them to whom it is (*or*, belongs) not;' *i. e.* strangers shall possess his dwelling (vers. 17, 19).

⁹ A frequent Scriptural image of desolation, possibly derived from the destruction of Sodom and Gomorrah. See Gen. xix. 24; Deut. xxix. 23; Ps. xi. 6.

¹⁰ This may mean either, *his juniors*, or *men of future ages*; 'they that went before,' being his *seniors*, or *contemporaries*; or, perhaps, *the men of the west*, and *they of the east*.

¹¹ Job again complains of his friends, maintaining that the cause of his affliction must be found in God's sovereignty (vers. 2—6); describes his sufferings, and calls for pity (7—22); and declares his assurance of deliverance, and blessedness with God in a future life (23—29).

¹² Many times. See note on Gen. xxxi. 7.

¹³ Rather, 'that ye oppress me.'

¹⁴ The meaning is, It is I who suffer by it; and I should therefore have your sympathy.

¹⁵ That is, my sufferings with which ye reproach me.

¹ Pro. 18. 13.

² ch. 12. 7, 8; 17. 4, 10

³ Ps. 73. 22.

⁴ ch. 13. 14.

⁵ Isa. 54. 10.

⁶ ch. 20. 5; Pro. 4. 19; 13. 9; 20. 20; 24. 20.

⁷ Isa. 50. 11.

⁸ ch. 21. 17; Ps. 18. 28.

⁹ ch. 20. 22.

¹⁰ ch. 5. 12, 13.

¹¹ ch. 22. 10; Est. 7. 10;

¹² Ps. 9. 15; 35. 6.

¹³ ch. 5. 5.

¹⁴ ch. 15. 21; 20. 25;

¹⁵ Ps. 73. 19; Jer. 6. 25;

¹⁶ 20. 3; 40. 5; 49. 23.

¹⁷ ch. 15. 23.

¹⁸ ch. 8. 14; 11. 20; Ps.

¹⁹ 112. 10; 130. 10, 28.

²⁰ ch. 21. 17; Ps. 55. 4;

²¹ Heb. 2. 15.

²² Zec. 5. 4.

²³ ch. 29. 19; Is. 5. 21;

²⁴ Hos. 9. 16; Am. 2. 9;

²⁵ Mal. 1. 1.

²⁶ ch. 13. 12; Ps. 31. 16;

²⁷ 109. 13; Psa. 2. 22.

²⁸ 10. 7.

²⁹ d. Pro. 14. 32; Is. 17.

³⁰ Is. 14. 22; Jer. 22. 30.

³¹ ch. 20. 26—28.

³² Ps. 37. 13; Eze. 21.

³³ 25.

³⁴ ch. 21. 14; Ps. 79. 6;

³⁵ Jer. 9. 3; 10. 25;

³⁶ Ro. 1. 28; 1 Thes. 4.

³⁷ 5; 2 Thes. 1. 8; Tit. 1. 16.

³⁸ Ge. 31. 7; 1. 26. 26;

³⁹ Num. 14. 22.

⁴⁰ Ge. 42. 7; Ps. 60. 8.

⁴¹ Eze. 18. 4.

⁴² Ps. 35. 36; 38. 16;

⁴³ Mic. 7. 8.

⁴⁴ ch. 16. 11—11; Lam.

⁴⁵ 1. 3; Fer. 12. 13;

⁴⁶ Hos. 7. 12.

⁴⁷ Ps. 22. 2; Lam. 3. 8.

- 8 ^p He hath fenced up my way that I cannot pass,
And ^q he hath set darkness in my paths.
- 9 ^r He hath stripped me of my glory,—and taken the crown *from* my head.
- 10 He hath ^s destroyed me on every side, and ^t 'I am gone :
And ^u mine hope hath he removed like a tree.
- 11 He hath also ^v kindled his wrath against me,
And ^w he counteth me unto him as *one of* his enemies.
- 12 ^x His troops¹ come together, and ^y 'raise up their way against me,
And encamp round about my tabernacle.
- 13 ^z He hath put my brethren far from me,
And mine acquaintance are verily estranged from me.
- 14 My kinsfolk have failed,—and my familiar friends have forgotten me.
- 15 They that dwell² in mine house, and my maids, count me for a stranger :
I am an alien in their sight.
- 16 I called my servant, and he gave *me* no answer ;—I intreated him with my mouth.
- 17 ^a My breath is strange to my wife,
Though I intreated for the children's *sake*³ of mine own body.
- 18 Yea, ^b young children despised me ;—I arose, and they spake⁴ against me
- 19 ^c All my inward⁵ friends abhorred me :
And they whom I loved are turned against me.
- 20 ^d My bone cleaveth to my skin and to my flesh,
And I am escaped with the skin of my teeth.⁶
- 21 ^e Have pity upon me, have pity upon me, O ye my friends ;
^f For the hand of God hath touched me.
- 22 Why do ye ^g 'persecute me as God,—and ^h are not satisfied with my flesh ?
- 23 Oh that my words were now written !—oh that they were printed in a book !
- 24 That they were graven with ⁱ 'an iron pen—and lead in the rock for ever !
- 25 For ^j 'I know *that* my redeemer liveth,⁷
And *that* he shall stand at the latter *day* upon the earth :
- 26 And *though* after my skin *worms* destroy this *body*,
Yet ^k 'in my flesh shall I see God :
- 27 Whom I shall see for myself,—and mine eyes shall behold, and not another
Though my reins be consumed within me.
- 28 But ye should say,⁸ ^l 'Why persecute we him,
Seeing the root of the matter is found in me ?
- 29 Be ye afraid of the sword :—for wrath *bringeth* the punishments of the sword,
^m That ye may know *there is* a judgment.

Zophar's second speech.

20 THEN answered Zophar the Naamathite, and said,⁹

2 Therefore do my thoughts cause me to answer,—and for *this* ⁿ I make haste.

^p see refs. ch. 3, 23 ;
Pa. 88, 8.
^q Jer. 13, 16.
^r ch. 20, 7—14 ; 30, 1 ;
Pa. 92, 44.
^s ch. 1, 13—19 ; 2, 7 ;
Pa. 88, 13—18.
^t ch. 17, 11.
^u ch. 17, 13.
^v Pa. 80, 46 ; 90, 7.
^w ch. 13, 24 ; Lam. 2, 5.
^x ch. 16, 11.
^y ch. 30, 12.

^b Pa. 31, 11 ; 38, 11 ;
69, 8 ; 86, 6, 18.

^c ch. 2, 9, 10.

^d ch. 30, 1, 12 ; 2 Ki.
2, 23 ; Is. 3, 5.
^e Pa. 41, 9 ; 55, 13, 14,
20.

^f ch. 30, 30 ; Pa. 38, 3 ;
102, 3, 5 ; Lam. 4, 8.

^g ch. 6, 14 ; Ro. 12, 15 ;
1 Cor. 12, 26.
^h ch. 1, 11 ; Pa. 38, 2.

ⁱ Pa. 69, 26.
^j Pa. 27, 2.

^k Jer. 17, 1.

^l ch. 13, 23, 24 ; Is. 54,
5.

^m Pa. 16, 9, 11 ; 17, 15 ;
1 Cor. 13, 12 ; 1 John
3, 2.

ⁿ ver. 22.

^o Pa. 56, 10, 11.

^p Pa. 31, 22 ; Pro. 14,
29 ; 29, 20 ; Eccl. 7, 9.

1 My numerous calamities attack me like an army,
prepare their approaches and surround my tent.

2 Rather, 'sojourn,' as guests, or hired servants.

3 Rather, 'And my intreating to the children of my
body.' This is to be understood, not literally, but as a
pathetic representation of his extraordinary sufferings.

4 An extreme indignity in Oriental countries. Comp.
ch. xxix. 7—10.

5 Heb., 'men of my secret ;' *i. e.* confidential friends.

6 A proverbial expression ; perhaps derived from the
prominence of the teeth, and the thinness and bloodless-
ness of the lips, in extremely emaciated persons.

7 Job now turns for comfort, under the harsh judgment
of men, to his assured belief in a consolatory truth of
universal and permanent importance, which he desires to
have not only 'inscribed (not printed) in a book,' but
also more lastingly and publicly recorded, by being en-
graven on a rock. It appears from the whole tenor of
Job's recent language, that he had given up all hope of
deliverance in this world, and regarded himself as a man
who had been slain : see ch. xvi. 16—19 ; xvii. 11—16.
And this is confirmed by his use of the word 'Göel,' or
redeemer, the designation of the nearest kinsman, who
was in Eastern usage 'the avenger of blood.' It is
therefore to his hope of vindication in a *future life* that
he here refers, encouraging himself in the conviction
that after death he should joyfully behold his ever-living
Vindicator, who would publicly appear and decide in his

favour. This suggests an analogy between the present
passage and some in the book of Genesis, in which the
expectation excited by God's earliest promises of the
Great Redeemer (see Gen. iii. 15, and note) is expressed ;
though the terms employed are so general that their full
meaning is recognised chiefly by the help of later indica-
tions, such as that in Heb. xi. 13—16. See Gen. iv. 4 ;
xlix. 10, 18, and notes. The infrequency and indistinct-
ness of such references in this book are in harmony with
its character and age, and with the distant vision which
the early patriarchs had of gospel blessings ; for they
'saw them *afar off*.' The following is a literal rendering
of this important passage : 'For I, I know that my Avenger
liveth, and at the last over the dust he shall arise ; and
after they have destroyed my skin this [shall be] ; and
from my flesh I shall behold God ; whom I, I shall behold
for me (*i. e.* on my side), and my eyes shall see, and not
a stranger : my reins in my bosom are consumed'—or
(according to common metaphorical usage), 'my thoughts
within me are fulfilled.'

8 In these words, Job probably refers to the firm
conviction expressed in vers. 25—27. 'Since you (seem
to) say, How shall we assail him, and what ground of
accusation shall we find in him ? be ye afraid,' etc.

9 Zophar replies with great heat ; taking no notice of
Job's professed confidence in God, but describing the
accumulated calamities which will certainly overwhelm
the wicked (vers. 2—29).

- 3 I have heard ¹ the check of my reproach,¹
And the spirit of my understanding² causeth me to answer.
- 4 Knowest thou *not* this of old,—since man was placed upon earth,
5 'That the triumphing of the wicked is short,
And 'the joy of the hypocrite *but* for a moment?
- 6 "Though his excellency³ mount up to the heavens,
And his head reach unto the clouds;
7 Yet he shall perish for ever ⁴ like his own dung:
They which have seen him ⁵ shall say, Where *is* he?
8 He shall fly away ⁶ as a dream, and shall not be found:
Yea, he shall be chased away as a vision of the night.
- 9 "The eye also *which* saw him shall *see him* no more;
Neither shall his place any more behold him.
- 10 His children shall seek to please the poor,⁴—and his hands ⁵ shall restore their goods.
- 11 His bones are full of ⁶ the sin of his youth,
⁷ Which shall lie down with him in the dust.
- 12 Though wickedness ⁸ be sweet in his mouth,—*though* he hide it under his tongue;
13 *Though* he spare it, and forsake⁹ it not;—but keep it still within his mouth:
14 Yet his meat in his bowels is turned,—*it is* the gall of asps within him.
- 15 He hath swallowed down riches, and he shall vomit them up again:
God shall cast them out of his belly.
- 16 He shall suck the poison of asps:⁷—the viper's tongue shall slay him.
- 17 He shall not see⁸ the rivers, the floods,—the brooks ⁹ of honey and butter.
- 18 That which he laboured for ¹⁰ shall he restore,—and shall not swallow *it* down:
According to *his* substance *shall* the restitution *be*,⁹
And he shall not rejoice *therein*.
- 19 Because he hath oppressed *and* hath forsaken the poor;
Because he hath violently taken away an house which he builded not;
- 20 "Surely he shall not feel quietness in his belly,¹⁰
He shall not save of that which he desired.
- 21 There shall none of his meat ¹¹ be left;—therefore shall no man look for his goods.
- 22 "In the fulness of his sufficiency he shall be in straits:
Every hand of the wicked¹¹ shall come upon him.
- 23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him,
And shall rain *it* upon him ¹² while he is eating.¹²
- 24 "He shall flee from the iron weapon,
And the bow of steel¹³ shall strike him through.
- 25 It is drawn, and cometh out of the body;¹⁴
Yea, ¹⁵ the glittering sword¹⁵ cometh out of his gall:—¹⁶ terrors¹⁶ are upon him.
- 26 All ¹⁷ darkness *shall* be hid in his secret places:¹⁷
¹⁸ A fire not blown shall consume him;
It shall go ill¹⁸ with him that is left in his tabernacle.
- 27 The heaven shall reveal his iniquity;—and ¹⁹ the earth shall rise up against him.
- 28 "The increase of his house¹⁹ shall depart,
And his goods ²⁰ shall flow away in the day of his wrath.
- 29 ²¹ This is the portion of a wicked man from God,
And the heritage appointed unto him by God.

- ¹ ch. 19. 29.
- ² ch. 5. 3; Ps. 37. 35, 36; 73. 18—20.
³ ch. 8. 13, 14, 19.
- ⁴ Is. 14. 13, 14; Obad. 3, 4.
- ⁵ Ps. 83. 10.
⁶ ch. 14. 10.
- ⁷ Ps. 73. 20; 90. 5.
- ⁸ ch. 7. 8—10; R. 18; Ps. 57. 10, 36; 103. 16.
- ⁹ ver. 18.
¹⁰ ch. 13. 26; Ps. 25. 7.
¹¹ ch. 21. 26.
- ¹² Pro. 9. 17; 20. 17.
•
¹³ Deu. 32. 33.
- ¹⁴ Ps. 36. 8, 9; Jer. 17. 6, 9; Rev. 22. 1.
¹⁵ Deu. 32. 15, 14; Ps. 81. 16.
¹⁶ vers. 10, 15.
- ¹⁷ Eccl. 5. 13, 14; Is. 57. 20, 21.
- ¹⁸ Jer. 17. 11; Lk. 16. 24, 25.
¹⁹ ch. 15. 29; 89. 7.
- ²⁰ Num. 11. 33; Ps. 78. 30, 31; Mal. 2. 2.
²¹ Is. 21. 18; Jer. 18. 43; Am. 5. 19.
- ²² ch. 16. 13.
²³ ch. 15. 21; see refn. ch. 18. 11.
²⁴ ch. 18. 5, 6.
²⁵ Ps. 21. 9.
- ²⁶ ch. 16. 16.
²⁷ ch. 27. 14—19.
- ²⁸ Pro. 11. 4.
²⁹ ch. 18. 21; 27. 13; 31. 2, 3. Ps. 11. 6; Eccl. 8. 13; Is. 3. 11.

1 Literally, 'the reproof of my shame;' *i. e.* 'which would cast shame on me.'

2 Rather, 'the emotion of my mind.'

3 Or, 'exaltation.'

4 Or, 'The poor shall oppress his children.'

5 Rather, 'Though his bones are full of his youthful vigour, yet with him they shall lie in the dust;' *i. e.* he shall be cut off prematurely. The word here (and in ch. xxxiii. 25; Psa. lxxix. 45; Isa. liv. 4) rendered 'youth' may, however, be translated 'hidden;' and then it will mean 'secret sins,' as in Psa. xc. 8.

6 Rather, 'let it not go;' *i. e.* swallow it not. All this is a forcible illustration of the truth that though sin may be pleasant in the commission, it will certainly be bitter in the consequences.

7 There are two kinds of serpents in Arabia, still bearing names similar to the Hebrew words here used, whose bite causes death in a quarter of an hour.

8 That is, possess. So in Psa. xxxiv. 12; Lam. iii. 1.

9 Literally, 'As the wealth of his restitution;' *i. e.* wealth belonging to others, and soon to be restored.

10 Vers. 20, 21 may be rendered thus: 'Because he knew no quietness in his belly; and in his rapacity nothing escaped: there is nothing remaining for his voracity; therefore his prosperity endureth not.'

11 Or, 'the wretched.' The sufferings which he inflicted upon others shall come upon himself.

12 Rather, 'It shall come to pass that to fill his belly God shall send upon him the fury of his wrath, and shall rain it upon him for his food.'

13 Rather, 'copper,' probably wood strengthened with this metal. The bow was a deadly weapon to the fugitive.

14 'He draweth it (*i. e.* the arrow, a natural act on the part of a wounded man), and it cometh out of the body.'

15 Literally, 'the glittering thing;' *i. e.* the arrow.

16 That is, terrors of death.

17 Meaning, perhaps, 'within him;' 'a fire not blown (or self-ignited) shall consume him.' Beside external ills, there shall be inward wretchedness. Many, however, suppose 'the fire' to refer to *lightning*.

18 Or, 'It (the fire) shall devour him that is left,' etc.

19 The wealth laid up in his house.

Job's reply.

21 BUT Job answered and said,¹

2 Hear diligently my speech,—and let this be your consolations.²

3 Suffer me that I may speak;—and after that I have spoken, ² mock on.

4 As for me, ² is my complaint to man?

And if *it were so*, why should not my spirit be troubled?³

5 Mark me, and be astonished,—² and lay *your* hand upon *your* mouth.⁴

6 Even ² when I remember I am afraid,—and trembling taketh hold on my flesh.

7 ² Wherefore⁵ do the wicked live,—become old, yea, are ² mighty in power?

8 Their seed is established in their sight with them,

And their offspring before their eyes.

9 Their houses are safe from fear,—² neither *is* the rod of God upon them.

10 Their bull gendereth, and faileth not;—their cow calveth, and ² casteth not her calf.

11 They send forth their little ones like a flock,—and their children dance.

12 They take the timbrel and harp,—and rejoice at the sound of the organ.⁶

13 They ² spend their days in wealth,—and in a moment⁷ go down to the grave

14 ² Therefore⁸ they say unto God, Depart from us;

For we desire not the knowledge of thy ways.

15 ² What *is* the Almighty, that we should serve him?

And ² what profit should we have, if we pray unto him?

16 Lo, ² their good is not in their hand:

² The counsel of the wicked is far from me.⁹

17 ² How oft¹⁰ is the candle of the wicked put out?

And *how oft* cometh their destruction upon them?

God ² distributeth sorrows in his anger.

18 ² They are as stubble before the wind,—and as chaff that the storm carrieth away.

19 God layeth up his iniquity ² for his children:

² He rewardeth him, and he shall know *it*.

20 His eyes shall see his destruction,

And ² he shall drink of the wrath of the Almighty.

21 For what pleasure¹¹ *hath* he in his house after him,

When ² the number of his months is cut off in the midst?

22 ² Shall *any* teach God knowledge?¹²—seeing ² he judgeth those that are high.

23 One dieth in his full strength,—being wholly at ease and quiet.

24 His breasts¹³ are full of milk,—and his ² bones are moistened with marrow.¹⁴

25 And another dieth in the bitterness of his soul,—and ² never eateth with pleasure.¹⁵

26 They shall ² lie down alike in the dust,—and the worms shall cover them.

27 Behold, I know your thoughts,

And the devices *which* ² ye wrongfully imagine against me.¹⁶

28 For ye say, ² Where *is* the house of the prince?¹⁷

And where *are* the dwelling places of the wicked?

29 Have ye not asked them that go by the way?¹⁸—and do ye not know their tokens,¹⁸

² ch. 16. 10; 17. 2

² ch. 7. 11—21; 10. 1, 2.

b see refs. Judg. 18. 19; Ps. 39. 9.

c Ps. 77. 3; 119. 130.

d see refs. ch. 12. 6; Ps. 17. 10, 14; 73. 3, 12; Hab. 1. 16.

e Ps. 37. 35.

f ch. 9. 34; Ps. 73. 5; Mic. 6. 9; Mk. 5. 29.

g Ex. 23. 26.

h ch. 36. 11.

i ch. 22. 17; Jer. 9. 6.

k ch. 34. 9; Ex. 5. 2.

l ch. 35. 3; Mal. 3. 14.

m Ps. 52. 7; Ecc. 8. 8.

n ch. 22. 18; Ge. 49. 6;

Ps. 1. 1; Pro. 1. 10.

o see refs. ch. 18. 5.

p Ps. 32. 10; 90. 7—9;

Lk. 12. 40.

q Ex. 15. 7; Ps. 1. 4;

35. 5; 14. 17, 13; 20.

5; Hos. 13. 3.

r Ex. 20. 5.

s Deut. 32. 41.

t Ps. 75. 8; Isa. 51. 17;

Jer. 25. 15, 16; Rev.

14. 10; 19. 15.

u ch. 14. 5; Ps. 55. 23.

v ch. 40. 9; Ia. 40. 13.

14; 45. 9; Ro. 11. 34;

1 Cor. 2. 16.

w Ia. 40. 22, 23.

x Pro. 3. 8; 15. 30;

17. 22.

y ch. 3. 20; 9. 25; 20.

23; Ps. 141. 4.

z ch. 20. 11; Ecc. 9. 2.

b ch. 32. 3.

c ch. 20. 7.

1 Job, after a short appeal to the feelings of his friends (vers. 2—6), replies again to their main argument; maintaining that the wicked are often eminently prosperous in this world, and that man is incompetent to judge of the dispensations of God from present appearances (7—34).

2 Comfort me, not by speaking, but by listening.

3 This is the reason why his friends should be patient with him; his controversy was not so much with them as with God, and having such an antagonist it was not surprising that his spirit was troubled.

4 In silent amazement at the mysterious visitations which have come upon me, the remembrance of which makes me tremble (ver. 6).

5 Job directly controverts the assertions of his friends, adducing facts which accord with human experience. See ch. xv. 21—24; xviii. 19; xx. 9, 10, 27, 28. The answer to the question here proposed is found in ver. 30.

6 Properly, 'pipe;' all these are instruments of mirthful music.

7 Without lingering disease like Job's.

8 All this they enjoy, and yet they say unto God, etc.

9 Rather (as a reply to his friends), 'Lo! is not their good in their hand?' (i. e. have they not here constant felicity?) but, though this is the case, 'far from me be the counsel of the wicked.'

10 Implying that this seldom happens. Having described the prosperity of the wicked, Job asks how often the ills which his friends had spoken of, and which he enumerates in vers. 16—21, did in fact befall them.

11 Rather, 'What interest?' i. e. If, as you say, the wicked are punished in their children, their punishment is not their own. After death, their connection with their posterity ceases.

12 Job implies that his friends had irreverently attempted to teach God. He then states his own views.

13 The Hebrew word here rendered 'breasts' is not found elsewhere. Some render it 'milk-pails;' others 'cattle-layers;' but probably the meaning is, 'His sinews are full of moisture.'

14 Literally, 'The marrow of his bones is moistened;' i. e. fresh, vigorous. This is opposed to ch. xx. 11.

15 Literally, 'eateth good;' i. e. enjoys it.

16 The meaning is, I know you will persist in your charges against me, and say, Where can the dwellings of prosperous oppressors be found?

17 Both here and in Isa. xiii. 2, the word rendered 'prince,' or 'noble,' is used in a bad sense for *tyrant*.

18 Or, 'proofs.' You may inquire of travellers, who have had many opportunities of observation, for the proofs of what I say.

- 30 'That the wicked is reserved¹ to the day of destruction?
'They shall be brought forth to the day of wrath.
31 Who shall declare his way² to his face?
And who shall repay him *what* he hath done?
32 Yet shall he be brought to the grave,²—and shall remain in the tomb.³
33 The clouds of the valley shall be⁴ sweet unto him,
And⁵ every man shall draw after him,—as *there are* innumerable before him.⁴
34 'How then comfort ye me in vain,
'Seeing in your answers there remaineth falsehood?

The third speech of Eliphaz.

- 22 THEN Eliphaz the Temanite answered and said,⁵
2 'Can a man be profitable unto God,
As he that is wise may be profitable unto himself?⁶
3 'Is it any pleasure to the Almighty, that thou art righteous?
Or is it gain to him, that thou makest thy ways perfect?
4 Will he reprove⁷ thee for fear of thee?—⁸will he enter with thee into judgment?
5 'Is not thy wickedness great?—and thine iniquities infinite?
6 For thou hast⁹ taken a pledge from thy brother for nought,
And¹⁰ stripped the naked of their clothing.
7 Thou hast not given water to the weary to drink,
And thou¹¹ hast withholden bread from the hungry.⁸
8 But *as* for the mighty man,⁹ he had the earth;—and the honourable man dwelt in it.
9 Thou hast sent widows away empty,
And the arms of¹² the fatherless have been broken.
10 Therefore 'snares are round about thee,—and 'sudden fear troubleth thee;
11 Or 'darkness, *that* thou canst not see;—and abundance of¹³ waters cover thee.
12 'Is not God in the height of heaven?¹⁰
And behold the height of the stars, how high they are!
13 And thou sayest, 'How doth God know?—can he judge through the dark cloud?
14 'Thick clouds *are* a covering to him, that he seeth not;
And he walketh in the circuit of heaven.¹¹
15 Hast thou marked¹⁴ the old way,—which wicked men have trodden?
16 Which¹⁵ were cut down out of time,¹²
'Whose foundation was overflown with a flood:¹³
17 'Which said unto God, Depart from us:
And¹⁶ what can the Almighty do for them?¹⁴
18 Yet¹⁷ he filled their houses with good things:
But¹⁸ the counsel of the wicked is far from me.¹⁵

d Pro. 16. 4; Nah. 1. 2; 2 Pet. 2. 9.

e Ps. 50. 21; Gal. 2. 11.

f ch. 3. 17, 18.

g ch. 30. 23; Heb. 9.

h ch. 16. 2.

i ch. 13. 4.

k ch. 35. 7; Ps. 16. 2; k. 17. 10; Ro. 11. 35.

l 1 Chr. 29. 17; Ps. 147. 11; Pro. 1. 20.

m ch. 9. 19, 32.

n ch. 15. 5, 6.

o ch. 21. 3, 9; Ex. 22. 26, 27; 1 Sam. 24. 10, etc.; h. 18. 12.

p ch. 21. 10.

q see ch. 31. 17; Deut. 15. 7, etc.; 1e 38. 7, 10; Eccl. 18. 7, 16; Mt. 25. 42.

r ch. 31. 16—18, 21; Ex. 22. 22; 1s. 10. 2; Eccl. 22. 10; 10. 6.

s ch. 13. 21.

t ch. 18. 6, 18; 19. 8.

u ch. 27. 20; Ps. 43. 7; Job. 1. 2; 73. 10; 121. 4; Lam. 3. 54.

v Ps. 115. 3, 16; Eccl. 5. 2.

w Ps. 10. 11; 59. 7, 73. 11, 94. 7. 9; Eccl. 8. 12.

x ch. 34. 22; Ps. 130. 11, 12; Job. 23. 21.

y Job. 6. 5, 11.

z ch. 15. 32; Ps. 55. 23; 102. 24; Eccl. 7. 17.

a Job. 7. 11. 2 Pet. 2. 5. e ch. 21. 14, 15.

b Ps. 4. 6; Mal. 3. 14.

c ch. 12. 6.

d ch. 21. 16.

1 The argument is, He is not punished here, as you maintain; for (ver. 31) who dares to accuse and resist him now? This passage clearly intimates that Job expected a state of retribution after death.

2 Literally, 'graves;' the family burying-place. The prosperity of the wicked in this world sometimes outlasts his life. He may be brought with funeral honours to the tomb of his fathers, and his monument remain amidst the verdure of the garden (ver. 33). Comp. 1 Kings xvi. 6, 28; 2 Kings xxi. 18; and note on 1 Sam. xxv. 1.

3 Literally, 'and over the tomb shall watch;' i. e. either his memory shall be preserved by a sepulchral monument, or, men shall watch over his tomb. It is opposed to Bildad's assertion in ch. xviii. 17.

4 Some refer these expressions to the long procession of a public funeral preceding and following the corpse. But the meaning probably is, that in this he only resembles his predecessors, and that many are encouraged by his prosperity to follow his example.

5 In the third series of the controversy, which commences here, Job's friends seem to have become greatly exasperated. Eliphaz charges him with specific crimes, on account of which, he says, these calamities have come upon him (vers. 2—11); refers him to signal Divine judgments (12—20); and then exhorts him to repentance, on the advantages of which he expatiates (21—30).

6 Or, 'Nay, surely it is *himself* that the wise man profits, not God. Eliphaz with truth asserts, that as God can be neither profited nor injured by men, it cannot be

for any such reason that he favours some and afflicts others; but he thence *erroneously* infers that the cause of the difference in treatment must be found in their difference of character.

7 The word perhaps means 'come to trial.'

8 In the East, this would be felt to be a severe accusation; hospitality being regarded as a duty of the highest importance (Deut. xxvi. 11, etc.)

9 Heb., 'man of arm;' i. e. strength. See ver. 9. Job is here meant; and he is charged with having obtained land unjustly. Such acts of violence are especially condemned in the law of Moses (Exod. xxii. 21; Deut. xxiv. 17, 19; xxvii. 19).

10 Eliphaz now declares what he regards as the source of Job's crimes—the practical atheism of regarding God as a Being too exalted to observe human affairs.

11 Not noticing the earth and its affairs (Ezek. viii. 12).

12 That is, before the time; prematurely. This probably refers to the wicked antediluvians; who held the views now imputed to Job, and perished miserably in the deluge.

13 'A flood was poured upon their foundation;' it washed it away.

14 Or, 'And what does the Almighty to them? He fills their houses,' etc. This seems to be a sarcastic reference to Job's words in ch. xxi. 14—16. Eliphaz adduces the foregoing case to refute Job's assertion that God makes the wicked prosperous in the present life.

15 These were Job's words (ch. xxi. 16), which Eliphaz repeats, apparently as being in his opinion more agreeable to the doctrines maintained by himself.

- 19 'The righteous see it,¹ and are glad :—and the innocent laugh *at* the scorn.
 20 Whereas ^a our substance is not cut down,
 But the remnant of them the fire consumeth.²
 21 'Acquaint now thyself with him, and ^m be at peace :
 Thereby good shall come unto thee.
 22 Receive, I pray thee, the law from his mouth,
 And ⁿ lay up his words in thine heart.
 23 'If thou return to the Almighty, thou shalt be built up,
 Thou shalt³ put away iniquity far from thy tabernacles.
 24 Then shalt thou ^p lay up gold as dust,
 And the *gold* of ^q Ophir as the stones of the brooks.
 25 Yea, ^r the Almighty shall be thy defence,—and thou shalt have plenty of silver.
 26 For then shalt thou have thy ^s 'delight in the Almighty,
 And ^t shalt lift up thy face unto God.
 27 'Thou shalt make thy prayer unto him, and he shall hear thee,
 And thou shalt ^u pay thy vows.
 28 Thou shalt also ^v decree⁴ a thing,—and it shall be established unto thee :
 And ^w the light shall shine upon thy ways.
 29 'When *men* are cast down, then thou shalt say, *There is lifting up* ;⁵
 And ^x he shall save the humble person.
 30 He shall deliver the island⁶ of the innocent :
 And it is delivered by the pureness of thine hands.⁷

Job's reply.

- 23 THEN Job answered and said,⁸
 2 Even to-day *is* my complaint bitter :—my stroke is heavier than my groaning.
 3 'Oh that⁹ I knew where I might find him !—that I might come *even* to his seat !
 4 I would order *my* cause before him,—and fill my mouth with arguments.
 5 I would know the words *which* he would answer me,
 And understand what he would say unto me.
 6 'Will he plead against me with *his* great power ?
 No ; but he would put *strength* in me.¹⁰
 7 There¹¹ the righteous might dispute with him ;
 So should I be delivered for ever from my judge.
 8 'Behold, I go forward, but he is not *there* ;
 And backward, but I cannot perceive him :
 9 On the left hand, where he doth work,—but I cannot behold *him* :
 He *hideth* himself on the right hand,—that I cannot see *him* :
 10 But¹² he ^s knoweth the way that I take :
 When ^a he hath tried me, 'I shall come forth as gold.
 11 'My foot hath held his steps,—his way have I kept, and not declined.
 12 Neither 'have I gone back from the commandment of his lips ;
 'I have esteemed the words of his mouth more than my necessary *food*.¹³
 13 But he *is* in one *mind*, and ⁿ who can turn him ?
 And *what* ^o his soul desireth, even *that* he doeth.
 14 For he performeth *the thing that is* ^p appointed for me :
 And many such *things are* with him.¹⁴

1 They see the destruction of the wicked.
 2 This is given as the language of the righteous ; and may be better translated, 'Truly our enemies are destroyed, and their residue (*i. e.* goods) the fire devoureth.' The latter clause refers perhaps to ch. i. 16.

3 Rather, 'If thou put away iniquity from thy tabernacles, and cast to the dust precious ore, and gold of Ophir to the stones of the brooks, then the Almighty shall be thy precious ore, and treasures of silver to thee.' The meaning is, If thou wilt despise and reject riches as thy portion, then thou shalt have all-sufficiency in the Almighty.

4 Or, 'determine.'

5 That is, thou shalt have support or relief.

6 Rather, 'country' ; as in Isa. xx. 6. But it may be rendered, 'He (God) shall save the not innocent (the guilty) ; and he shall be delivered,' etc. : *i. e.* If thou art right in the sight of God, he will hear thy intercessions in behalf of the unworthy. See ch. xlii. 7, 8 ; Gen. xviii. 26 ; xx. 7.

7 An expression signifying integrity and uprightness.

8 Job repeats his desire to bring his cause before God ; but is in fear and darkness, and knows not where to find him (vers. 2—9) ; reasserts his innocence (10—12) ; yet shrinks from appealing to God, because he mysteriously hides himself and pursues his unalterable plans (13—17). He then replies to Eliphaz, describing the open oppressions of the wicked, and their secret sins ; and asserts that, though destined to future punishment, they are not treated in this life according to their deserts (ch. xxiv.).

9 This language (vers. 3—5) describes the feelings of one who, when his character is attacked, conscious of uprightness, appeals to the Divine tribunal, as Job had already done (ch. xiii. 3 ; xvi. 21).

10 Or, 'Will he confound me by his omnipotence ? No, he will give heed to me : ' showing clearly that Job still trusted in God.

11 Or, 'then ; ' *i. e.* if I could obtain a hearing.

12 Rather, 'For he knoweth my way. If he tries me,' etc.

13 Rather, 'more than *my own purposes*.'

14 That is, are decreed by him.

Pa. 58. 10 ; 107. 45 ;
 Pro. 11. 10.
 Eph. 4. 7.

1 Chr. 28. 9 ; Job. 17. 3.
 Isa. 27. 5 ; Ae. 10. 25 ;
 Eph. 2. 14—17.

Deu. 6. 6—9 ; Pa. 119. 11 ; Pro. 4. 4, 21.
 See refs. ch. 8. 5, 6 ;
 11. 13, 14.

1 Ki. 10. 21 ; 2 Chr. 1. 15.
 1 Ki. 10. 28.

Ge. 15. 1 ; Pa. 18. 2.

ch. 27. 10 ; Pa. 37. 4 ;
 Is. 58. 14.

ch. 11. 16 ; 1 John 3. 20, 21.

Pa. 50. 14, 15 ; 66.

18—20 ; Is. 58. 9.

Pa. 66. 13, 14 ; Eccl. 5. 4.

Pa. 20. 4 ; 90. 17.

ch. 25. 3 ; Pa. 97. 11 ;
 Pro. 4. 18.

ch. 5. 19, etc. ; Pa. 9. 2, 3.

ch. 29. 23 ; Is. 57.

Lk. 11. 11 ; Jam. 4. 6 ; 1 Pet. 5. 5.

ch. 13. 3 ; 16. 21.

ch. 9. 11.

Pa. 89. 46 ; Is. 8. 17 ;
 45. 15.

Pa. 1. 6 ; 139. 1—3 ;
 2 Tim. 2. 19.

ch. 1. 11, 12 ; 2. 5, 6 ;
 Deu. 8. 2 ; Pa. 17. 3 ;
 66. 10 ; Jam. 1. 2—4, 12.

ch. 42. 5—8.

Pa. 18. 21 ; 44. 18.

Heb. 10. 34, 35.

Pa. 19. 10 ; 119. 103.

127 ; Jer. 15. 16 ;
 John 4. 32, 34.

ch. 9. 12, 13 ; 12. 14 ;
 Num. 23. 19, 20 ; Eccl. 3. 14 ; Ro. 9. 19 ;
 Jam. 1. 17.

Pa. 115. 3 ; 135. 6 ;
 Is. 14. 24 ; Dan. 4. 35.

ch. 7. 3 ; Mic. 6. 9 ;
 1 Thea. 3. 3.

15 Therefore am I troubled at his presence:—when I consider, I am afraid of him.

16 For God ¹maketh my heart soft,¹—and the Almighty troubleth me:

17 Because I was ²not cut off before the darkness,

³Neither hath he covered the darkness from my face.³

24 Why, seeing ⁴times are not hidden from the Almighty,

Do they that know him not see his days?⁴

2 Some remove⁴ the landmarks;—they ⁵violently take away flocks, and feed *thereof*.

3 They drive away the ass of the fatherless,—they ⁶take the widow's ox for a plodge.

4 They turn the needy out of the way:

⁷The poor of the earth hide themselves together.

5 Behold, ⁸as wild asses in the desert, go they⁵ forth to their work;

⁹Rising betimes for a prey:

The wilderness *yieldeth* food for them *and* for their children.

6 They reap *every one* his⁶ corn in the field:

And they gather the vintage of the wicked.

7 They ⁷cause⁷ the naked to lodge without clothing,

That *they have* no covering in the cold.

8 They are wet with the showers of the mountains,

And ⁸embrace the rock for want of a shelter.

9 ⁹They⁸ pluck the fatherless from the breast,—and take a pledge of the poor.⁹

10 They cause *him* to go naked without clothing,

And ⁹they take away the sheaf *from* the hungry;

11 Which⁹ make oil within their walls,—and tread *their* winepresses, and suffer thirst.¹⁰

12 ¹⁰Men groan from out of the city,—and the soul of the wounded crieth out:

¹¹Yet God layeth not folly to them.¹¹

13 They are of those that ¹¹rebel against the light;

¹²They know not the ways thereof,—nor abide in the paths thereof.

14 ¹²The murderer rising with the light¹²

Killeth the poor and needy,—and in the night is as a thief.

15 ¹³The eye also of the adulterer waiteth for the twilight,

¹⁴Saying, No eye shall see me:—and disguiseth *his* face.

16 In the dark ¹⁴they dig through houses,¹⁵

Which they had marked for themselves in the daytime:¹⁴—¹⁵they know not the light.

17 For the morning is to them even as the shadow of death:

If *one* know *them*, *they are in* ¹⁶the terrors of the shadow of death.¹⁵

18 He is swift¹⁶ as the waters;—their portion is cursed in the earth:

He beholdeth not the way of the vineyards.

19 ¹⁷Drought and heat consume the snow waters:

¹⁸So doth the grave *those which* have sinned.

20 The womb shall forget him;—¹⁹the worm shall feed sweetly on him;

²⁰He shall be no more remembered;—and ²⁰wickedness shall be broken as a tree.

21 He evil entreateth the barren *that* beareth not:

And ²¹doeth not good to the widow.

22 He draweth also the mighty with his power:

He riseth up, and no *man* is sure of life.¹⁷

1 That is, faint. See Deut. xx. 3; Isa. vii. 4.

2 Rather, 'And because darkness hath covered my face.' The meaning is, I am not so much terrified by my calamities, dreadful as they are, as by my ignorance of the reasons why God afflicts me.

3 Rather, 'Why are not seasons (*i. e.* of judgment) appointed by the Almighty, and [why] do not those who know him behold his days?' (*i. e.* of vengeance). Job rightly regards the delay of the punishment of the wicked as being part of the same mysterious arrangement which delays his own vindication.

4 See note on Deut. xix. 14.

5 Meaning probably the houseless poor, mentioned in ver. 4, who have to seek food like wild animals.

6 The wicked man's. Finding no food in the desert, they are driven to seek it by working for their oppressors.

7 Rather, 'Naked, they lodge by night without clothing.'

8 That is, the wicked. Not less cruelly are those treated who have not fled to the desert.

9 Who can give nothing but what is actually necessary to him. See Exod. xxii. 26, 27. Or, perhaps, the clause

may be read as parallel to the former, 'They take [the child] as a pledge from the poor;' intending to enslave it. See Lev. xxv. 39; 2 Kings iv. 1. The hardships of these bond-slaves are depicted in the following verses.

10 Or, 'Hungry they carry the sheaf; within their walls (those of the oppressors) they press out the oil; they tread their winepresses, and suffer thirst.' They famish in the midst of the abundance of others. See Luke xv. 16.

11 Or, 'From the city the dying groan, and the soul of the wounded cries out; yet God hears not their prayer.'

12 The earliest dawn.

13 Eastern houses are often made of mud or unburned brick; and thieves enter by digging through the walls. See Matt. vi. 19, 20.

14 Rather, 'In the day-time they shut themselves up.'

15 Or, 'For they know the terrors of death-shade' (thick darkness). They love the darkness which favours their crimes, and fear the light as much as others fear darkness.

16 The meaning is, You say that the wicked pass rapidly away, as snow-water is rapidly absorbed.

17 Rather, 'He draweth even the mighty into his power; when he riseth, there is no security of life.'

¹ Pa. 22. 14.

² ch. 6. 9.

³ Ac. 1. 7; 17. 17, 26.

⁴ Deut. 19. 14; 27. 17; Pro. 22. 28; 23. 10; Hos. 5. 10.

⁵ ch. 1. 15, 17; 5. 5.

⁶ ch. 22. 6-9; Deut. 24. 6, 10, 12, 17.

⁷ Pro. 23. 24.

⁸ ch. 35. 5-8; Jer. 2.

⁹ ver. 14; Mic. 2. 1.

¹⁰ ver. 10; ch. 22. 6; Ex. 22. 26, 27; Deut. 24. 12, 13; Isa. 58. 7.

¹¹ Lam. 4. 5.

¹² 2 Ki. 4. 1.

¹³ Gen. 24. 19.

¹⁴ Gen. 25. 4; Jer. 22. 13; Jam. 5. 4.

¹⁵ Eccl. 4. 1.

¹⁶ Eccl. 8. 11, 12; Ro. 2. 4-6; 2 Pet. 3. 15.

¹⁷ 1 Ki. 12. 47, 48; John 9. 41; 15. 22-24; Jam. 4. 17.

¹⁸ Pro. 4. 19; John 12. 35.

¹⁹ Pa. 10. 8-10; Mic. 2. 1.

²⁰ Pro. 7. 9.

²¹ ch. 22. 13, 14; Pa. 10. 11.

²² Ex. 22. 2; Mt. 24. 43.

²³ John 3. 20.

²⁴ Jer. 2. 26.

²⁵ ch. 6. 17.

²⁶ Pa. 68. 2.

²⁷ ch. 19. 26.

²⁸ Pro. 10. 7; Eccl. 8. 10.

²⁹ ch. 14. 16, 17; Mt. 3. 10.

³⁰ ver. 3.

- 23 *Though* * it be given him *to be* in safety, * whereon he resteth ;
Yet * his eyes *are* upon their ways.¹
- 24 * They are exalted for a little while, but are gone and brought low ;
They are taken out of the way as all *other*,—and cut off as the tops of the ears of corn.²
- 25 And if *it be* not *so* now, who will make me a liar,
And make my speech nothing worth?³

Bildad's third speech.

- 25 THEN answered Bildad the Shuhite, and said,⁴
- 2 * Dominion and fear *are* with him,—he maketh peace⁵ in his high places.
- 3 * Is there any number of his armies?—and upon whom doth not / his light arise?
- 4 * How then can man be justified with God?
Or * how can he be clean *that* is born of a woman?
- 5 Behold even to the moon, and it shineth not ;
Yea, ' the stars are not pure in his sight.
- 6 * How much less man, *that* is ' a worm?—and the son of man, *which* is a worm?

Job's reply.

- 26 BUT Job answered and said,⁶
- 2 How hast thou helped *him that* is without power?
How savest thou the arm *that hath* no strength?
- 3 How hast thou counselled *him that hath* no wisdom?
And *how* hast thou plentifully declared the thing as it is?
- 4 To whom⁷ hast thou uttered words?—and whose spirit came from thee?
- 5 Dead *things* are formed from under the waters,—and the inhabitants thereof.⁸
- 6 * Hell⁹ is naked before him,—and destruction hath no covering.
- 7 * He stretcheth out the north over the empty place,¹⁰
And hangeth the earth upon nothing.
- 8 * He bindeth up the waters in his thick clouds;—and the cloud is not rent under them.
- 9 He holdeth back the face¹¹ of his throne,—and spreadeth his cloud upon it.
- 10 * He hath compassed the waters with bounds,
Until the day and night come to an end.¹²
- 11 * The pillars of heaven¹³ tremble—and are astonished at his reproof.
- 12 * He¹⁴ divideth the sea with his power,
And by his understanding * he smiteth through the proud.
- 13 * By his spirit he hath garnished the heavens ;
His hand hath formed * the crooked serpent.
- 14 Lo, these are parts of his ways : but * how little a portion is heard of him !
* But the thunder of his power who can understand ?¹⁵

Job's final reply continued.

- 27 MOREOVER¹⁶ Job continued his *v* parable,¹⁷ and said,
2 * As God liveth, * *who* hath taken away my judgment ;

1 Rather, 'He (God) gives him (*i. e.* the wicked) security whereon he relies; and his eyes are upon their ways.' *i. e.* God guards and defends them.

2 Not before their time, but, like other men, in the maturity of old age (Psa. lxxiii. 4); without any extraordinary expressions of Divine anger.

3 A challenge to any to prove the contrary.

4 This short closing speech of Bildad's expresses good sentiments, but gives no answer to Job's arguments; nor does it contain any new charge against him except an implied rebuke for having justified himself before God.

5 That is, He keeps all in perfect subjection.

6 Job briefly replies to Bildad, taunting him with the feebleness of his answer (vers. 2—4); and then showing that he is not behind his opponents in appreciating the power of God, whose operations he magnificently describes in the world of departed spirits, as well as on earth and in the material heavens (5—14).

7 Rather, 'With whom;' *i. e.* by whose assistance.

8 Rather, 'The mighty dead tremble beneath,—the waters and their inhabitants.'

9 The invisible world. The word rendered 'destruction' is 'Abaddon,' which occurs in Rev. ix. 11. It here means the *place of destruction*.

10 Or, 'emptiness.' This language seems to refer to the heavens, not to the earth. The 'north' is mentioned probably because the northern hemisphere of the heavens

was that which was visible to Job and his friends.

11 Or, 'hideth the appearance.' See Psa. xviii. 11.

12 Rather, 'to the confines of light and darkness:' referring to the horizon.

13 The loftiest mountains, which seem to sustain the heavens.

14 Rather, 'By his power he quieteth the sea, and by his wisdom he smiteth its pride. By his breath the heavens become bright; his hand pierces the fleeing serpent.' This probably refers to the constellation *Draco*, supposed by the ancients to occasion storms.

15 A magnificent close: 'Lo! these are outlines of his ways; and what a whisper of a word have we heard of him! but the thunder of his power who can understand?'

16 Job apparently paused for Zophar to reply; but, as none of his friends spoke, he continued his discourse, the scope of which seems to be as follows: He first denies the two charges which had been brought against him—that he was ungodly and unholy (vers. 2—6), and that he maintained the impunity of the wicked (7—23). He then fortifies his position that outward prosperity is no evidence of piety, by showing that man may possess the two great elements of earthly comfort—namely, material wealth and human skill—without being able to discover and obtain true wisdom, which God has declared to be identical with true godliness (ch. xxviii.)

17 A poetic discourse.

^a Ps. 73. 3—12.

^b Ecc. 8. 11; Lk. 12.

^c Ps. 10. 13, 14; 11. 4.

^d Ps. 5. 21; 13. 3;

^e Ecc. 5. 8; Am. 8. 7;

^f 9. 2.

^g ch. 20. 5; Ps. 37. 10,

35, 36.

^h ch. 9. 2—10; 26. 5—

14. 1 (hr. 29. 11, 12;

Jer. 10. 6, 7.

ⁱ Ps. 103. 20, 21; 104.

2—4; Is. 40. 26;

Dan. 7. 10; Mt. 26.

53; Rev. 5. 11.

^j Mt. 5. 45; Jam. 1. 17.

^k ch. 4. 17—19; see

ref. ch. 9. 2; Is. 14.

etc.; Ps. 130. 3.

^l ch. 14. 4; Ps. 51. 5.

^m ch. 15. 15.

ⁿ ch. 4. 19.

^o Ps. 22. 6.

^p see ref. ch. 11. 9;

^q 130. 8, 11; Pro

15. 11; Job. 4. 13.

^r ch. 9. 8; Ps. 24. 2;

104. 2, etc.

^s Pro. 30. 4.

^t ch. 34. 8—11; Ps. 33.

7; 104. 6—9; Pro. 8.

29; Jer. 5. 22.

^u Ps. 18. 7.

^v Ex. 14. 21; Ps. 71.

13; Is. 51. 15; Jer.

31. 35.

^w Is. 2. 12; Dan. 4. 37;

Jam. 4. 6.

^x Ge. 1. 2; Ps. 33. 6.

^y Is. 27. 1.

^z see ref. ch. 11. 7—9.

^{aa} Num. 23. 7; Ps. 78. 2.

^{ab} Num. 14. 21; Ru. 3.

13; 1 Sam. 14. 39;

Jer. 4. 2; 5. 2; 12.

16.

^{ac} ch. 34. 5; Is. 40. 27.

- And the Almighty, *who* hath vexed my soul;
 3 All the while my breath is in me,—and 'the spirit of God is in my nostrils;
 4 My lips shall not speak wickedness,—nor my tongue utter deceit.
 5 God forbid that I should justify you:¹
 Till I die 'I will not remove mine integrity from me.
 6 My righteousness I 'hold fast, and will not let it go:
 My heart shall not reproach me so long as I live.
 7 Let mine enemy be as the wicked,
 And he that riseth up against me as the unrighteous.²
 8 'For what is the hope of the hypocrite, though he hath gained,³
 When God taketh away his soul?
 9 'Will God hear his cry when trouble cometh upon him?
 10 'Will he delight himself in the Almighty?—'will he always call upon God?⁴
 11 I will teach you by the hand of God:⁵
 'That which is with the Almighty will I not conceal.
 12 Behold, all ye yourselves have seen it;—why then are ye thus altogether vain?
 13 'This 'is the portion of a wicked man with God,
 And the heritage of 'oppressors, *which* they shall receive of the Almighty.
 14 'If his children be multiplied, it is for the sword:
 And his offspring shall not be satisfied with bread.
 15 Those that remain of him shall be buried in death:⁷
 And 'his widows shall not weep.
 16 Though he heap up silver as the dust,—and prepare raiment as the clay;⁸
 17 He may prepare it, but 'the just shall put it on,
 And the innocent shall divide the silver.
 18 He buildeth his house as a moth,—and 'as a booth that the keeper maketh.⁹
 19 The rich man shall lie down, but he shall 'not be gathered:¹⁰
 'He openeth his eyes, and he is not.¹¹
 20 'Terrors take hold on him as waters,—'a tempest stealeth him away in the night.
 21 'The east wind carrieth him away, and he departeth:
 And as a storm hurleth him out of his place.
 22 For God shall cast upon him, 'and not spare:—he would fain flee out of his hand.
 23 'Men shall clap their hands at him,—and shall 'hiss him out of his place.
 28 Surely there is a vein for the silver,—and a place for gold *where* they 'fine it.
 Iron is taken out of the earth,—and brass is molten out of the stone.¹²
 3 He setteth an end to darkness,¹³—and searcheth out all perfection:
 The stones of darkness, and the shadow of death.¹⁴
 4 The flood breaketh out from the inhabitant;—*even the waters* forgotten of the foot:
 They are dried up, they are gone away from men.¹⁵
 5 As for the earth, 'out of it cometh bread:
 And under it is turned up as it were fire.¹⁶
 6 The stones of it *are* the place of sapphires:—and it hath dust of gold.
 7 There is a path which no fowl knoweth,¹⁷
 And which the vulture's eye hath not seen:
 8 The lion's whelps have not trodden it,—nor the fierce lion passed by it.

8 Ru. 1. 20; 2 Ki. 4. 27.
 ' Ge. 2. 7.

' ch. 2. 9; 13. 15.

' ch. 2. 3.

' Ac. 24. 16; 1 John 3. 20, 21.

' ch. 13. 16; 20. 5; Is. 33. 14; Mt. 16. 26; Lk. 12. 20.

' ch. 35. 12; Ps. 18. 4; 68. 18; 102. 7; Pro. 1. 29; 28. 9; Is. 1. 15; Jer. 11. 11; 14. 12; Eze. 8. 18; Mic. 2. 4; John 9. 31; Jam. 4. 3.

' see ch. 22. 26, 27.
 ' Lk. 18. 1; Ac. 10. 2; Eph. 6. 18.

' see ref. ch. 20. 25.
 ' ch. 20. 19, etc.; Ps. 12. 5.

' Deu. 28. 41; Est. 9. 10; Hos. 9. 13.

P Ps. 78. 61.

9 Pro. 13. 22; 28. 8; Eccl. 2. 26.

' Is. 1. 8; Lam. 2. 6; Jon. 4. 5.
 ' Jer. 8. 2; Mt. 3. 12.

' ch. 20. 7—9.

' ch. 19. 11; Ps. 18. 4.
 ' ch. 20. 22.
 ' Jer. 18. 17; Hos. 13. 15.

' Deu. 20. 20.

' Pro. 11. 10; Lam. 2. 15.

' 1 Ki. 9. 8; Jer. 19. 8.
 ' Ps. 12. 6; Pro. 17. 3; Zec. 13. 9; Mal. 3. 3.

' Ge. 1. 11, 12; Ps. 104. 14, 15.

1 That is, 'acknowledge you to be correct.'
 2 'Let my wicked calumniators be treated as they say the wicked are treated.'

3 Or, 'when God cuts him off, when He taketh,' etc.

4 That is, 'Will the hypocrite act as I have done? No!'

5 By appealing to what God has done.

6 Many supply the word 'saying' after 'vain' (ver. 12); and regard vers. 13—23 as Job's account of the opinions of his opponents: but see note on ver. 1.

7 This is probably the *generic* for the specific term 'pestilence': and so in Jer. xv. 2; xliii. 11; Rev. vi. 8; xviii. 8.

8 That is, in *quantity* as the clay. Numerous rich dresses form a great part of Oriental wealth.

9 Faint and temporary, like the dwelling which the moth makes in a garment, or the fruit-watcher in a vineyard (Isa. i. 8).

10 Or, 'buried.' This refers to the wicked.

11 He is suddenly cut off.

12 Rather, 'stone pours out copper;' i. e. from the heated ore melted copper runs forth. In this graphic description

of ancient mining, there may have been a reference to the neighbouring mines in Idumæa, in the Sinaitic peninsula, and in Egypt, which appear from existing monuments to have been worked as early as the time of Joseph. From Gen. iv. 22, we learn that even iron, the most difficult to work of all these metals, had been in use before the deluge.

13 Man penetrates into the darkest mines.

14 Rather, 'and thoroughly searches stones (ores) of darkness and the death-shade.'

15 This difficult verse is perhaps best rendered thus: 'They dig a channel from [the place] where they sojourn; forsaken of the feet they are suspended; they are wanderers from men.' If this be correct, it is a forcible description of the perilous and gloomy life of the miner.

16 Man, not content with the produce of the surface, digs into the bowels of the earth, and smelts the ore.

17 Rather, 'the way (i. e. to these subterranean regions) no rapacious bird knoweth,' etc. To obtain these hidden treasures, men penetrate into places which the acute vision of birds of prey has never seen, and which the feet of wild beasts have never trodden (vers. 7, 8).

- 9 He putteth forth his hand upon the rock;¹
He overturneth the mountains by the roots.
10 He cutteth out rivers² among the rocks;—and his eye seeth every precious thing.
11 He bindeth the floods from overflowing;³
And *the thing that is hid* bringeth he forth to light.
12 * But where⁴ shall wisdom be found?—and where is the place of understanding?
Man knoweth not the *price* thereof;—neither is it found *in* the land of the living.
14 ^a The depth saith, It is not in me:—and the sea saith, *It is not with me.*
15 It *cannot* be gotten for gold,⁵—neither shall silver be weighed *for* the price thereof.
16 It cannot be valued with ^j the gold of Ophir,
With the precious onyx, or the sapphire.
17 The gold and the crystal⁶ cannot equal it:
And the exchange of it *shall not be for* ² jewels of fine gold.
18 No mention shall be made of coral, or of pearls:
For *'the price of wisdom is above rubies.*
19 The topaz of Ethiopia shall not equal it,—neither shall it be valued with pure gold.
20 * Whence then cometh wisdom?—and where is the place of understanding?
Seeing it is hid from the eyes of all living,—and kept close from the *'fowls of the air.*
22 * Destruction and death say,—We have heard the fame thereof with our ears.
23 ^p God understandeth⁷ the way thereof,—and he knoweth the place thereof.
24 For he looketh to the ends of the earth,—and *'seeth* under the whole heaven;
25 ^r To make the weight for the winds;—and *'he weigheth* the waters by measure.⁸
26 When he *'made* a decree for the rain,—and *'a way* for the lightning of the thunder:
27 Then did he see it, and declare it;—he prepared it, yea, and searched it out.⁹
28 And *'unto* man he said,¹⁰ Behold,
'The fear of the Lord, that is wisdom;—and ^v to depart from evil is understanding.

Job's final reply concluded.

29 MOREOVER Job continued his parable, and said,¹¹

- 2 Oh that I were *'as in* months past,—as *in* the days *when* God preserved me;
3 *'When* his candle¹² shined upon my head,
And *when* ^b by his light I walked *through* darkness;
4 As I was in the days of my youth,¹³
When *'the secret*¹⁴ of God *was* upon my tabernacle;
5 *'When* the Almighty *was* yet with me,—*when* *'my children were* about me;
6 When *'I washed* my steps with butter,
And *'the rock poured* me out rivers of oil!¹⁵
7 When I went out to ^a the gate through the city,
When I prepared my seat¹⁶ in the street:
8 The young men saw me, and hid themselves:—and the aged arose, and stood up.
9 The princes refrained talking,—and *'laid their* hand on their mouth.
10 The nobles held their peace,—and their ^a tongue cleaved to the roof of their mouth.
11 When the ear heard *me*, then *'it blessed* me;
And when the eye saw *me*, it gave witness to me:
12 Because *'I delivered* the poor that cried,
And *'the fatherless, and him that had none to help him.*

1 Or, 'flint;' perhaps quartz, a very hard rock, in which gold is commonly found.

2 Either channels to take off the water, or galleries to reach the precious ores.

3 He keeps the water from oozing into the mine.

4 The earth's riches, and man's labour and skill, great as they are, cannot produce true wisdom, which must be sought from God's teaching.

5 Literally, 'treasured,' i. e. precious gold.

6 This probably means *glass*, of which the ancients had some very costly kinds. Glass-blowing is distinctly represented in the paintings of Beni-Hassan, which are supposed to have been executed about the time of Joseph.

7 Therefore he alone can reveal this to man.

8 He has adjusted even the most unstable things with admirable skill.

9 'He has made it (wisdom) thoroughly clear;' i. e. has explained it to man, who otherwise would never have known it.

2 N 2

10 This is the great result of the whole, and the *uniform tenor of the Divine communications to mankind.*

11 Job appears to have again looked for a reply to his argument; and, receiving none, he proceeds to utter his feelings in a discourse full of beautiful images: pathetically contrasting his former prosperity, in wealth, rank, beneficence, authority, and influence (ch. xxix.), with his present state of misery, arising both from the insults and ill-treatment of the most abject of men (xxx. 1—15), and from his bodily sufferings (16—31); and then earnestly protesting his entire innocence of the sins laid to his charge, particularly licentiousness (xxxi. 1—12), injustice (13—23), avarice, idolatry, etc. (24—40).

12 'Lamp;' a beautiful image of the Divine favour.

13 Rather, 'ripeness;' i. e. *prosperity.*

14 'When I enjoyed God's friendship.' See ch. xix. 19.

15 Rather, 'curdled milk.' These are ordinary images of abundance.

16 The place where he sat as an elder or chief. Vers. 7—10 indicate the courtesy of Oriental manners.

547

- 13 'The blessing of him that was ¹ ready to perish came upon me :
And I caused the widow's heart to sing for joy.
- 14 'I put on righteousness, and it clothed me :
My judgment *was* as a robe and a diadem.
- 15 I was 'eyes to the blind,—and feet *was* I to the lame.
- 16 I was a father to the poor :—and 'the cause *which* I knew not I searched out.¹
- 17 And I brake 'the jaws of the wicked,—and plucked the spoil out of his teeth.
- 18 Then I said, 'I shall die in my nest,²—and I shall multiply *my* days 'as the sand.
- 19 'My root *was* spread out 'by the waters,
And the dew lay all night upon my branch.
- 20 My glory *was* fresh in me,—and 'my bow was renewed in my hand.
- 21 'Unto me *men* gave ear, and waited,—and kept silence at my counsel.
- 22 After my words they spake not again ;—and 'my speech dropped upon them.
- 23 And they waited for me 'as for the rain ;
And they opened their mouth wide *as* for 'the latter rain.
- 24 If I laughed on them, they believed *it* not ;³
And the light of my countenance they cast not down.
- 25 I chose out their way, and sat chief,—and dwelt as a king in the army,
As one *that* comforteth the mourners.
- 30 But now *they that are* 'younger than I have me in derision,
Whose fathers⁴ I would have disdained to have set with the dogs of my flock.
- 2 Yea, whereto *might* the strength of their hands *profit* me,
In whom old age was perished ?
- 3 For want and famine *they were* solitary ;
Fleeing into the wilderness in former time desolate and waste.⁵
- 4 Who cut up mallows⁶ by the bushes,—and 'juniper roots *for* their meat.
- 5 They were driven forth⁷ from among *men*,—(they cried after them as *after* a thief ;)
- 6 To dwell in the cliffs of the valleys,—in caves of the earth, and *in* the rocks.
- 7 Among the bushes they brayed ;—under the nettles⁸ they were gathered together.
- 8 *They were* children of fools,—yea, children of base men :
They were viler than the earth.⁹
- 9 'And now am I their song,—yea, I am their byword.
- 10 They 'abhor me, 'they flee far from me,—and spare not 'to spit in my face.¹⁰
- 11 Because he 'hath loosed my cord, and afflicted me.¹¹
They have also let loose the bridle before me.
- 12 Upon *my* right hand 'rise the youth ;¹²—they push away my feet,
And 'they raise up against me the ways of their destruction.
- 13 They mar my path,—¹³ they set forward my calamity,—they have no helper.¹³
- 14 They came *upon* me 'as a wide breaking in¹⁴ of waters :
In the desolation they rolled themselves *upon* me.
- 15 'Terrors are turned upon me :—they pursue my soul¹⁵ as the wind :
And my welfare passeth away as a cloud.
- 16 'And now my soul is poured out upon me ;
The days of affliction have taken hold upon me.
- 17 'My bones are pierced in me 'in the night season :—and my sinews¹⁶ take no rest.
- 18 'By the great force of *my* disease is my garment changed :
It bindeth me about as the collar of my coat.¹⁷

¹ Deut. 24. 13.
² ch. 31. 19.

³ Deut. 24. 13; Ps. 132.
⁴ 1a. 29. 17; 61. 10;
Eph. 6. 14, etc.; 1
Thes. 5. 8.
⁵ Num. 10. 31.

⁶ Pro. 23. 7.
⁷ Ps. 3. 7; 58. 6; Pro.
30. 14.
⁸ Ps. 124. 6.
⁹ Ps. 30. 6.
¹⁰ 1a. 32. 12.
¹¹ ch. 13. 16.
¹² Ps. 1. 3; Jer. 17. 8.

¹³ Ge. 49. 24.

¹⁴ vers. 9, 10.

¹⁵ Deut. 32. 2.

¹⁶ Ps. 72. 6.

¹⁷ Hos. 6. 3; Zec. 10. 1.

¹⁸ ch. 19. 18.

¹⁹ 1a. Ge. 21. 15; 1 Ki.
19. 5.

²⁰ ch. 17. 6; Ps. 35. 15;
63. 12; Lam. 3. 14,
63.

²¹ ch. 19. 19.
²² ch. 19. 13, 14.

²³ Num. 12. 14; Deut.
23. 9; 1a. 20. 6; Mt.
26. 67; 27. 30.

²⁴ 1a. ch. 12. 18, 21.
²⁵ 1a. 3. 12.

²⁶ ch. 19. 12.
²⁷ Ps. 69. 26; Zec. 1.
15.

²⁸ Ps. 18. 4.

²⁹ see ref. ch. 6. 4.

³⁰ Ps. 22. 14; 42. 4.

³¹ Ps. 6. 2.
³² ch. 7. 4; Ps. 22. 2.
³³ ch. 2. 7.

¹ Rather, 'the cause of him who was unknown to me I searched out.'

² A 'nest' is an image of quietness and comfort.

³ Rather, 'I smiled on them [who] had not confidence ;'
⁴ i. e. I cheered the dejected, and was not infected with their despondency.

⁵ If the fathers were worthless, much more the sons. The Orientals regard dogs as impure and vile ; so that no language could express greater contempt than this. The following description somewhat resembles that in ch. xxiv. 4—8, and it seems to apply to the Horite aborigines of Seir, who had been subdued by invaders. See Gen. xiv. 6; Deut. ii. 12.

⁶ Rather, 'Emaciated by want and famine ; gnawing yesterday in the wilderness, desolate and waste :—persons who sought for food the roots and shrubs of the desert.'

⁷ Or, 'pluck up saltwort' (salsola) ; which is found abundantly in this district, and is eaten by the poorest people.

⁸ Outcasts on account of their habits and crimes.

⁹ Heb., 'charul.' There is a plant called by the Arabs 'khardul,' a species of wild mustard, like our charlock, which springs up in uncultivated places, and is tall enough to conceal a horse and his rider.

¹⁰ Rather, 'they were expelled from the land.'

¹¹ Which in the East is the grossest insult.

¹² Or, 'For they loosen their cord [i. e. throw off restraint], and oppress me.'

¹³ Rather, 'brood ;' i. e. a worthless rabble.

¹⁴ A proverbial designation of the lowest people. That *they* were able to do this greatly aggravated Job's grief.

¹⁵ Rather, 'Like a wide breach they come.' The reference is to the irruption of enemies through a breach in a wall.

¹⁶ Literally, 'my honour.'

¹⁷ Rather, 'my gnawers ;' i. e. my gnawing pains.

¹⁸ Or, 'Through its great power it (disease) changes itself into my garment,' etc. ; i. e. fastens itself upon me.

- 19 He hath ^v cast me into the mire,—and I am become like dust and ashes.
 20 ^v I cry unto thee, and thou dost not hear me:—I stand up, and thou regardest me *not*.
 21 Thou art become ^a cruel to me:
 With thy strong hand thou opposest thyself against me.
 22 ^v Thou liftest me up to the wind;
 Thou causest me to ride ¹ upon it, and dissolvest my substance.²
 23 For I know *that* thou wilt bring me to death,
 And to the house ^a appointed for all living.
 24 Howbeit he will not stretch out *his* hand to the grave;
 Though they cry in his destruction.³
 25 ^a Did not I weep for him that was in trouble?
 Was *not* my soul grieved for the poor?
 26 ^a When I looked for good, then evil came unto me:
 And when I waited for light, there came darkness.
 27 ^v My bowels boiled, and rested not:—the days of affliction prevented ⁴ me.
 28 ^v I went mourning without the sun:⁵—I stood up, and I cried in the congregation.
 29 ^a I am a brother to dragons,⁶—and a companion to owls.
 30 ^v My skin is black upon me,—and ^a my bones are burned with heat.
 31 ^v My harp also is turned to mourning,
 And my organ⁷ into the voice of them that weep.
 31 I made a covenant with mine ^m eyes;⁸—why then should I ^a think upon a maid?
 2 For what ^a portion of God is *there* from above?⁹
 And *what* inheritance of the Almighty from on high?
 3 Is not ^a destruction to the wicked?
 And a ^a strange punishment to the workers of iniquity?
 4 ^v Doth not he see my ways,—and count all my steps?
 5 ^a If I have walked with vanity,—or if my foot hath hastened to deceit;¹⁰
 6 Let me be ^a weighed in an even balance,—that God may ^a know mine integrity.
 7 If my step hath turned out of the way,—and ^a mine heart walked after mine eyes,
 And if any blot hath cleaved to mine hands;
 8 *Then* ^v let me sow, and let another eat;—yea, let my offspring¹¹ be rooted out.
 9 If mine heart have been ^a deceived by a woman,
 Or if I have laid wait at my neighbour's door;
 10 *Then* let my wife ^a grind unto another,—^b and let others bow down upon her.
 11 For this is ^a heinous crime;—yea, ^a it is an iniquity to be punished by the judges.
 12 For it is ^a fire that consumeth to destruction,¹²—and would root out all mine increase.
 13 If I did despise the cause of ^v my manservant
 Or of my maidservant, when they contended with me;
 14 ^a What then shall I do when ^a God riseth up?
 And when he ^v visiteth, ^a what shall I answer him?
 15 ^a Did not he that made me in the womb make him?
 And did not one fashion us in the womb?
 16 ^a If I have withheld the poor from *their* desire,
 Or have caused the eyes of the widow to fail;¹³
 17 Or have eaten my morsel myself alone,—and the fatherless hath not eaten thereof;
 18 (For from my youth he was brought up with me, as *with* a father,
 And I have guided her¹⁴ from my mother's womb;¹⁵)
 19 ^a If I have seen any perish for want of clothing,—or any poor without covering;
 20 If *his* loins have not ^a blessed me,
 And if he were *not* warmed with the fleece of my sheep;
 21 If I have lifted up my hand ^a against the fatherless,

- ^v ch. 9. 31; Ps. 60. 1, 3
^a ch. 19. 7
^a ch. 10. 16, 17.
^b ch. 21. 18; Is. 17. 13; Jer. 4. 11, 12.
^a ch. 4. 15; Ge. 3. 19; 2 Sam. 16. 14; Heb. 9. 27.
^d Ps. 35. 13, 14; Rom. 12. 15.
^a Jer. 8. 15.
^f Jer. 4. 19; Lam. 1. 20; 2. 11.
^a Ps. 38. 6; 42. 9; 43. 2.
^a Ps. 102. 6; Mic. 1. 8.
^a Ps. 119. 83; Lam. 4. 8; 5. 10.
^a Ps. 102. 3.
^f Lam. 5. 15.
^m Mt. 5. 28; 1 John 2. 16.
^a Pro. 6. 25; Jam. 1. 14, 15.
^a ch. 20. 29; 27. 13.
^v ch. 21. 30; Pro. 10. 29; 21. 15; 2 Thes. 1. 9.
^v Is. 28. 21; Jude 7.
^a ch. 14. 16; 54. 21;
 2 Ch. 16. 9; Pro. 5. 21; 15. 3; Jer. 32. 10.
^a Ps. 7. 2—5.
^a see refs. 1 Sam. 2. 3.
^a Ps. 1. 6.
^a see Num. 15. 30;
 Eccl. 11. 9; Eccl. 6. 9;
 Mt. 5. 28.
^a see refs. 1. 26. 16;
 Deu. 28. 30, 34, etc.
^a Pro. 7. 21; 24. 14.
^a Ex. 11. 5; Mt. 21. 41.
^b 2 Sam. 12. 11; Jer. 8. 10.
^a Ge. 20. 9; 26. 10; 30. 9; see refs. Ex. 20. 14.
^a see ver. 28; Ge. 38. 24; 1. 20. 10; Deu. 22. 22.
^a Pro. 6. 27.
^f 1. 28. 23; Eph. 6. 9; Col. 4. 1.
^a ch. 9. 32; 10. 2.
^a Ps. 9. 12; 10. 12; 44. 21; 76. 9.
^a Hos. 9. 7; Jam. 2. 13.
^a Ro. 3. 19.
^f ch. 34. 19; Pro. 14. 31; 22. 2; 1. 28. 7;
 Mal. 2. 10.
^a see ch. 22. 7, 9; 29. 11—16.
^a ver. 16; ch. 22. 6.
^a see Deu. 24. 13.
^f ch. 22. 9.

- 1 That is, to be borne upon it, like chaff.
 2 Rather, 'and causeth me to melt away with terror;' or, 'and destroyeth my welfare.'
 3 Or, 'Does not he who is in adversity stretch out his hand [for aid]? If any one is in desolation, is there not consequently a cry [for help]? May not I, then, look for help, who have always extended it to others (ver. 25), and had good reason to expect prosperity? (ver. 26).'
 4 Or, 'have come rapidly upon me.'
 5 Rather, 'I am become black, but not by the sun.'
 6 Rather, 'monsters:' the animals of the desert; as are the 'ostriches' (not *owls*) in the next clause.
 7 Or, 'pipe;' my joy is turned into grief.
 8 He who knows his own heart will not only watch its

- feelings, but will also guard every avenue of temptation.
 9 Or, 'What is the portion that God would send from above,' if I had indulged wanton thoughts?
 10 The connection (see vers. 1, 9) suggests especially the hateful artifices of the seducer.
 11 Rather, 'productions;' i. e. of my ground.
 12 So fearful are the effects of licentiousness.
 13 Being disappointed of my help.
 14 That is, the widow (ver. 16). Some regard vers. 16, 17 as a question, to which ver. 18 is the answer. But it is more natural to suppose that Job's earnestness led him to interpose a parenthetical assertion (ver. 18) before he had finished his sentence.
 15 That is, 'from my earliest years.'

- When I saw my help in the gate :¹
 22 'Then let mine arm² fall from my shoulder blade,
 And mine arm be broken from the bone.
 23 For 'destruction *from* God *was* a terror to me,
 And 'by reason of his highness I could not endure.³
 24 'If I have made gold my hope,
 Or have said to the fine gold, *Thou art* my confidence ;
 25 'If I rejoiced because my wealth *was* great,
 And because 'mine hand had gotten much ;
 26 'If I beheld the sun when it shined,—or the moon walking *in* brightness ;
 27 And 'my heart hath been secretly enticed,—or my mouth hath kissed my hand :⁴
 28 This also *were* 'an iniquity *to be punished by* the judge :
 'For I should have denied the God *that is* above.
 29 'If⁵ I rejoiced at the destruction of him that hated me,
 Or lifted up myself when evil found him :
 30 'Neither have I suffered 'my mouth to sin—by wishing a curse to his soul.
 31 If the men of my tabernacle said not,
 Oh that⁶ we had of his flesh ! we cannot be satisfied.
 32 'The stranger did not lodge in the street :—*but* I opened my doors to the traveller.
 33 If I covered my transgressions 'as Adam [*or*, after the manner of men],
 By hiding mine iniquity in my bosom :
 34 Did I fear⁷ a great 'multitude,—or did the contempt of families terrify me,
 That I kept silence, and went not out of the door ?
 35 'Oh that one would hear me !
 Behold, my desire is, 'that the Almighty would answer me,
 And *that* mine adversary had written a book.⁸
 36 Surely I would take it upon my shoulder,⁹—*and* bind it as a crown to me.
 37 I would declare unto him the number of my steps ;
 'As a prince¹⁰ would I go near unto him.
 38 If my land cry against me,¹¹ or that the furrows likewise thereof complain ;
 39 If 'I have eaten the fruits thereof without money,
 Or 'have caused the owners thereof to lose their life :
 40 Let 'thistles¹² grow instead of wheat, and cockle instead of barley.

The words of Job are ended.

- 32 So these three men ceased to answer Job, because he *was* 'righteous in his own eyes.

The speech of Elihu.

- 2 THEN was kindled the wrath of Elihu the son of Barachel 'the Buzite,¹³ of the kindred of Ram : against Job was his wrath kindled, because he justified himself
 3 rather than God. Also against his three friends was his wrath kindled,¹⁴ because
 4 they had found no answer, and *yet* 'had condemned Job. Now Elihu had waited
 5 till Job had spoken, because they *were* elder than he. When Elihu saw that
 there *was* no answer in the mouth of *these* three men, then his wrath was kindled.
 6 And Elihu the son of Barachel the Buzite answered and said,

1 'When I knew that my intimacy with the judges would secure for me impunity.'

2 Rather, 'Let my shoulder fall,' etc.

3 Rather, 'I could not do it.' He was deterred from crime by the fear of God.

4 An ancient mode of expressing veneration. Comp. 1 Kings xix. 18 ; Ps. ii. 12 ; Hos. xiii. 2. The worship of the heavenly bodies was one of the earliest forms of idolatry. See refs.

5 The sentiment of this verse is in beautiful accordance with the injunctions of the New Testament.

6 Rather, 'Who can show [a person who] is not satisfied with his food ?'

7 This may be rendered as a continuation of the preceding, 'because I feared,' etc. ; or, 'then let me be confounded at the great multitude,' etc.

8 The terms of this verse are all judicial, and are best rendered thus : 'Oh that he would give me a hearing ! Lo ! this is my defence ; let the Almighty reply to me, and let my opponent write an accusation.'

9 As a badge of honour. See Isa. ix. 6 ; xxii. 22.

10 That is, 'boldly ;' 'freely.' This shows a confidence

in God's justice and a consciousness of his own rectitude ; the latter being carried perhaps somewhat too far.

11 Having been wrested from its owners (ver. 39).

12 Or, 'thorns.' 'Cockle' should rather be 'night-shade.'

13 Buz is mentioned in Jer. xxv. 23, with Tema and Dedan, as a part of Arabia. Some refer the name to a son of Nahor (see Gen. xxii. 21) ; which would agree with the opinion that Job lived not long after the time of Abraham. Elihu is not mentioned as having been present during the previous discussion ; but it is very probable that he, as well as others, had been attracted by the controversy going on between Job and his friends.

14 Elihu was dissatisfied with the state in which the previous debates had left the argument ; neither party having set God's providence in the right light. After rendering due respect to the claims of seniority, he gives his reasons for speaking, promising to be impartial (ch. xxxii.). He then addresses Job ; blames him for his strong assertions of his own innocence and his complaints against God ; and lays down as his first proposition the important principle, that suffering is disciplinary and corrective (ch. xxxiii.).

9 vers. 10, 40.

10 Is. 13. 6 ; Joel i. 15.

11 ch. 13. 11.

12 Ps. 49. 6 ; 62. 10 ; Pro. 11. 28 ; 23. 5 ; Mk. 10. 24 ; 1 Tim. 6. 10, 17.

13 Jer. 9. 23 ; Lk. 12. 19.

14 Deu. 8. 17.

15 Deu. 4. 19 ; 11. 16 ; 17. 3 ; Exo. 8. 16.

16 Deu. 13. 6.

17 ver. 11 ; see refs. Ex. 20. 3-5.

18 Jos. 24. 23 ; Pro. 30. 9.

19 2 Sam. 4. 10, 11 ; Ps. 35. 13, 14 ; Pro. 17. 5 ; 24. 17, 18.

20 Mt. 5. 43, 44 ; Ro. 12. 14.

21 Eccl. 5. 6 ; Jam. 3. 6, 9, 10.

22 ver. 17, 18 ; Ge. 18. 2 ; 19. 2, 3 ; Judg. 19. 15, 20, 21 ; Mt. 25. 35 ; Ro. 12. 13 ; Heb. 13. 2 ; 1 Pet. 4. 9.

23 Ge. 3. 7, 8, 12 ; Pro. 28. 13 ; 11-a. 6, 7.

24 Ex. 23. 2 ; Pro. 29. 25.

1 ch. 33. 6.

2 ch. 13. 22.

3 Ezech. 3. 12 ; 1 John 3. 19-21.

4 Jam. 5. 4.

5 1 Ki. 21. 13-16, 19.

6 Ge. 3. 18, Zeph. 2. 9.

7 ch. 6. 29 ; 13. 15 ; 27. 6 ; 33. 9.

8 Ge. 22. 21 ; Jer. 25. 23.

9 ch. 8. 6 ; 22. 5.

- ' I am young, and 'ye are very old;
' Wherefore I was afraid,—and durst not show you mine opinion.
7 I said, 'Days should speak,—and multitude of years should teach wisdom.
8 But *there is* a spirit in man:
And 'the inspiration of the Almighty giveth them understanding.
9 'Great men are not *always* wise:²—neither do the aged understand judgment.
10 Therefore I said, Harken to me;—I also will show mine opinion.
11 Behold, I waited for your words;
I gave ear to your reasons,—whilst ye searched out what to say.
12 Yea, I attended unto you,—and, behold, *there was* none of you that convinced Job,
Or that answered his words:
13 'Lest ye should say,³ We have found out wisdom.
God thrusteth him down, not man.⁴
14 Now he hath not directed *his* words against me:⁵
Neither will I answer him with your speeches.
15 They were amazed, they answered no more:—they left off speaking.
16 When I had waited, (for they spake not,—but stood still, *and* answered no more;)
17 I said, I will answer also my part,—I also will show mine opinion.
18 For I am full of matter [*or*, words],—⁶ the spirit within me constraineth me.
19 Behold, my belly is as wine *which* hath no vent;
It is ready to burst like ⁷ new bottles.⁸
20 I will speak, that I may be refreshed:—I will open my lips and answer.
21 Let me not, I pray you, 'accept any man's person,
Neither let me give flattering titles unto man.
22 For 'I know not to give flattering titles;
In so doing my Maker would soon take me away.
33 Wherefore, Job, I pray thee, hear my speeches,—and hearken to all my words.
2 Behold, now I have opened my mouth,—my tongue hath spoken in my mouth.
3 'My words *shall be* of the uprightness of my heart:
And 'my lips shall utter knowledge clearly.
4 'The Spirit of God hath made me,
And the breath of the Almighty hath given me life.
5 If thou canst answer me,—set *thy words* in order before me, stand up.
6 'Behold, I *am* according to thy wish in God's stead:⁹
' I also am formed out of the clay.
7 'Behold, my terror shall not make thee afraid,
Neither shall 'my hand be heavy upon thee.
8 Surely thou hast spoken in mine hearing,
And I have heard the voice of *thy words*,¹⁰ *saying*,
9 'I am clean without transgression, I *am* innocent;
Neither is *there* iniquity in me.
10 Behold, 'he⁹ findeth occasions against me,—¹⁰ he counteth me for his enemy.
11 'He putteth my feet in the stocks,—¹¹ he marketh all my paths.
12 Behold, *in* this thou art not just:
I will answer thee, that 'God is greater than man.¹⁰
13 Why dost thou 'strive against him?
For 'he giveth not account of any of his matters.
14 'For God speaketh once, yea twice,¹¹—yet man 'perceiveth it not.
15 'In a dream,¹² in a vision of the night,
When deep sleep falleth upon men, in slumberings upon the bed;
16 'Then he openeth the ears of men,—and 'sealeth¹² their instruction,

¹ ch. 15. 10.² Is. 19. 32; Ro. 13. 7;³ 1 Pet. 5. 5.⁴ ch. 8. 8—10; 12. 12.⁵ ch. 4. 12—21; 35. 11; 38. 36; 1 Ki. 3. 12;⁶ 4. 20; Pro. 2. 6; Ecc.⁷ 2. 20; Isa. 1. 17;⁸ 2. 21; Mt. 11. 25; 1⁹ Cor. 2. 10—12; 2¹⁰ Tim. 3. 16; Jam. 1.¹¹ 1 Cor. 1. 26.¹² Is. 5. 21; Jer. 9. 23;¹³ 1 Cor. 1. 27—29.¹⁴ Ps. 39. 3; Jer. 20. 9;¹⁵ 2 Cor. 5. 13, 14.¹⁶ Mt. 9. 17.¹⁷ Is. 19. 15; Deut. 1.¹⁸ 17; Is. 19; Pro. 24.¹⁹ 23; Mt. 22. 16.²⁰ see refs. ch. 17. 5.²¹ ch. 27. 4.²² Ps. 37. 30; Pro. 15.²³ 2, 7.²⁴ see refs. Ge. 2. 7.²⁵ ch. 9. 24, 35; 13. 20,²⁶ 21; 31. 35.²⁷ see refs. ch. 4. 19.²⁸ ch. 9. 34; 13. 21.²⁹ Ps. 32. 4.³⁰ ch. 9. 17; 10. 7; 11.³¹ 4; 16. 17; 23. 10—³² 12; 27. 5, 6; 29. 11;³³ 31. 1.³⁴ ch. 9. 30, 31; 10. 17;³⁵ 13. 26.³⁶ ch. 13. 21; 16. 9; 19.³⁷ ch. 13. 27; 14. 16;³⁸ 31. 4.³⁹ see refs. ch. 11. 16;⁴⁰ 31. 4.⁴¹ ch. 9. 4; 40. 8, 9; 1⁴² Cor. 10. 22.⁴³ Is. 43. 9; Jer. 50. 21;⁴⁴ Ac. 5. 39.⁴⁵ see refs. Deu. 29. 29;⁴⁶ Dan. 4. 35.⁴⁷ ch. 40. 5; Ps. 62. 11;⁴⁸ Is. 28. 10.⁴⁹ Is. 6. 9.⁵⁰ ch. 4. 13; see refs.⁵¹ Ge. 20. 3; Num. 12. 6.⁵² ch. 36. 10, 15; Ps.⁵³ 40. 6; Is. 48. 8; 50. 5.⁵⁴ Ne. 3. 38; Ro. 15. 28.

1 That is, 'aged;' as in Gen. xxv. 23.

2 Wisdom is not an attribute of rank or station, or even of age and experience; it is the gift of God.

3 Or, 'Say not;' i. e. take care that you do not say.

4 This is the language of Elihu; not a continuation of what he ascribes to Job's friends.

5 He was therefore free from any such bias or unfriendly feeling as those might have who had been excited by dispute.

6 Or, 'like bottles (i. e. skins, see Josh. ix. 4) of new wine;' which are apt to burst. See Matt. ix. 17.

7 Rather, 'I am as thy mouth (i. e. as thyself) to God.'

8 i. e. in his sight we are equal.

9 Compare the words of Job, ch. x. 7; xiii. 15, 18;

xvi. 17; xxiii. 10; xxvii. 5; xxix. 12; xxxi. 1, etc.

9 Comp. ch. xiii. 24, 27; xix. 11; xxx. 21.

10 Rather, 'Lo! I answer thee; thou art not just in this, for God is greater than man.' Whilst God's authority is supreme, his wisdom and love exceed our conception, and therefore we should always acquiesce in his doings.

11 Though God gives no reasons for his conduct (ver. 13), yet its practical designs are evident. He communicates with man *individually* in two ways—by suggestive *dreams* (vers. 15—18), and by *afflictions* (vers. 19—22).

12 He impresses instruction on their hearts. Several examples of Divine truth communicated supernaturally during sleep are recorded in Scripture.

- 17 That he may ^a withdraw man *from his* purpose,—^c and hide pride from man.
 18 He ^a keepeth back his soul from the pit,¹—and his life from perishing by the sword.
 19 He is ^a chastened also with pain upon his bed,
 And the multitude of his bones with strong pain:
 20 So that his life abhorreth bread,—and his soul dainty meat.
 21 His flesh is consumed away, that it cannot be seen;
 And ^a his bones that were not seen stick out.
 22 Yea, ^a his soul draweth near unto the grave,—and his life to the destroyers.
 23 If there be ^a messenger² with him,—an interpreter, one ^a among a thousand,
 To show unto man ^a his uprightness:
 24 Then ^a he is gracious unto him, and saith,
 "Deliver him from going down to the pit:—^a I have found a ransom."³
 25 His flesh shall be fresher than a child's:
 He shall return to the days of his youth:
 26 He shall pray unto God, and he will be favourable unto him:
 And he shall see his face with joy:
 For ^a he will render unto man his righteousness.
 27 He looketh upon men, and *if any* ^a say,
 I have sinned, and perverted *that which was* right,—and it ^a profited me not;
 28 He will ^a deliver his soul from going into the pit,—and his life shall see the light.⁴
 29 Lo, ^a all these things—worketh God oftentimes with man,
 30 To bring back his soul from the pit,
 To be enlightened with the light of the living.
 31 Mark well, O Job, hearken unto me:—hold thy peace, and I will speak.
 32 If thou hast anything to say, answer me:—speak, for I desire to justify thee.
 33 If not, ^a hearken unto me:—hold thy peace, and I shall teach thee wisdom.

Speech of Elihu continued.

34 FURTHERMORE Elihu answered and said,⁵

- 2 Hear my words, O ye wise men;—and give ear unto me, ye that have knowledge.
 3 For the ear trieth words,—as the mouth [or, palate] tasteth meat.
 4 Let us choose to us judgment:—let us know among ourselves *what is* good.
 5 For Job hath said, ^a I am righteous:—and ^a God hath taken away my judgment.
 6 Should I lie against my right?—my wound *is* incurable without transgression.⁶
 7 What man is like Job,—^a who drinketh up scorning like water?⁷
 8 Which goeth in company with the workers of iniquity,
 And walketh with wicked men.⁸
 9 For ^a he hath said, It profiteth a man nothing
 That he should delight himself with God.
 10 Therefore hearken unto me, ye men of understanding:
 Far be it from God, *that he should do* wickedness;
 And *from the Almighty, that he should commit* iniquity.
 11 For the work of a man shall he render unto him,
 And cause every man to find according to his ways.
 12 Yea, ^a surely God will not do wickedly,
 Neither will the Almighty ^a pervert judgment.
 13 Who hath given him a charge over the earth?
 Or who hath disposed the whole world?
 14 If he ^a set his heart upon man,⁹—*if he* ^a gather unto himself his spirit and his breath;

¹ Or, 'That he may keep him back from the grave'; and so in vers. 24, 30, etc.

² Some refer this to Christ, others to an angel; but it is probably indefinite, applying to any faithful messenger whom God sends to explain to the afflicted his righteous dealings and merciful designs. When such a message is received with submission and penitence, the chastening has answered its end, and will be withdrawn.

³ It is clear, from ch. i. 5, xlii. 8, that Job and his friends well knew that an atonement was necessary to make repentance or intercession acceptable to God.

⁴ Or, 'He hath delivered my soul from the pit; and my life hath seen the light.' This is a continuation of the language of the penitent. After the confession of sin (ver. 27) comes praise to God (ver. 28).

⁵ Receiving no reply, Elihu commences his second speech by addressing Job's friends (vers. 2—4); then

states the views of the sufferer (5—9); which he refutes by showing that God cannot govern unjustly, since, being under subjection to no one, he is absolute Sovereign (10—30); and concludes by appealing to Job (31—37). The main object of this speech is to show that God does make a difference between the righteous and the wicked.

⁶ Rather, 'As respects my right, I should lie; my arrow is fatal without fault.' These are quoted as the words of Job.

⁷ That is, he is full of irreverent language.

⁸ He takes their part; by his sentiments referred to in ver. 9. Comp. ch. ix. 22; xxi. 7, etc.; xxiv. 1, etc.

⁹ This may be rendered, 'If he set his heart upon himself (i. e. care only for himself), and gather to himself his spirit and his breath (i. e. cease to sustain the life of his creatures), all flesh,' etc. God, as the absolute Sovereign, is under no obligation to maintain his creatures; and were he to cease to do so, they would perish.

b Ge. 20. 6; Hos. 2. 6;
 Ac. 9. 2—6.
 c Deu. 8. 16; Is. 2. 11;
 2 Cor. 12. 7.
 d Ro. 2. 4; 2 Pet. 3.
 9. 15.
 e Deu. 8. 5; Ps. 94. 12;
 13; 119. 71; 1 Cor.
 11. 32.
 f Ps. 107. 18.
 g ch. 7. 5; Ps. 39. 11.
 h Ps. 22. 17; 102. 3—5.
 i 1 Sam. 2. 6. Ps. 30.
 3; Is. 38. 10.
 j Judge. 2. 1; 2 Chr.
 30. 16; Hag. 1.
 13; Mal. 2. 7; 3. 1.
 k Eccl. 7. 28.
 l ch. 34. 10, 12; 35. 14;
 36. 3; Ne. 9. 31; Ps.
 119. 75; Eccl. 18. 25
 —28; Dan. 9. 14.
 m ch. 5. 18; Ex. 33. 19;
 see ref. Ps. 34. 6.
 n Mic. 7. 18, 19; Ro.
 5. 20, 21.
 o Ps. 71. 3; 86. 13; Is.
 38. 17; Zec. 9. 11.
 p Ps. 49. 7; Mt. 20. 28;
 1 Tim. 2. 6; 1 Pet. 1.
 18. 15.
 q Ps. 103. 5.
 r 2 Ki. 20. 2—5; Ps. 6.
 1—9; 28. 1, 6; 50. 15;
 91. 15; Is. 30. 19;
 Jer. 33. 3.
 s Ps. 16. 11.
 t ch. 34. 11. Ps. 18. 20.
 u 2 Chr. 16. 9; Ps. 14.
 2; Pro. 5. 21.
 v see ref. Is. 26. 40;
 2 Sam. 12. 13; Pro.
 28. 13; Is. 15. 21, 1
 John 1. 9.
 x Mt. 16. 26; Ro. 6.
 21.
 y vers. 18, 21; Ps. 56.
 13; Is. 38. 17.
 z vers. 11—17.
 aa vers. 24, 29; Ps. 56.
 13.
 b John 8. 12.
 c Ps. 34. 11.

d ch. 6. 30; see ref. 12. 11.

e ch. 11. 4; 29. 11; 33. 9.

f ch. 27. 2.

g ch. 17. 17.

h ch. 15. 16.

i ch. 9. 22, 23, 30, 31;
 33. 3; Mal. 3. 14.

k ch. 8. 3; 36. 23; Ge.
 18. 25; Deu. 32. 4; 2

Chr. 19. 7; Ps. 92.

15; Ro. 9. 14.

l ch. 33. 29; Ps. 62. 12;

Pro. 21. 12; Jer. 32.

19; Eccl. 33. 29; Mt.

16. 27; Ro. 2. 6; 2

Cor. 5. 10; 1 Pet. 1.

17; Rev. 22. 12.

m Pro. 1. 31; Gal. 6. 7, 8.

n Ps. 11. 7; 145. 17.

o ch. 8. 3.

p ch. 36. 23; 38. 4, etc.;

Pro. 8. 23—30; Is.

40. 13, 14.

q ch. 7. 17.

r Ps. 104. 29.

- 15 * All flesh shall perish together,—and man shall turn again unto dust.
- 16 If now *thou hast understanding*, hear this:—hearken to the voice of my words.
- 17 * Shall even he that hateth right govern?
And wilt thou condemn him that is most just?¹
- 18 * *Is it fit to say to a king, Thou art wicked?—and to princes, Ye are ungodly?*²
- 19 *How much less to him that *accepteth not the persons of *princes,*
* Nor regardeth the rich more than the poor?
For *they all are the work of his hands.
- 20 ^b In a moment shall they³ die,
And the people shall be troubled *at midnight, and pass away:
And the mighty shall be taken away *without hand.⁴
- 21 * For his eyes are upon the ways of man,—and he seeth all his goings.
- 22 * There is no darkness, nor shadow of death,
Where *the workers of iniquity may hide themselves
- 23 For ^a he will not lay upon man more *than right*;
* That he should enter into judgment with God.⁵
- 24 ^a He shall break in pieces mighty men without number,⁶
* And set others in their stead.
- 25 Therefore⁷ * he knoweth their works,
And he overturneth *them* * in the night, so that they are destroyed.
- 26 He striketh them as^b wicked men—^c in the open sight of others;
27 Because they^c turned back from him,—and * would not consider any of his ways:
- 28 So that they^c * cause the cry of the poor to come unto him,
And he *heareth the cry of the afflicted.
- 29 * When he giveth quietness, who then can make trouble?⁹
And * when he hideth *his* face, who then can behold him?
* Whether *it be done* against a nation, or against a man only:
- 30 That the hypocrite reign not,—lest * the people be ensnared.¹⁰
- 31 Surely * it is meet¹¹ to be said unto God,
* I have borne chastisement, I will not offend *any more*:
- 32 *That which* ^a I see not teach thou me:—^c if I have done iniquity, I will do no more.
- 33 * *Should it be* according to thy mind? * he will recompense it,
Whether thou refuse, or whether thou choose; and not I:
Therefore speak what thou knowest.¹²
- 34 Let men of understanding tell me,—and let a wise man hearken unto me;¹³
- 35 * Job hath spoken without knowledge,—and his words *were* without wisdom.
- 36 My desire is *that* Job may be * tried unto the end
Because of his answers for wicked men.¹⁴
- 37 For he addeth rebellion unto his sin,—he ^a clappeth *his hands*¹⁵ among us,
And * multiplieth his words against God.

Speech of Elihu continued.

35 ELIHU spake moreover, and said,¹⁶

- 2 Thinkest thou this to be right, *that* thou saidst,
My righteousness is more than God's?¹⁷
- 3 For ^a thou saidst, What advantage will it be unto thee?¹⁸

1 The same argument is continued. It is contrary to our ideas that the Supreme Ruler should be unjust; and to our observation also, for he rebukes unjust rulers.

2 Or, 'Who (*i. e.* God) saith to a king, Wicked man! Ungodly! to princes. Who accepteth not,' etc. There is no reason why God, who is infinitely above both, should regard the rich more than the poor.

3 That is, ungodly princes and rich men.

4 That is, suddenly, and without any perceptible human instrumentality.

5 Or, 'For he will not repeatedly fix [his attention] on man, to bring him before God in judgment.' The meaning is, that God has no need of tedious investigation to detect sin.

6 Or, 'without searching out;' because he knows already. See ver. 23.

7 Rather, 'because.'

8 This should probably be rendered, 'because they are wicked.'

9 Or, 'who then can condemn?'

10 Rather, 'nor ensnare the people.'

11 This is the application of the preceding argument.

12 Rather, 'Shall God recompense according to thy

opinion? for thou rejectest [the opinions of others]; therefore thou shalt choose, and not I; and what thou knowest speak:' *i. e.* It is your part, not mine, to explain the matter otherwise, since you accuse God of injustice.

13 Better, 'Men of understanding will say to me,—even a wise man who has heard me; Job hath spoken,' etc.

14 Or, 'among wicked men.' See note on ver. 8.

15 A mark of contempt and derision (ch. xxvii. 23).

16 In this third speech of Elihu, he first states Job's supposed opinions (vers. 2—4); and then replies to them, asserting that men, by their sins or by their uprightness, do not injure or profit God, but themselves; and therefore God has no interest in being partial (vers. 5—8); and that, though many cry out and are not heard, it is because they find fault with God, instead of seeking his help (9—16).

17 This should perhaps be rendered, 'My righteousness is before God;' *i. e.* I am upright in his sight. Elihu regarded this as the effect of many of Job's statements.

18 Or, 'For thou saidst, What advantage will it (*i. e.* uprightness) be to thee (*i. e.* Job)? what profit shall I have [by it] more than by my sin?'

* ch. 30. 23; Ge. 3. 19; Ps. 90. 3—10; Ecc. 12. 7.

† Ge. 18. 25; 2 Sam. 23. 3.

" see refs. Ex. 22. 28.

" see refs. Deut. 10. 17; Gal. 2. 6; Col. 3. 20.

v ch. 12. 18, 21; Ps. 2. 2—4; Ecc. 5. 8.

* ch. 35. 19.

" see refs. ch. 31. 15.

b Ps. 73. 19; Is. 20. 13; Lk. 12. 20; Ac. 12. 23.

c Ex. 12. 29, 30; Is. 37. 36; Mt. 25. 6.

d 1 Sam. 24. 38; 26. 10; Is. 30. 30, 31.

" see refs. ch. 14. 16; Ps. 34. 15; Pro. 15. 3; Jer. 16. 17.

f Ps. 135. 11, 12; Jer. 23. 24; Am. 9. 2, 3; 1 Cor. 4. 5; Heb. 4. 13.

* ch. 31. 3; Pro. 10. 29.

a ver. 10—12; ch. 11. 6; Jer. 2. 5; Ro. 9. 30.

* Pa. 2. 9; 72. 4; Jer. 51. 20—23; Dan. 2. 21.

i 1 Sam. 2. 30—36; Is. 26; Ps. 75. 7.

" Ps. 33. 15; Is. 66. 18; Hos. 7. 2.

" ver. 20.

* Ex. 14. 30; Ps. 58. 10, 11; 1 Tim. 5. 20.

p 1 Sam. 15. 11; Ps. 125. 5; Zeph. 1. 1; Heb. 10. 38, 39.

q Ps. 28. 5; Is. 6. 12; ch. 24. 12; 35. 9; see refs. Ex. 2. 23, 24.

r Ex. 22. 23—27.

s Is. 26. 2.

* ch. 23. 8, 9; Ps. 13. 1.

2 Ki. 18. 9—12.

1 Ki. 12. 28, 30; 2 Ki. 21. 9.

* ch. 40. 3—5; see refs. Is. 26. 41; Mic. 7. 9.

Dan. 5. 7—14.

* ch. 10. 2; Ps. 25. 4, 5; 22. 8; 139. 23, 24.

† Pro. 28. 13; Eph. 4. 22.

* ch. 18. 4; Is. 45. 9; Ro. 9. 20.

* ver. 11; Pro. 11. 31.

f ch. 35. 16.

g Jam. 5. 11.

h ch. 27. 23.

i ch. 11. 2; 35. 16.

* ch. 21. 15; 34. 3.

And, What profit shall I have, if I be cleansed from my sin?

4 I will answer thee,—and 'thy companions with thee.

5 "Look unto the heavens, and see;

And behold "the clouds *which* are higher than thou.

6 If thou sinnest, what doest thou "against him?

Or *if* thy transgressions be multiplied, what doest thou unto him?

7 "If thou be righteous, what givest thou him?

Or what receiveth he of thine hand?

8 "Thy wickedness *may hurt* a man as thou art;

And 'thy righteousness *may profit* the son of man.

9 "By reason of the multitude of oppressions they make *the oppressed* to cry :¹
They cry out by reason of the arm of the mighty.

10 But none saith, 'Where is God my Maker,—" who giveth songs in the night ;²

11 Who "teacheth us more than the beasts of the earth,

And maketh us wiser than the fowls of heaven?

12 'There they cry, but none giveth answer,—because of the pride of evil men.

13 "Surely God will not hear vanity,—neither will the Almighty "regard it.

14 "Although³ thou sayest thou shalt not see him;

Yet "judgment is before him ;—therefore "trust thou in him.

15 But now, "because *it* is not *so*, he hath "visited in his anger ;

Yet he knoweth *it* not " in great extremity ;

16 "Therefore doth Job open his mouth in vain ;

He multiplieth words without knowledge.

Speech of Elihu concluded.

36 ELIIHU also proceeded, and said,⁴

2 Suffer me a little, and I will show thee

That *I have* yet to speak 'on God's behalf.

3 I will fetch my knowledge from afar,—and will "ascribe righteousness to my Maker.

4 For truly 'my words *shall* not be false :

He that is "perfect⁵ in knowledge is with thee.

5 Behold, God is mighty, and "despiset⁶h not any :

"He is mighty in strength and wisdom.⁶

6 He "preserveth not the life of the wicked :—but "giveth right to the poor.

7 'He withdraweth not his eyes from the righteous :

But⁷ "with kings *are they* on the throne ;

Yea, 'he doth establish them for ever, and they are exalted.

8 And "if *they* be bound in fetters,—and be holden in "cords of affliction ;

9 Then "he sheweth them their work,

And their "transgressions that they have exceeded.⁸

10 "He openeth also their ear to discipline,

And "commandeth that they return from iniquity.

11 If they obey and serve *him*,

They shall "spend their days in prosperity,—and their years in pleasures.

12 "But if they obey not, they shall perish by the sword,

And they shall "die without knowledge.

13 But⁹ "the hypocrites in heart "heap up wrath :

"They cry not when he bindeth them.

14 'They die in youth,—and their life is among the unclean.

¹ Rather, 'men cry aloud : ' referring to ch. xxiv. 12 ; xxx. 20.

² As 'night' is a frequent emblem of *calamity*, to 'give songs in the night' means to give consolation in adversity. See Acts xvi. 25.

³ Vers. 14—16 may be rendered thus : 'How much less if thou sayest thou dost not regard him ; the cause is before him, and thou shouldest wait for him. But now, as there is no infliction of his anger, and he takes not cognizance of [Job's] great arrogance, therefore Job opens his mouth rashly ; without knowledge he multiplies words.'

⁴ To show how far God is above our comprehension, Elihu proceeds to take an extensive range, embracing God's providential dealings, especially in the protection and deliverance of the poor and afflicted (vers. 5—15). After applying this to Job (16—21), he celebrates the

power, wisdom, supremacy, justice, and eternity of God (22—26). He then refers to various remarkable displays of Divine power and majesty in the natural world ; particularly in the formation of rain from vapours (27, 28), the functions of the clouds, thunder and lightning (vers. 29—33 ; ch. xxxvii. 1—5), snow and ice (6—10), and other mysterious processes of nature (11—22). And he concludes by asserting that God's moral attributes are perfect, though we may be unable to understand his more mysterious dispensations (23, 24).

⁵ That is, correct. Elihu means himself.

⁶ Rather, 'in strength of heart' or 'mind.'

⁷ Rather, 'And he [placeth them] with kings,' etc. : figuratively expressing the honours and rewards of righteousness.

⁸ Or, 'in which they have strengthened themselves.'

⁹ Rather, 'And the polluted in heart,' etc.

¹ ch. 34. 8.

² ch. 22. 12 ; 25. 5, 6 ;

Ps. 8. 3, 4.

³ ch. 34.

⁴ Pro. 8. 36 ; Jer. 7. 10.

⁵ ch. 22. 2, 3 ; 1 Chr.

20. 14 ; Ps. 16. 2 ;

Pro. 9. 12 ; Rom. 11.

⁶ Jos. 7. 1 ; 22. 20 ;

Ecc. 9. 18 ; Jon. 1. 12.

⁷ ch. 42. 8 ; Ge. 18. 21,

etc. ; Ps. 104. 23, 30 ;

Eze. 22. 30.

⁸ see refs. ch. 31. 28.

⁹ Is. 51. 13.

¹⁰ Ps. 42. 8 ; 77. 6 ; 119.

53 ; 149. 5 ; Ac. 16.

¹¹ Is. 26 ; Ps. 91. 12.

¹² Ps. 18. 41 ; Pro. 1. 28.

¹³ ch. 27. 9 ; Pro. 15. 8,

29 ; Is. 1. 15 ; 59. 2 ;

Jer. 11. 11 ; Jam. 4. 3.

¹⁴ Am. 5. 22.

¹⁵ see refs. ch. 9. 11.

¹⁶ ch. 19. 7 ; Ps. 97. 2 ;

Is. 30. 16.

¹⁷ ch. 27. 12—14 ; 37. 5,

6 ; Is. 50. 10.

¹⁸ Num. 20. 12 ; Lk. 1.

20.

¹⁹ Ps. 90. 32.

²⁰ ch. 1. 5.

²¹ ch. 31. 35—37 ; 38. 2.

²² ch. 33. 4.

²³ see refs. ch. 34. 10—

12.

²⁴ see ch. 13. 4, 7 ; 21.

34.

²⁵ ch. 37. 16.

²⁶ ch. 10. 3 ; Ps. 22. 24 ;

138. 6.

²⁷ see refs. ch. 9. 4 ; 12.

13, 16 ; 37. 23 ; Ps. 99.

4 ; 147. 5.

²⁸ ch. 21. 30 ; Ps. 55. 23.

²⁹ Ps. 9. 12 ; 10. 11 ; 72.

4 ; Pro. 22. 23.

³⁰ see refs. 2 Chr. 16. 9 ;

Ps. 33. 18 ; 1 Pet. 3.

12.

³¹ Ge. 23. 6 ; 41. 40 ;

see refs. 1 Sam. 2. 8 ;

Ps. 113. 8.

³² Ps. 112. 6—9.

³³ Ps. 107. 10.

³⁴ Pro. 5. 22.

³⁵ see ch. 10. 2 ; Ps. 91.

12 ; 119. 67, 71 ; Lk.

15. 17—19 ; 1 Cor. 11.

32.

³⁶ Is. 59. 12.

³⁷ ver. 15 ; see refs. ch.

33. 16, 23.

³⁸ Pro. 1. 22, 23 ; 8. 4,

5 ; Is. 1. 16—20 ; 54.

6, 7 ; Jer. 7. 3—7 ;

Eze. 18. 30, 31 ; Hos.

14. 1.

³⁹ ch. 21. 13 ; 22. 21—

29 ; Deu. 4. 30, 31 ;

Is. 1. 19.

⁴⁰ Is. 1. 20 ; 3. 11.

⁴¹ ch. 4. 21.

⁴² see ch. 8. 13.

⁴³ Ro. 2. 5.

⁴⁴ ch. 27. 8—10.

⁴⁵ see refs. ch. 15. 32.

- 15 ^aHe delivereth the poor in his affliction,—and ^aopeneth their ears in oppression.
 16 Even so¹ would he have removed thee out of the strait
^aInto a broad place, where *there is* no straitness;
 And ^athat which should be set on thy table *should be* full of ^afatness.
 17 But ^athou hast fulfilled the judgment of the wicked:
 Judgment and justice take hold on thee.
 18 Because *there is* wrath, *be ware* lest he take thee away with *his* stroke:
 Then ^aa great ransom cannot deliver thee.²
 19 ^aWill he esteem thy riches?—*no*, not gold, ^anor all the forces of strength.³
 20 ^aDesire not the night,—when people are ^acut off in their place.⁴
 21 Take heed, ^aregard not iniquity:—for ^athis hast thou chosen rather than affliction.
 22 Behold, ^aGod exalteth⁵ by his power:—^awho teacheth like him?
 23 ^aWho hath enjoined him his way?—or ^awho can say, Thou hast wrought iniquity?
 24 Remember that thou ^amagnify his work,—which men behold.⁶
 25 Every man may see it;—man may behold it afar off.
 26 Behold, ^aGod is great, and we ^aknow him not,
^aNeither can the number of his years be searched out.
 27 For he ^amaketh small⁷ the drops of water:
 They pour down rain according to the vapour thereof:
 28 ^aWhich the clouds do drop—and distil upon man abundantly.
 29 Also ^acan *any* understand the spreadings of the clouds,
 Or ^athe noise of his tabernacle?⁸
 30 Behold, he ^aspreadeth his light upon it,⁹—and ^acovereth the bottom of the sea.¹⁰
 31 For ^aby them¹¹ judgeth he the people;—he ^agiveth meat in abundance.
 32 ^aWith clouds he covereth the light;
 And commandeth it *not to shine by the cloud* that cometh betwixt.¹²
 33 ^aThe noise thereof sheweth concerning it,—^athe cattle also concerning the vapour.¹³
 37 At this also my heart trembleth,—and is moved out of his place.
 2 Hear attentively ^athe noise of his voice,
 And the sound *that* goeth out of his mouth.
 3 ^aHe directeth it under the whole heaven,
 And his lightning unto the ends of the earth.
 4 After it¹⁴ ^aa voice roareth:—he thundereth with ^athe voice of his excellency;
 And ^ahe will not stay them¹⁵ when his voice is heard.
 5 God ^athundereth marvellously with his voice.
^aGreat things doeth he, which we cannot comprehend;
 6 For ^ahe saith to the snow, Be thou *on* the earth;
 Likewise to the small rain, and to ^athe great rain of his strength.¹⁶
 7 ^aHe sealeth up¹⁷ the hand of every man;—^athat all men may know his work.
 8 Then the beasts ^ago into dens,—and remain in their places.
 9 Out of the south¹⁸ cometh ^athe whirlwind:—and cold out of the north.¹⁹
 10 ^aBy the breath of God frost is given:—and the breadth of the waters is straitened.
 11 Also by watering he wearieth the thick cloud:—he scattereth his bright cloud:²⁰
 12 And ^ait is turned round about by his counsels:

- ^a ver. 6.
 1 ver. 10.
^a ch. 19. 8; Ps. 18. 19;
 31. 8; 118. 5.
^a Ps. 23. 5; 63. 6; Isa.
 26. 6; 55. 2; Jer. 31.
 14.
^a Ps. 36. 8; 63. 5; Is.
 55. 2.
^a ch. 34. 8.
^a Ps. 49. 7.
^a Pro. 10. 2; 11. 4;
 Zeph. 1. 18.
^a Ps. 33. 16, 17.
^a ch. 3. 20, 21; 6. 9.
^a ch. 34. 20.
^a Ps. 68. 18.
^a see Heb. 11. 25; 1
 Pet. 3. 17.
^a 1 Sam. 2. 7, 8.
^a Is. 40. 13, 14; 49. 17;
 Ro. 11. 34; 1 Cor. 2.
 16.
^a see refs. ch. 34. 13.
^a ch. 34. 10.
^a Ps. 19. 1; 92. 4, 5;
 104. 24; Rev. 15. 3.
^a ch. 37. 2; Ps. 145. 3.
^a see refs. ch. 11. 7–9;
 Mt. 11. 27; 1 Cor.
 13. 12.
^a Ps. 102. 2; 102. 24–
 27; Heb. 1. 12.
^a see refs. ch. 5. 10.
^a ch. 37. 11–13; Pro.
 3. 20.
^a ch. 37. 16.
^a ch. 37. 2–5; Ps. 18.
 13; 29. 3–10.
^a ch. 37. 3; 38. 25.
^a Ps. 18. 11–16; 104.
 5–9.
^a ch. 37. 13; 38. 23;
 Ge. 6. 17; 17. 17–24;
 19. 24; Jos. 10. 11;
 1 Sam. 2. 10.
^a ch. 38. 26, 27; Ps. 65.
 9–13; 104. 13–15;
 136. 25; Ac. 14. 17.
^a ch. 23. 9; Ps. 10. 21;
 Ps. 147. 8.
^a ver. 29; 1 Ki. 18. 41,
 45.
^a Jer. 14. 4–6; Joel
 1. 16.
^a see refs. ch. 36. 29.
^a Ps. 97. 4; Mt. 24. 27.
^a Ps. 29. 2–9; 68. 33.
^a Ex. 15. 7, 8.
^a ch. 30. 29–33.
^a 2 Sam. 22. 14, 15.
^a see refs. ch. 5. 9; 36.
 26; Rev. 15. 3.
^a Ps. 147. 16–18; 148.
 8.
^a Ge. 7. 10–12; Ezra
 10. 9; Pro. 28. 3.
^a ch. 5. 12.
^a Ps. 64. 9; 109. 27.
^a Ps. 104. 22.
^a Is. 21. 1; Zec. 9. 14.
^a ch. 38. 29, 30; Ps.
 147. 16–18.
^a Ps. 65. 9, 10; Joel 2.
 23.

1 If thou wouldst obey and submit. See vers. 11, 15.
 2 The general meaning of this difficult passage (vers. 17, 18) probably is, 'Thou hast taken the part of the wicked, with which God has connected punishment. When his anger is inflicted upon them, take care lest thou be cut off with the same stroke; for then there will be no redemption.'
 3 This expression probably denotes all that gives power.
 4 Or, 'Long not for the night to come up; [the night of] the nations below,' i. e. the dead. See John ix. 4.
 5 Rather, 'is exalted.'
 6 The Heb. perhaps means 'sing,' i. e. *praise*.
 7 Rather, 'draws up,' by evaporation.
 8 That is, thunder; the clouds being regarded as God's tent. See Psa. xviii. 11.
 9 Or, 'upon (i. e. around) himself,' alluding to lightning.
 10 That is, with water. His agency is seen in every part of creation.
 11 That is, by the rain, tempest, etc., he dispenses both punishment and blessing.
 12 Rather, 'He hideth the light in his hands (i. e. he graspeth the lightning as a concealed weapon), and commandeth it against the enemy (or, in striking).'

13 Some translate this verse thus: 'The noise makes known concerning it, the cattle also [announce] its coming up.' These are perhaps indications of the approaching tempest, whose effects are further described with inimitable beauty in the following verses, and from the midst of which God speaks.

14 That is, after the lightning.

15 This may mean either the lightnings, or, more probably, the thunders; peal follows peal.

16 The rains in hot countries are sometimes excessively heavy—far exceeding anything that is known in our climate.

17 That is, he restrains. Very inclement weather stops the labours of the field, and keeps the beasts in their dens (vers. 7, 8).

18 Literally, 'from the chamber.' see ch. ix. 9. The whirlwind of the south is the hot Samiel. See Isa. xxi. 1.

19 Literally, according to most critics, 'scatterers,' or *north winds*; so called because they scatter the clouds. But some translate the word 'lodgings,' which is sustained by the parallelism.

20 Rather, 'Also with moisture he loadeth the cloud; he scattereth the cloud of his light' (i. e. the thunder-cloud). Thus rain falls.

That they¹ may 'do whatsoever he commandeth them
Upon the face of the world in the earth.

13 "He causeth it to come, whether for correction,—or "for his land, or "for mercy.

14 Hearken unto this, O Job :

"Stand still, and "consider the wondrous works of God.

15 Dost thou know when² God disposed them,
And caused the light of his cloud to shine?

16 "Dost thou know the balancings of the clouds,³

The wondrous works of "him which is perfect in knowledge?

17 How thy garments *are* warm,—'when he quieteth⁴ the earth by the south *wind*?

18 Hast thou with him "spread out the sky,

*Which is strong, and as a molten looking glass?*⁵

19 Teach us what we shall say unto him;

*For we cannot order our speech by reason of darkness.*⁶

20 "Shall it be told him that I speak?

If a man speak, surely he shall be swallowed up.⁷

21 And now *men* "see not the bright light which is in the clouds :

But the wind passeth, and cleanseth them.

22 "Fair weather cometh out of the north :—"*a* with God is terrible majesty.⁸

23 *Touching* the Almighty, "we cannot find him out :

'He is excellent in power, and "in judgment,

*And in plenty of justice : 'he will not afflict.*⁹

24 Men do therefore "fear him :—he respecteth not any *that are* "wise of heart.¹⁰

Jehovah's address to Job.

38 THEN the LORD answered¹¹ Job "out of the whirlwind, and said,

2 "Who is this¹² that darkeneth counsel—by "words without knowledge?

3 "Gird up now thy loins like a man ;¹³

For I will demand of thee, and answer thou me.

4 "Where wast thou when I laid the foundations of the earth?

Declare, if thou hast understanding.

5 "Who hath laid the measures thereof, if thou knowest?

Or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened?¹⁴

Or who laid the corner stone thereof;

7 When the morning stars¹⁵ sang together,—and all "the sons of God shouted for joy?

8 "Or *who* shut up the sea with doors,

When it brake forth, *as if* it had issued out of the womb?

9 When I made the cloud the garment thereof,

And "thick darkness a swaddlingband for it,

10 And "brake up for it my decreed *place*,¹⁶—and set bars and doors.

11 And said, "Hitherto shalt thou come, but no further :

And here shall thy proud waves "be stayed?

1 Pa. 148. 8.

"ch. 38. 31; Ex. 9. 18
—35; 1 Sam. 12. 18,
19; Ezra 10. 9.
"ch. 38. 28, 27.
"2 Sam. 21. 10; 1 Ki.
18. 45; Job 2. 22.
"Pa. 46. 10; Hab. 2. 20.
"ch. 38. 24; Pa. 111. 2.

"ch. 36. 29.

"ch. 36. 4.

"Pa. 147. 18; 1 Ki. 12.
55.

"see refs. ch. 9. 8; 1s.
44. 24.

"Pa. 130. 4.

"ch. 38. 22.

"Pro. 25. 23.

"1 Chr. 29. 11; Pa.
68. 7, 8; 93. 1; 1s. 2.
10, 19; Hab. 3. 3—16.

"see refs. ch. 11. 7; 1

Tim. 6. 16.

"see refs. ch. 9. 4, 19;

1s. 28. 29.

"Pa. 36. 4.

"1s. 32. 33.

"Pa. 130. 4; Mr. 10. 28.

"Mt. 11. 25; 1 Cor. 1.

26; 3. 19.

"Ex. 19. 16—19; 1 Ki.

19. 11; Exe. 1. 4;

"Nah. 1. 3.

"ch. 34. 35; 42. 3.

"1 Tim. 1. 7.

"ch. 40. 7; see refs.

1 Ki. 18. 45.

"see ch. 9. 9; Ge. 1. 1;

Pa. 102. 25; 104. 5;

Pro. 8. 29; 30. 4.

"Is. 40. 12, 22.

"ch. 1. 6.

"ver. 10; Ge. 1. 9;

Pa. 33. 7; 101. 9;

Pro. 8. 29; Jer. 5. 22.

"Ge. 1. 2.

"ch. 26. 10.

"Pa. 93. 4; Mk. 4.

39—41.

"Pa. 93. 9; 93. 4.

1 Rather, 'According as they [*i. e.* men] do whatsoever,' etc.

2 Rather, 'how?' by what means?

3 How are they suspended in the air?

4 Referring to the sultry stillness of summer heat, and its unpleasant effects upon the body.

5 Or, 'mirror;' made of molten and polished metal. The sky is often represented in ancient poetry as a vast solid concave mirror.

6 Only he who can explain the works of God may contend with him: we must be silent.

7 Or, 'Or shall a man say that he is destroyed?' How can any one dare to complain of him?

8 Rather, 'And now they see not the light shining among the clouds; but the wind passeth, and clearth it (the sky). From the north cometh gold (a golden splendour); with God is terrible glory.'

9 Or, 'oppress;' *i. e.* he will not deal unjustly.

10 'Therefore men should fear him; for he will not regard any that are wise' [in their own opinion]. If men hope for God to regard them favourably, they must reverence him, and not indulge self-conceit.

11 At length, God himself interposes to put an end to the protracted controversy; but it is remarkable that, in this

sublime discourse, he gives no explanation of the difficulties which had so much embarrassed Job and his friends. He does not vindicate his proceedings, or state *why* the wicked often prosper and the righteous suffer; nor does he refer to the retributions of a future world. The great truth held up to view is, that there ought to be *entire confidence in a Being* whose works prove him to be *infinitely great and wise*. Various Divine operations in nature are introduced, relating to the earth and the ocean (ch. xxxviii. 4—18), the heavens (19—38), and the animal creation (39—41; xxxix. 1—30); and, as man is unable to give an explanation of these, it is declared to be awfully presumptuous to arraign God's moral government, and to complain of his secret counsels and purposes.

12 Probably referring to Job. See ver. 1.

13 That is, 'Prepare for thy greatest effort.'

14 Or, 'sunk.' The earth is poetically represented, in vers. 5, 6, as a building.

15 This word may be taken literally, as in Psa. cxlviii. 3; or figuratively, as in Isa. xiv. 12; and may refer to angels, and to the acclamations with which the foundation or completion of great edifices were celebrated. See Ezra iii. 10; Zech. iv. 7.

16 Rather, 'when I apportioned to it my limit.'

- 12 Hast thou *commanded the morning since thy days;¹
And caused the dayspring to know his place;
 13 That it might *take hold of the ends of the earth,
*That *the wicked might be shaken out of it?*²
 14 It is turned as clay *to the seal*;³—and they stand as a garment.⁴
 15 And from the wicked their *light⁵ is withholden,
*And *the high arm shall be broken.*
 16 Hast thou *entered into the springs of the sea?
*Or hast thou walked in the search of the depth?*⁶
 17 Have *the gates of death been opened unto thee?
*Or hast thou seen the doors of *the shadow of death?*
 18 *Hast thou perceived the breadth of the earth?—Declare if thou knowest it all.
 19 Where *is the way where light dwelleth?*⁷
And as for darkness, where is the place thereof,
 20 That thou shouldest take it to the bound thereof,
And that thou shouldest know the paths to the house thereof?
 21 Knowest thou *it*,⁸ because thou wast then⁸ born?
Or because the number of thy days is great?
 22 Hast thou entered into *the treasures of the snow?
Or hast thou seen the treasures of the hail,
 23 *Which I have reserved against the time of trouble,⁹
Against the day of battle and war?
 24 By what way is the light parted,
*Which scattereth the east wind upon the earth?*¹⁰
 25 Who *hath divided a watercourse for the overflowing of waters,¹¹
Or a way for the lightning of thunder;
 26 *To cause it to rain on the earth, *where no man is;*
*On the wilderness, wherein there is no man;*¹²
 27 To satisfy the desolate and waste *ground;*
And to cause the bud of the tender herb to spring forth?
 28 *Hath the rain a father?¹³—or who hath begotten the drops of dew?
 29 *Out of whose womb came the ice?
*And the *hoary frost of heaven, who hath gendered it?*
 30 The waters are hid as *with a stone*,—and the face of the deep is *frozen.
 31 Canst thou bind the sweet influences¹⁴ of *Pleiades [*or, the seven stars*],
Or loose the hands¹⁵ of Orion?
 32 Canst thou bring forth Mazzaroth¹⁶ [*or, the twelve signs*] in his season?
Or canst thou guide Arcturus¹⁷ with his sons?
 33 Knowest thou *the ordinances of heaven?
Canst thou set the dominion¹⁸ thereof in the earth?
 34 *Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
 35 *Canst thou send lightnings, that they may go,—and say unto thee, Here we *are*?
 36 *Who hath put wisdom in the inward parts?
*Or *who hath given understanding to the heart?*¹⁹

* Gen. 1. 5; Ps. 74. 16; 148. 5.

* Ps. 10. 4, 6.

* see ch. 24. 13—17; Ps. 104. 25.

* see refs. ch. 18. 5, 18.

* Ps. 10. 15; 37. 17.

* Ps. 77. 19.

* Ps. 9. 13.

* see refs. ch. 3. 5.

* Jer. 31. 37.

* ch. 15. 7.

* ch. 37. 6; Ps. 135. 7.

* see refs. ch. 26. 31; Ex. 9. 18, 22; Jos. 10. 11; Ps. 18. 13, 14; 78. 47, 48; 124. 8; 1a. 26. 17; 30. 30; Psa. 12. 13; 13. 11; 13a. 11; 2. 17; Rev. 16. 21.

* ch. 28. 26.

* Ps. 104. 10—14; 107. 35; 1a. 41. 18, 19.

* see refs. ch. 5. 10;

* Jer. 14. 22.

* ch. 6. 16; Ps. 147. 17.

* Ps. 147. 16.

* ch. 37. 10.

* Ps. 8. 9; Am. 5. 6.

* Gen. 14. 16; Jer. 31. 35.

* 1 Sam. 12. 18; Am. 5. 8; Zec. 10. 1.

* see refs. Ex. 9. 23.

* ch. 32. 8; Ps. 51. 6;

* Ex. 31. 3.

1 This means, 'in thy life-time.'

2 That is, the earth. The light, spreading to the ends of the earth, disperses the wicked (ch. xxiv. 13—17).

3 Rather, 'It (the earth) turns itself as clay to the seal.' The objects upon the earth, before enveloped in darkness, at the return of light are rendered visible and prominent, like the impression formed by a seal.

4 As if the earth were clothed in a beautiful robe.

5 The night being the daytime of the wicked (i. e. their time for action), the light is to them as darkness. Comp. ch. xxiv. 13—17.

6 Rather, 'into the depths of the ocean.'

7 Or, 'Where is the way to the abode of light?'

8 When all these things were arranged.

9 A season of judgment, when God inflicts great calamities upon a nation or community.

10 Rather, 'In what way is light distributed, and how does the east wind spread itself over the earth?'

11 Or, 'torrents of rain.'

12 Consequently, without man's agency.

13 That is, 'Is it of human origin?'

14 Or, 'bands'; referring to the cluster of the Pleiades, consisting of seven stars.

15 See note on ch. ix. 9. The constellations Pleiades and Orion are mentioned here perhaps because of their connection with the seasons; the former appearing in spring, and the latter in winter.

16 See note on 2 Kings xxiii. 5.

17 See note on ch. ix. 9. It is to be remembered that, if modern discoveries seem to explain some of these things, they only advance our knowledge a few steps further, and then we are met by questions as difficult to us as these were to Job.

18 Referring to the influence of the heavenly bodies upon the seasons, etc.

19 Some render this, 'Who hath put wisdom in the dark clouds? or who hath given to meteors intelligence?' But it is better to retain the old rendering; taking it to mean, 'Who hath made thee wise enough to do these things?' implying the answer, 'No one.'

- 37 Who can number the clouds in wisdom?—^a or who can stay¹ the bottles of heaven,
 38 When the dust groweth into hardness,²—and the clods cleave fast together?
 39 ^a Wilt thou³ hunt the prey for the lion?—or fill the appetite of the young lions,
 40 When they couch in *their* dens,—and abide in the covert to lie in wait?
 41 ^a Who provideth for the raven his food?
 When his young ones cry unto God,—they wander for lack of meat.
 39 Knowest thou⁴ the time when the wild goats⁵ of the rock bring forth?
 Or canst thou mark when ^a the hinds do calve?
 2 Canst thou number the months *that* they fulfil?
 Or knowest thou the time when they bring forth?
 3 They bow themselves, they bring forth their young ones,—they cast out their sorrows.
 4 Their young ones are in good liking,⁶ they grow up with corn;⁷
 They go forth, and return not unto them.
 5 Who hath sent out ^a the wild ass⁸ free?
 Or who hath loosed the bands of the wild ass?
 6 ^a Whose house I have made the wilderness,—and the barren land his dwellings.
 7 He scorneth the multitude of the city,
 Neither regardeth he the crying of the driver.
 8 The range of the mountains *is* his pasture,
 And he searcheth after every green thing.
 9 Will the ^a unicorn⁹ be willing to serve thee,—^a or abide by thy crib?
 10 Canst thou bind the unicorn with his band in the furrow?
 Or will he harrow the valleys after thee?
 11 Wilt thou trust him, because his strength *is* great?
 Or wilt thou leave thy labour to him?
 12 Wilt thou believe him, that he will bring home thy seed,
 And gather *it* into thy barn?
 13 *Gavest thou* the goodly wings unto the ^a peacocks?
 Or wings and feathers unto the ^a ostrich?¹⁰
 14 Which leaveth her eggs in the earth,¹¹—and warmeth them in dust,
 15 And forgetteth that the foot may crush them,
 Or that the wild beast may break them.
 16 She is ^a hardened against her young ones, as though *they were* not her's;
 Her labour *is* in vain without fear;¹²
 17 Because God hath deprived her of wisdom,
 Neither hath he ^a imparted to her understanding.¹³
 18 What time she lifteth up herself on high,—^a she scorneth¹⁴ the horse and his rider.
 19 Hast thou given the horse strength?—hast thou clothed his neck with thunder?¹⁵
 20 Canst thou make him afraid as a grasshopper?¹⁶
^a The glory of his nostrils *is* terrible.¹⁷
 21 He paweth in the valley, and rejoiceth in *his* strength:
^a He goeth on to meet the armed men.

^a Ge. 8. 1; 9. 15.^a Ps. 104. 21; 145. 15.^a Ps. 147. 9; Mt. 6. 26.^a Ps. 29. 9.^a ch. 6. 5; Ps. 104. 11.^a ch. 24. 5; Jer. 2. 24; Hos. 8. 9.^a Num. 23. 22; Deu. 33. 17.
^a Is. 1. 3.^a 1 Ki. 10. 22.^a ch. 30. 29.^a Lam. 4. 3.^a ch. 35. 11.^a vers. 7, 22.^a ch. 41. 20, 21; Jer. 8. 16.^a Jer. 8. 6.

1 Or, 'pour out.' The Arabs still compare heavy clouds to water-skins.

2 Rather, 'is poured into mire;' the effect of rain.

3 There is here a transition from the inorganic to the organic creation—the region of life, instinct, and appetite, in which creatures are governed by other laws than those of matter. These nobler productions of Almighty power and wisdom are so depicted as to deepen our impressions of the littleness of man, in comparison with Him who made and sustains them all.

4 As the mere knowledge of these habits and properties of animals is easily acquired, 'knowing' seems to be used here, as elsewhere, in the sense of *watching over* and *providing for* them; and to 'number the months,' means to *appoint* the number. These animals are independent of man's care and control.

5 The mountain goat of the deserts of Idumea is extremely shy.

6 Rather, 'grow fat.'

7 Rather, 'they grow up in the open country.'

8 The wild ass was found anciently in Palestine, Syria, Arabia, and the neighbouring countries; but is now almost entirely confined to Tartary, parts of Persia and India, and Africa. It is exceedingly shy, vigilant, and fleet.

9 See note on Numb. xxiii. 22.

10 Rather, 'The wing of the ostriches exults! Is it the pinion and plumage of the stork?' The ostrich is contrasted with the stork, as being unable to fly, though remarkable for speed. Perhaps a further contrast is intended between the stork's care of her young, for which she is proverbial, and that neglect of them, suitable to a wandering desert life, which is attributed to the ostrich in the next verse.

11 The ostrich forms a nest in the sand of the desert, the heat of which supplies the want of continuous incubation.

12 Rather, 'without solicitude.' She has none of a mother's usual care for her young.

13 The folly of the ostrich is proverbial in the East. The instincts of some animals bear a nearer resemblance to human reason than those of others; yet every one of them has just those which best suit its nature and purposes.

14 The ostrich is so swift that it is scarcely possible to capture it by direct pursuit.

15 Rather, 'rage.' This highly poetical description of the war-horse (vers. 19—25) well accords with the accounts given by eyewitnesses of their fierce cries and bristled necks, when rushing to the attack.

16 Or, 'make him leap as a locust.' Comp. Joel ii. 4.

17 Or, 'The strength of his snorting is terrible.'

- 22 * He mocketh at fear, and is not affrighted ;
Neither turneth he back from the sword.
23 * The quiver rattloeth against him,—the glittering spear and the shield.¹
24 He swalloweth the ground with fierceness and rage :
Neither believeth he that *it is* the sound of the trumpet.²
25 He smith among the trumpets, Ha! ha!³—and he smelleth the battle afar off,
The thunder of the captains, and the shouting.
26 Doth * the hawk fly by thy wisdom,—and stretch her wings towards the south?⁴
27 Doth * the eagle mount up at thy command,—and * make her nest on high?
28 She dwelleth and abideth on the rock,
Upon the crag of the rock, and the strong place.
29 From thence * she seeketh the prey,—and her eyes behold afar off.
30 Her young ones also suck up blood :—and * where the slain *are*, there *is* she.

Job's submission to the appeal of God.

- 40 MOREOVER the LORD answered Job, and said,
2 Shall he that * contendeth with the Almighty instruct *him*?⁵
Ho that reproveth God, let him answer it.
3 Then Job answered the LORD, and said,⁶
4 * Behold, I am vile ; * what shall I answer thee?
* I will lay mine hand upon my mouth.
5 Once have I spoken ; but * I will not answer :
Yea, twice ;⁷ * but I will proceed no further.

Jehovah's further address.

- 6 * THEN answered the LORD unto Job out of the whirlwind, and said,
7 * Gird up thy loins now like a man :
* I will demand of thee, and declare thou unto me.
8 * Wilt thou also * disannul my judgment?
Wilt thou condemn me, that thou mayest be righteous?
9 * Hast thou an arm like God?—or canst thou thunder with * a voice like him?
10 * Deck thyself now *with* * majesty and excellency ;
And array thyself with glory and beauty.
11 Cast abroad the rage of thy wrath :
And behold every one *that is* proud, and abase him.
12 Look on every one *that is* * proud, and bring him low ;
And * tread down the wicked * in their place.
13 Hide them in the dust together ;—and bind their faces in secret.⁸
14 Then will I also confess unto thee—* that thine own right hand can save thee.
15 Behold now behemoth,⁹ * which I made with thee ;¹⁰—* he eateth grass as an ox.
16 Lo now, his strength *is* in his loins,—and his force *is* in the navel of his belly.
17 He moveth his tail like a cedar :¹¹—the sinews of his stones are wrapped together.¹²
18 * His bones *are* as strong pieces¹³ of brass ;—his bones *are* like bars of iron.
19 He *is* the chief¹⁴ of the ways of God :
* He that made him can make his sword¹⁵ to approach unto him.
20 Surely the mountains * bring him forth food,
* Where all the beasts of the field play.¹⁶

* vera. 16, 18 ; ch. 41. 33.

* ch. 41. 26, 29.

P Is. 11. 16.

† Is. 11. 13.

† Jer. 49. 16 ; Obad. 4.

* ch. 9. 26.

† Eze. 39. 17—19 ; Mt. 24. 28 ; Lk. 17. 37.

* ch. 33. 13 ; Is. 45. 9.

* ch. 42. 6 ; Eze. 9. 6 ; Ps. 51. 4, 5 ; Is. 6. 5 ; 64. 6 ; Dan. 9. 5 ; Lk. 5. 8.

† ch. 9. 31—35.

* ch. 21. 5 ; 20. 9 ; Ps. 39. 9.

* ch. 34. 31, 32 ; Ro. 3. 19.

† Jer. 31. 18, 19.

* ch. 38. 1.

† see ch. 38. 3.

* ch. 42. 4.

† Ps. 51. 4 ; Rom. 3. 4.

* Is. 14. 27.

† Ps. 89. 13 ; 1 Cor. 10. 22.

† see refs. ch. 37. 4.

† Ps. 93. 1 ; 104. 1.

† 1 Chr. 28. 11.

* Is. 2. 12 ; Dan. 4. 37.

* Is. 10. 6.

* ch. 36. 20.

P Ps. 44. 3, 6.

† Ge. 1. 24—26.

* ch. 30. 8 ; Ps. 104. 14.

* Is. 48. 4.

† Is. 27. 1.

* Ps. 104. 14 ; 147. 8, 9.

* Ps. 104. 26.

¹ Rather, 'javelin.' Some suppose these to be the arms of his rider ; but ver. 22 suggests rather his disdain of the enemy's arms.

² 'Nor pauses through fear when the trumpet sounds.'

³ He neighs exultingly.

⁴ Referring to the migratory habits of the bird.

⁵ Rather, 'Will he who censured the Almighty contend? Will he who reproved God reply to this?' i. e. to the interrogations of the foregoing chapters. Job had complained of God's dispensations, as if he meant to contend with him (ch. xxiii. 3—7 ; xxxi. 35—37).

⁶ Job replies to the demand of God by a penitential confession (vers. 3—6) ; after which God again addresses him, rebuking him (7, 8) ; and continuing the argument in proof of his own majesty and power as displayed in executing his judgments (9—14), and in the formation of the behemoth (15—24) and leviathan (ch. xli.)

⁷ That is, 'repeatedly.' Comp. ch. xxxiii. 14, 29. This confession of Job shows that a right view of the glorious perfections and wonderful works of God is fitted to produce a deep sense of our own sinfulness. See Isa. vi. 6.

⁸ Perhaps alluding to imprisonment, or to the covering of the faces of criminals. See note on Esther vii. 8.

⁹ This is generally thought to be the hippopotamus ; the word 'behemoth' being derived from an Egyptian word meaning *water-ox* ; but some eminent critics and naturalists remark that the description does not altogether suit any one animal at present known ; and they suppose it to be a poetical representation of the larger pachydermatous animals, the elephant and hippopotamus being specially kept in view.

¹⁰ That is, 'equally with thee.'

¹¹ Probably alluding to the elevation and rigidity of the tail when the animal is enraged.

¹² Rather, 'the sinews of his thighs are firmly twisted.'

¹³ Or, 'tubes.'

¹⁴ That is, chief in size and strength. So the word is used in Numb. xxiv. 20 ; Amos vi. 1, 6.

¹⁵ Rather, 'He that made him has furnished him with a sword ;' i. e. with means of attack and defence.

¹⁶ These animals not being carnivorous (see ver. 16), are not dreaded by others.

21 He lieth under the shady trees,¹—in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow ;

✓ The willows of the brook compass him about.

23 Behold, he drinketh up a river, *and* hasteth not :

 He trusteth that he can draw up Jordan into his mouth.²

24 He taketh it with his eyes :—*his* nose pierceth through snares.³

41 Canst thou draw out *✓* leviathan⁴ with an hook ?

 Or his tongue with a cord *which* thou lettest down ?

2 Canst thou *✓* put an hook⁵ into his nose ?—or bore his jaw through with a thorn ?

3 Will he make many supplications unto thee ?—will he speak soft *words* unto thee ?

4 Will he make a covenant with thee ?—wilt thou take him for a servant for ever ?

5 Wilt thou play with him as *with* a bird ?—or wilt thou bind him for thy maidens ?

6 Shall the companions make a banquet of him ?

 Shall they part him among the merchants ?⁶

7 Canst thou fill his skin with barbed irons ?—or his head with fish spears ?

8 Lay thine hand upon him,—remember the battle, do no more.⁷

9 Behold, the hope of him⁸ is in vain :

 Shall not *one* be cast down even at the sight of him ?

10 None *is* so fierce that *✓* dare stir him up.

 Who then is able to stand before me ?⁹

11 *✓* Who hath provoked me,¹⁰ that I should repay *him* ?

✓ *Whatsoever* is under the whole heaven is mine.

12 I will not conceal his parts, nor his power,—nor his comely proportion.

13 Who can discover the face of his garment ?

 Or who can come *to him* with his double bridle ?¹¹

14 Who can open the doors of his face ?—his teeth *are* terrible round about.

15 *His* scales¹² *are* his pride,—shut up together *as with* a close seal

16 One is so near to another,—that no air can come between them.

17 They are joined one to another,—they stick together, that they cannot be sundered.

18 By his neesings¹³ a light doth shine,

 And his eyes¹⁴ *are* like *✓* the eyelids of the morning.

19 Out of his mouth go burning lamps,—*and* sparks of fire leap out.

20 Out of his nostrils goeth smoke,—*as out of* a seething pot or caldron.

21 His breath kindleth coals,—*and* a flame goeth out of his mouth.

22 In his neck remaineth strength,—*and* sorrow is turned into joy before him.¹⁵

23 The flakes¹⁶ of his flesh are joined together :

 They are firm in themselves ; they cannot be moved.

24 His heart is as firm as a stone ;—yea, as hard *as* a piece of the nether millstone.¹⁷

25 When he raiseth up himself, the mighty are afraid :

 By reason of breakings they purify themselves.¹⁸

26 *✓* The sword of him that layeth at him cannot hold :¹⁹

 The spear, the dart, nor the habergeon [*or*, breastplate].

27 He esteemeth iron as straw,—*and* brass as rotten wood.

28 The arrow cannot make him flee :—slingstones are turned with him into stubble.

29 Darts²⁰ are counted as stubble :—he laugheth at the shaking of a spear.

1 The wild lotus, which grows in marshy places.

2 Rather, 'Lo! a river overflows [but] he is not alarmed: he is unmoved, should the Jordan rush upon his mouth.' The Jordan is the nearest considerable river to Idumæa, and is therefore poetically used to give force to the description.

3 Rather, 'Will any one, in his eyes (*i. e.* when he is on his guard), take him? When taken in snares, can any one pierce his nose?' *i. e.* insert a cord or ring to tame or lead him (Isa. xxxvii. 29).

4 Most probably the crocodile, or the great saurian reptiles in general.

5 Rather, 'a rope of rushes.'

6 Literally, 'Canaanites' (as in Isa. xxiii. 8; Prov. xxxi. 24), who were the great merchants of ancient times. This verse may be rendered, 'Do the companions (fishers in company) dig [pitfalls] for him?' Or, 'Do the companions (company of merchants) make merchandize of him?' The latter agrees best with the next clause.

7 Or, 'Thou wilt not do it again.'

8 That is, who attempts to attack him.

9 The meaning of this interrogation is, 'If one of God's

creatures is so formidable, how can man contend with Him?'

10 Or, 'anticipated me.'

11 Or, 'Who will uncover the surface of his clothing [of scales]? Within the doubling of his bridle [*i. e.* his rows of teeth] who will enter?'

12 Or, 'his strong pieces of shields.'

13 This highly figurative language (vers. 18—21) describes the terrible respiration of the animal rising out of the water.

14 As his eyes are the first part that appears above the water, they are used in Egyptian hieroglyphics to represent the dawn of day.

15 Rather, 'Strength dwells in his neck, and sorrow (fear) dances before him.'

16 Heb., 'hanging,' or soft parts, such as dewlaps. Where other animals have these his flesh is firmly compacted.

17 The nether or lower millstone was of harder material than the upper.

18 Rather, 'By terror they are bewildered.'

19 That is, can effect nothing.

20 Rather, 'Clubs.'

30 Sharp stones *are* under him :—he spreadeth sharp pointed things upon the mire.¹
 31 He maketh the deep to boil like a pot :—he maketh the sea like a pot of ointment.
 32 He maketh a path to shine after him ;—*one* would think the deep to be hoary.
 33 Upon earth there is not his like,—who is made without fear.
 34 He beholdeth all high things :²—he is a king over all the children of pride.

Job's penitential confession.

42 THEN Job answered³ the Lord, and said,

- 2 I know that thou ^a canst do every *thing*,
 And *that* ^b no thought can be withholden from thee.
 3 ^a Who is he that hideth counsel without knowledge?⁴
 Therefore have I uttered that I understood not ;
 ' Things too wonderful for me, which I knew not.
 4 Hear, I beseech thee, and I will speak :
 " I will demand of thee, and declare thou unto me.
 5 I have heard of thee by the hearing of the ear :—but now mine eye seeth thee.⁵
 6 Wherefore I " abhor *myself*,—and repent ^c in dust and ashes.

The conclusion of the history.

- 7 AND it was *so*, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, ^d My wrath is kindled against thee, and against thy two friends : for ye have not spoken of me *the thing that is right*, as my servant Job *hath*.⁶ Therefore take unto you now ^e seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering ; and my servant Job shall ' pray for you :⁷ for him will I accept : lest I deal with you *after your folly*, in that ye have not spoken of me *the thing which is right*, like my servant Job.
 9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them. The Lord also accepted Job.
 10 ' And the Lord turned the captivity⁸ of Job, when he prayed for his friends :
 11 also the Lord gave Job ^f twice as much as he had before. Then came there unto him ^g all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house : and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him :
^h every man also gave him a piece of money,⁹ and every one an earring¹⁰ of gold.
 12 So the Lord blessed ⁱ the latter end of Job more than his beginning : for he had ^j fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. ^k He had also seven sons and three daughters.
 14 And he called the name of the first, Jemima ;¹¹ and the name of the second, Kezia ;¹²
 15 and the name of the third, Keren-happuch.¹³ And in all the land were no women found *so fair* as the daughters of Job : and their father ' gave them inheritance¹⁴ among their brethren.
 16 After this ^l lived Job an hundred and forty years, and saw his sons, and his
 17 ' sons' sons, *even* four generations. So Job died, *being* old and ^m full of days.

¹ Rather, 'Under him are sharp potsherds ; he spreadeth his threshing-sledge upon the mire.' alluding to the marks made by his scales on the mud.

² He looks down on everything as inferior to himself.

³ This closing chapter contains Job's confession (2—6) ; the Divine decision against his friends, and Job's intercession for them (7—9) ; and his own restored prosperity (10—16).

⁴ This is quoted from the words of God in ch. xxxviii. 2 (as ver. 4 is from ch. xxxviii. 3 ; xl. 7) ; Job thus acknowledging the truth of the charges. The language of contrite confession in reply contrasts beautifully with the authoritative tone of the quotations themselves, and as strikingly with the presumptuous manner in which Job had formerly spoken of God.

⁵ A figure derived from the superior clearness and accuracy of the knowledge obtained by sight. The more we know of God, the more shall we see and feel our own sinfulness.

⁶ Job had indeed expressed himself with unbecoming impatience, and even with irreverence, respecting God and his government, in the agony of mental and bodily suffering, and when provoked by the severe and unjust accusations of his friends ; but his views on the main points were correct, and his confidence in God, though

sorely shaken, never entirely failed. His friends, on the contrary, had maintained very erroneous views of Divine Providence in opposition to fact and reason, and had allowed their wrong notions to overpower every consideration of kindness and gentleness towards a suffering friend.

⁷ This is a beautiful instance of the duty and acceptableness of intercession for others. It also illustrates the nature of patriarchal worship ; and shows that in the earliest ages sacrifice was known to be essential to the acceptableness of prayer. See note on ch. xxiii. 24. After the charges they had brought against Job, it was an appropriate humiliation to them to be indebted to his prayers.

⁸ He restored Job to his former prosperity.

⁹ See note on Gen. xxxiii. 19.

¹⁰ See note on Gen. xxiv. 22.

¹¹ Meaning, 'a dove.'

¹² That is, 'cassia' ; an aromatic bark (Psa. xlv. 8) of most agreeable fragrance.

¹³ Meaning, 'horn of stibium,' or eye-paint ; probably on account of her beautiful eyes.

¹⁴ An evidence of Job's peculiar regard for them, and of his great wealth. Among the Hebrews, the daughter inherited only when there was no son (Numb. xxvii. 8).

^a ch. 40. 19.

^a Ge. 17. 1 ; 18. 14 ; Mt. 19. 16 ; Mk. 10. 27 ; 14. 36 ; Lk. 18. 27 ; Pa. 44. 21 ; 139. 2 ; Jer. 17. 10 ; k ch. 38. 2.

^b Pa. 40. 5 ; 131. 1 ; 132. 6.

^c ch. 38. 3 ; 40. 7.

^d see refs. ch. 40. 4 ; Ecce. 30. 43 ; 36. 31. ^e 1 Ki. 21. 27 ; Dan. 9. 3.

^f ch. 32. 2, 3.

^g see Ge. 21. 28, 29 ; Num. 31. 1, 4. ^h Mt. 5. 23, 24.

ⁱ Ge. 20. 17 ; Jam. 5. 15, 16 ; 1 John 5. 16.

^j Deut. 30. 3 ; Pa. 14. 7 ; 125. 1.

^k ch. 8. 6, 7 ; 1c. 40. 2.

^l see ch. 19. 13, 14.

^m Ge. 24. 22.

ⁿ ch. 8. 7 ; Jam. 5. 11.

^o see ch. 1. 3.

^p ch. 1. 2.

^q Num. 27. 7 ; Jos. 15. 18, 19.

^r ch. 5. 26 ; Pro. 3. 16. ^s Ge. 50. 25 ; Pa. 128. 6 ; Pro. 17. 6.

^t ch. 5. 26 ; Ge. 25. 8 ; 35. 29 ; Pa. 91. 16.

THE BOOK OF PSALMS.

THE book of Psalms is entitled, in the Hebrew Bible, 'The Book of Praises,' because many of these beautiful compositions are songs of praise, intended to be used in Divine worship. They derive the name of 'Psalms' from the Greek translation, being so designated on account of their adaptation to instrumental music; to which many of the superscriptions refer.

They are commonly called 'The Psalms of David,' because he was the largest and most eminent contributor to the collection. It is probable that he also brought together many of those which were extant in his time, and formed them into a book for use in public worship. This volume, and another compiled by Asaph, appear to be referred to in the time of Hezekiah (2 Chron. xxix. 30). But many of the Psalms were written after these dates; and fresh collections were added to those already made, down to the period when the Old Testament canon of Scripture was completed. They thus formed five books, each concluding with a doxology, and comprising respectively, (1) Psalms i.—xli., (2) xlii.—lxxii., (3) lxxiii.—lxxxix., (4) xc.—cvi., (5) cvii.—cl.; but they were collected into one volume; and are referred to as such in the New Testament (Luke xx. 42; Acts i. 20). All that has been ascertained respecting the authorship of these sacred poems will be found in the prefatory remarks on particular Psalms.

The contents of the Psalms are very various. Some of the more utterances of *praise* and *adoration*, celebrating the majesty, power, wisdom, goodness, and faithfulness of God. Others are songs of *thanksgiving* for Divine favours. Many are *prayers* for pardoning mercy or sanctifying grace, or for deliverance from danger or affliction; while in others *intercession* is made for the church and for the world. Others are *didactic*; describing the excellency of God's law, the characters of good and bad men, and the results of their respective courses, both in this world and the next. Not a few are records of *religious experience*; relating the trials and vicissitudes of the inward life, with its hopes and fears, its conflicts and victories; sometimes penitential and mournful, at others triumphant and joyous, and often passing quickly from sorrowful prayer to grateful praise. Some of the Psalms are *historical*, preserving the remembrance of the principal events which befell the Jewish nation: and, as these events foreshadowed God's dealings with his church in subsequent ages, these historical Psalms have frequently a predictive bearing. And lastly, some are more directly and entirely *prophetic*, containing many important predictions concerning our Lord Jesus Christ, and the blessings which he bestows. These were among the earliest intimations of the exalted nature and dignity of the promised Messiah. The great promise which had been made to the patriarchs in earlier times (see Gen. xxii. 18, etc.) spoke rather of the magnitude of the benefit than of the personal and official glory of the Benefactor. But the Psalms make known the King set upon the holy hill of Zion—the promulgation of his law—his triumphs over the vain opposition of earthly potentates—his sceptre of righteousness—his everlasting priesthood—his exalted nature—his Divine Sonship—his death, and early resurrection—and his ultimately universal reign. (See especially Psalms ii., xlv., lxxii., cx.) The lyrical form in which these revelations were delivered, and the place which they held in both public and private worship among the Jews through successive ages, were eminently adapted to keep them in the people's minds, and to make them useful in the maintenance of faith and piety.

The Psalms throw much light on the religious views

and hopes of good men under the ancient dispensation. If we would know what insight they had into the significance of their ceremonial institutions, the way of acceptance with God, and the privileges of his people, we cannot ascertain it better than from the expressions which they used when pouring out their hearts to God in prayer and thanksgiving, and when meditating upon his works and ways. We see also from what evils and dangers they asked for deliverance, for what special benefits they gave thanks, what blessings they most earnestly sought, and what pleas they urged in support of their petitions. We see further how closely many of them walked with God; how they acknowledged him in all their ways, and delighted in his service. We meet with many indications of filial confidence and love and holy joy in God, great steadfastness of faith in the midst of trials, and many expressions of tender and holy feeling. And the contemplation of these proofs of their eminently *devotional spirit and habits* may well stir us up to emulate their attainments according to superior light and privileges.

The Psalms are adapted to every age and condition of the church; for whilst they contain many allusions to the circumstances of the former dispensation, in which they originated, they are yet so accordant with the spirit of the later and more glorious economy, that they are still loved, and used with the greatest profit, by the most established Christians. To us, as to pious men of old, they are of unspeakable value as a guide and directory to communion with God; affording us divinely-approved examples of acceptable prayer and praise, and utterances of holy thought and feeling suitable to all the vicissitudes of the Christian life. They have gladdened the hearts, elevated the hopes, and strengthened the faith of unnumbered thousands of every land; and will continue to maintain their hold on the sanctified affections of believers till time shall be no more.

No book in the Old Testament is so frequently cited in the New as the Psalms; which are quoted or referred to by our Lord and his apostles more than fifty times. In such estimation were they held in the early ages of the Christian church, that the whole book was frequently learned by heart. In the language of this Divine book, the prayers and praises of the people of God have been offered up to the throne of grace from age to age. Even He who had the Spirit 'not by measure,' in whom were hidden 'all the treasures of wisdom and knowledge,' and who 'spoke as never man spake,' found here the fittest expression of his feelings in his greatest agony (Psa. xxii. 1; Matt. xxvii. 46), and at last breathed out his soul in the Psalmist's words (Psa. xxxi. 5; Luke xxiii. 46).

Most of the Psalms have titles prefixed to them, concerning the import of which expositors are by no means agreed. These inscriptions are undoubtedly very ancient; for they existed when the Septuagint version was made, about 280 B.C.: but they are not to be regarded as of equal authority with the text. Some of them are evidently not correct; but others are confirmed by internal evidence. In some instances they specify either the author, the subject, or the occasion of the Psalm; in others they appear to refer to the style of poetry or of music, or to the class of singers to whom they were allotted in the temple service: and in these cases, through the knowledge of the temple music having been lost, it is almost impossible to determine the meaning of all the terms employed. Our translators have generally retained the Hebrew words; which are explained, as far as is practicable, in the notes.

PSALM I. 1—II. 9.

PSALM I.

- 1 ¹ BLESSED ^a is the man that walketh not in the counsel of the ungodly,
Nor standeth in ^b the way of sinners,—^c nor sitteth in the seat of the ^d scornful.²
- 2 But ^e his delight is in the law³ of the LORD;
^f And in his law doth he meditate day and night.
- 3 And he shall be like a tree ^g planted by the rivers of water,
That ^h bringeth forth his fruit in his season;
His leaf also ⁱ shall not wither;—and whatsoever he doeth shall ^j prosper.
- 4 The ungodly ^k are not so:—but ^l are ^m like the chaff⁴ which the wind driveth away.
- 5 Therefore the ungodly shall ⁿ not stand in the judgment,⁵
^o Nor sinners in the congregation of the righteous.⁶
- 6 For ^p the LORD knoweth⁷ the way⁸ of the righteous:
But ^q the way of the ungodly shall perish.

PSALM II.

- 1 ⁹ WHY ^r do the heathen¹⁰ rage,—and the people imagine a vain thing,
- 2 ^s The kings of the earth set themselves,—and ^t the rulers take counsel together,
Against the LORD,¹¹ and against his ^u anointed?¹² *saying*,
- 3 ^v Let us break their bands asunder,—and cast away their cords from us.
- 4 ^w He that sitteth in the heavens ^x shall laugh:¹³
The LORD shall have them in derision.
- 5 Then shall he speak unto them in his wrath,—and vex them in his sore displeasure.
- 6 ^y Yet have I set [anointed] my king—^z upon my holy hill of Zion.¹⁴
- 7 I will declare the decree:—the LORD hath said unto me,
^a Thou art my Son;—^b this day have I begotten¹⁵ thee.
- 8 ^c Ask of me—and I shall give *thee* the heathen for thine inheritance,
And the uttermost parts of the earth for thy possession.
- 9 ^d Thou shalt break them with a rod of iron;
Thou shalt dash them in pieces like a potter's ^e vessel.¹⁶

¹ Psalm i. was placed at the beginning as an introduction to the whole collection, probably on account of its general character. It exhibits the connection between piety and blessedness;—describing the characteristics of the godly man, both what he is not (ver. 1), and what he is (ver. 2); and his blessedness, both directly (ver. 3), and in contrast (vers. 4—6).

² The terms here employed seem to denote a *progression* in wickedness;—first occasional conformity to the practices of sinners, then constant association with them, and, at last, haughty and presumptuous profanity.

³ The 'law' frequently means the *whole revealed will of God*. Habitual delight in the study and practice of this is an evidence of real piety.

⁴ Intrinsically worthless, and liable to easy and complete destruction.

⁵ That is, at the bar of God. 'Stand' is a forensic term, denoting to *stand acquitted*.

⁶ They shall not continue intermingled with the righteous, as at present. Whatever apparent confusion may now exist, the time is coming when an entire separation shall be made between the righteous and the wicked.

⁷ To 'know' sometimes in Scripture signifies to *regard with interest, approbation, or affection*. See Matt. vii. 23.

⁸ That is, his course of conduct.

⁹ Psalm ii. is a sublime vision, representing, 1. The nations in tumultuous revolt against the kingdom which Jehovah was establishing in the world (vers. 1—3). 2. Jehovah securely despising and severely threatening the rebels, and repeating his determination to sustain the Anointed King (4—6). 3. The Sovereign proclaiming his rights and power (7—9); upon which the psalmist exhorts all rulers to submit, pronouncing wrath on the disobedient, and a benediction on all who confide in the King (10—12). Few expressions in this Psalm can be applied to David without the greatest license of explanation; whilst all of them are true, without hyperbole, of Christ, to whom the psalm is expressly referred in Acts iv. 25; xiii. 33; Heb. i. 5; v. 5; Rev. ii. 27. The first of these passages clearly shows David to be its author.

¹⁰ Or, 'the nations'; and in the next clause the word is

also in the plural, 'peoples'; meaning large communities, or masses of mankind.

¹¹ In Acts iv. 25—27, this is applied to the combination of Herod and Pilate—Jews and Gentiles—against Jesus Christ; but the terms are general, and may be applied to every combination against Christ and his religion. It need not be supposed that the rebellion is always *avowedly* against the Lord. Many of the worst efforts against the kingdom of God have been professedly for it.

¹² Or, 'his Messiah'; which is a modified form of the Hebrew word here used, and corresponds to the Greek word 'Christ.' On official anointing, see note on Exod. xxx. 25. The name 'Messiah' was in use among the Jews, long before the incarnation of our Lord (see Dan. ix. 26), as a common designation of the expected Deliverer, to whom it was appropriated by this passage.

¹³ This highly figurative language must not be taken to represent the Most High as exulting over the crimes or miseries of mortals; but as a vivid expression of the perfect tranquillity with which Jehovah regards all the opposition of his enemies, however formidable it may appear to us. It suggests, too, the cheerful confidence with which the Christian should await the developments of God's providence respecting his church.

¹⁴ As the conquest of Zion, and the establishment of David's government there, were the first acts of his sovereignty over Israel, they afford a natural representation of the establishment of Messiah's kingdom; which, however, is to extend over the whole earth (ver. 8).

¹⁵ That is, I have *announced* thee as my only-begotten Son. (A similar mode of expression occurs in Jer. i. 10.) Hence the apostle Paul (Acts xiii. 33; Rom. i. 4) applies these words to the resurrection of Christ; that being the time when his humiliation was terminated, and he was 'declared to be the Son of God with power.'

¹⁶ As the occasion of this royal proclamation was a rebellion, the Messiah here speaks of his power to punish rather than of his power to save; in accordance with the uniform doctrine of the New Testament, that those who reject the Divine Saviour will incur a sentence of aggravated condemnation. See refs.

^a Pro. 1. 15; 4. 11, 15.
^b Ps. 36. 4; Mt. 7. 13.
^c Ps. 28. 4, 5; Jer. 15. 17.
^d Prov. 3. 31; 19. 20.
^e Ps. 112. 1; 119. 11, 35.
^f Job. 47. 24, 25; Job. 23. 12; Jer. 15. 16.
^g Ps. 104. 34; 110. 1, 15.
^h 97—99; Jos. 1. 8.
ⁱ Is. 41. 4; Jer. 17. 8;
^j Eccl. 19. 10; 47. 12.
^k Ps. 92. 14.
^l John 15. 5, 6; Jude 12.
^m Ge. 38. 3, 23; Jos. 1. 7, 8; Ps. 128. 2; Is. 3. 10.
ⁿ I see refs. Job 21. 18.
^o Ps. 5. 5; 1. k. 21. 36.
^p Mat. 3. 18; Mt. 13. 40; 23. 32.
^q Ps. 37. 16—24; 142. 3; see refs. Job 23. 10; Nah. 1. 7; John 10. 11, 27.
^r Ps. 112. 10; 116. 9; Mt. 7. 13.
^s Ps. 45. 6; Is. 8. 9, 10; Ac. 4. 25—27.
^t Ps. 48. 4; Mt. 2. 16; Lk. 13. 31; 23. 11, 12.
^u Mt. 26. 3, 50.
^v I Sam. 10. 1; 16. 13; 1 K. 1. 39; 2 K. 11. 6.
^w Ps. 45. 7; 89. 20; 116. 61; 1 John 1. 41.
^x Ac. 10. 38; H. b. 1. 9.
^y Jer. 5. 5; 1. k. 19. 14.
^z Ps. 11. 4; Is. 40. 22;
^a Ps. 37. 13; 59. 8.
^b Ps. 1. 26.
^c Ps. 80. 27, 36; 110. 1, 2; Is. 43. 7; Rev. 11. 14.
^d Ps. 79. 6; 132. 13, 14; 2 Sam. 5. 7.
^e Ar. 13. 33; Rev. 1. 4; Heb. 1. 5; 5. 5.
^f Ps. 89. 27; John 1. 14; 3. 16.
^g Dan. 7. 13, 14; John 17. 4, 5; 19. 15.
^h Ps. 89. 23; 1. k. 30. 14; Jer. 19. 11; Rev. 2. 27; 12. 5; 19. 15.
ⁱ Mt. 25. 32—46; Lk. 19. 27; John 3. 19;
^j 2 Thes. 1. 9; 2. 8.
^k Heb. 2. 3; Rev. 2. 27; 12. 5; 19. 15.

PSALM II. 10—IV. 6.

- 10 Be wise now¹ therefore, O ye kings:—be instructed, ye judges of the earth.
 11 ^a Serve the LORD with fear,—and rejoice ^a with trembling.
 12 ^a Kiss¹ the Son,—lest he be angry,
 And ye perish *from*² the way,—when³ ^j his wrath is kindled but a little.
^a Blessed are all they that put their trust in him.⁴

PSALM III.

A Psalm of David, ¹ when he fled from Absalom his son.⁵

- 1 LORD, ^a how are they increased that trouble me?
 Many are they that ^a rise up against me.
 2 Many *there be* which say of my soul,—*There is no help*⁶ for him in God. Selah.⁷
 3 But thou, O LORD, art ^a a shield ⁸ for me;
^a My glory, and ^a the lifter up of mine head.
 4 I cried unto the LORD with my voice,
 And ^a he heard me out of his ^a holy hill.⁹ Selah.
 5 ^a I laid me down and slept;—I awaked; for ^a the LORD sustained me.
 6 ^a I will not be afraid of ten thousands of people,
 That have set *themselves* against me round about.
 7 ^a Arise, O LORD;—save me, O my God:
^a For thou hast smitten all mine enemies ^a upon the cheek-bone;
 Thou hast broken the teeth¹⁰ of the ungodly.
 8 ^a Salvation *belongeth* unto the LORD:—^a thy blessing is upon thy people. Selah.

PSALM IV.

To the chief Musician [*or, overseer*]^a on Neginoth,¹¹ A Psalm of David.¹²

- 1 HEAR me when I call, ^a O God of my righteousness:¹³
^a Thou hast enlarged me *when I was* in distress;
 Have mercy upon me, and hear my prayer.
 2 O ye ^a sons of men, how long *will ye turn* ^a my glory¹⁴ into shame?
How long will ye love vanity, and seek after ^a leasing?¹⁵ Selah.
 3 But know that ^a the LORD hath set apart him that is godly¹⁶ for ^a himself:
^a The LORD will hear when I call unto him.
 4 ^a Stand in awe,¹⁷ and sin not:
^a Commune with your own heart upon your bed,¹⁸ and ^a be still. Selah.
 5 Offer ^a the sacrifices of righteousness,¹⁹—and ^a put your trust in the LORD.²⁰
 6 *There be* many that say, Who will show us *any* good?
^a LORD, lift thou up the light of thy countenance upon us.²¹

1 That is, 'Do him homage; own him as your Sovereign': a kiss being an ancient mode of expressing homage or veneration. See 1 Sam. x. 1; 1 Kings xix. 18; Job xxxi. 27; Hos. xiii. 2.

2 Rather, 'in the way,' the way of error which ye have chosen.

3 Or, 'For his wrath will within a little (i. e. *shortly*) be kindled.'

4 This clause exhibits the power of Messiah to make all his faithful subjects happy. To propose any mere *earthly* sovereign as the object of trust would be inconsistent with the whole tenor of Scripture. See Psa. cxlvi. 3; Jer. xvii. 5, 6.

5 The contents of psalm iii. correspond with the statement in the superscription as to its occasion. This and the two following psalms were probably written as evening and morning hymns, with reference to the first night of David's flight from Absalom (2 Sam. xvi., xvii.), when his life seemed to hang by a hair; for, had not God heard his prayer and defeated Ahithophel's counsel, he could hardly have escaped. These three psalms show the tranquillizing power of true religion in seasons of overwhelming calamity.

6 The rebellion of Absalom was a punishment for David's sin; and the success of the insurrection at first might seem to show that God had withdrawn his protection.

7 'Selah' is in all probability a musical term, meaning *pause*. But, as the pauses in music generally agreed with the pauses in sense, it often assists in ascertaining the right division of a psalm.

8 Or, 'around me,' a protection on every side.

9 This, in David's days, was Mount Zion, the place of the ark (see 2 Sam. vi. 12), where God visibly dwelt among his people.

10 The psalmist's enemies are represented as wild beasts eager to devour him, whose power of injuring he expected God would take away.

11 That is, 'stringed instruments': see Hab. iii. 19.

12 See note on title of Psa. iii.

13 That is, 'Vindicator of my righteous cause.'

14 This probably refers to David's royal dignity, which God had given him, and from which his enemies were seeking to displace him.

15 Or, 'falsehood;' referring probably to the deceitful policy of Absalom and his abettors. See 2 Sam. xv. 4, 8.

16 One who lives under the influence of Divine love. The psalmist describes himself; feeling himself to be the *subject*, he believes himself to be also the *object* of the love of God.

17 The rendering of the Sept. is, 'Be ye angry, and sin not;' and is quoted by the apostle Paul in Eph. iv. 26. It may have been addressed either to David's comrades, exhorting them to keep their just indignation within bounds; or to his enemies, altogether condemning their rage.

18 That is, 'during the silence of the night;' a season well adapted for calm reflection.

19 Such sacrifices as proceed from, and are accompanied by, real piety.

20 Not in any expedients of human policy.

21 While the adversaries of David, and some of his supporters, were looking to human resources for security or enjoyment, he sought peace, and found it, in a con-

^a Psa. 80. 7; Heb. 12. 28.

^a Phil. 2. 12.

^a Ge. 41. 40; 1 Sam. 10. 1; John 5. 23.

^a Rev. 6. 16, 17.

^a Psa. 31. 8; 84. 12;

^a Prov. 16. 20; 1a. 30.

^a Jer. 17. 7; Ro. 9. 33; 10. 11; 1 Pet. 2. 6.

^a 2 Sam. ch. 15—18.

^a 2 Sam. 15. 12; 16. 15;

^a 17. 11—13.

^a Mt. 10. 21.

^a Psa. 22. 7, 8; 42. 3, 10;

^a 71. 11; 2 Sam. 16. 8;

^a Mt. 27. 42, 43.

^a Psa. 28. 7; see refs.

^a Ge. 15. 1.

^a Psa. 62. 7; 1a. 45. 25;

^a 60. 15.

^a Psa. 27. 6.

^a Psa. 34. 4, 6; 66. 17, 19;

^a 91. 15; 116. 1; 138. 3;

^a Jer. 29. 12, 13.

^a Psa. 2. 6; 43. 3; 99. 9.

^a see refs. Lev. 26. 6.

^a Psa. 66. 9; 1a. 26. 3.

^a Psa. 27. 1—3; 16. 2;

^a Ro. 8. 31.

^a Psa. 10. 12; 12. 5; 44.

^a 23.

^a Psa. 28. 6; Job 16. 10;

^a 29. 17; Lam. 3. 30.

^a Psa. 37. 39, 40; Pro.

^a 31. 31; 1a. 43. 11;

^a Jer. 3. 23; Hos. 13.

^a 4; Jon. 2. 9; Rev. 7.

^a 10; 19. 1.

^a Psa. 28. 11.

^a Hab. 3. 19.

^a Is. 45. 24.

^a Psa. 18. 19; 31. 8; 40.

^a 1—3.

^a Psa. 57. 4.

^a Psa. 3. 3; Hos. 4. 7.

^a Psa. 5. 6.

^a Eph. 2. 10; 2 Thes.

^a 2. 13; 2 Tim. 2. 19;

^a 2 Pet. 2. 9.

^a Tit. 2. 11.

^a Psa. 34. 15; 55. 17.

^a Psa. 31. 8; 119. 161;

^a Pro. 3. 7; Eph. 4. 26.

^a Psa. 63. 6; 77. 6; Ecc.

^a 4. 16; 2 Cor. 13. 5.

^a Psa. 46. 10.

^a Psa. 50. 14; 51. 19;

^a Deut. 33. 19; 2 Sam.

^a 15. 2; Heb. 13. 15, 16.

^a Psa. 37. 3; 62. 8.

^a see refs. Num. 6. 26.

PSALM IV. 7—VI. 4.

- 7 Thou hast put 'gladness in my heart,
More than in the time *that* their corn and their wine¹ increased.
- 8 * I will both lay me down in peace, and sleep:
* For thou, LORD, only² makest me dwell in safety.

PSALM V.

To the chief Musician upon Nehiloth,³ A Psalm of David.⁴

- 1 * GIVE ear to my words, O LORD, consider * my meditation.⁵
- 2 Harken unto the * voice of my cry, * my King, and my God:
For * unto thee will I pray.
- 3 * My voice shalt thou hear in the morning, O LORD;
In the morning will I direct *my prayer* unto thee, and will look up.⁶
- 4 For * thou *art* not a God that hath pleasure in wickedness:
Neither shall / evil dwell with thee.
- 5 * The foolish shall not stand in thy sight:—* thou hatest all workers of iniquity.
- 6 * Thou shalt destroy them that speak * leasing:
* The LORD will abhor the bloody and deceitful man.
- 7 But as for me, I will come unto thy house * in the multitude of thy mercy:
And in thy fear will I worship * toward thy holy temple.⁷
- 8 * Lead me, O LORD, in thy righteousness because of mine enemies;
* Make thy way straight before my face.
- 9 For * there is no faithfulness in * their mouth;
Their inward part is very wickedness;
* Their throat is an open sepulchre; *—they flatter with their tongue.
- 10 Destroy⁸ thou them, O God; * let them fall by their own counsels;
Cast them out in the multitude of their transgressions;
For * they have rebelled against thee.
- 11 But * let all those that put their trust in thee * rejoice:
Let them ever shout for joy, because thou defendest them:
Let them also * that love thy name be joyful in thee.
- 12 For thou, LORD, * wilt bless the righteous;
With favour wilt thou * compass him as with a * shield.

PSALM VI.

To the chief Musician on Neginoth¹⁰ [or, upon the eighth/], A Psalm of David.¹¹

- 1 O * LORD, rebuke me not in thine anger,
Neither chasten me in thy hot displeasure.
- 2 * Have mercy upon me, O LORD; * for I *am* weak:
O LORD, * heal me; for * my bones are vexed.¹²
- 3 * My soul is also sore vexed:—but thou, O LORD, * how long?¹³
- 4 * Return, O LORD, * deliver my soul:—oh save me * for thy mercies' sake!

sciousness of the Divine favour. This prayer perhaps refers to the form of benediction in Numb. vi. 24—26.

¹ Corn, wine, and oil, being the principal products of Canaan, are often used to represent all earthly good. See Deut. xxxiii. 28; Hos. ii. 8.

² Some render this, 'Thou, Lord, makest me to dwell alone in safety;' supposing the words to allude to Numb. xxiii. 9 (on which see note); Deut. xxxiii. 28. But the common rendering agrees better with the context, and with the use of the word in Deut. xxii. 12.

³ The word 'Nehiloth' is probably derived from a root signifying to *perforate*, denoting some kind of pipes.

⁴ See note on title to Ps. iii.; and compare ver. 10 with 2 Sam. xv. 31. Some, however, consider Psalm v. to refer to the persecution by Saul.

⁵ Holy desires are known to God, even when not expressed in words (Rom. viii. 26, 27).

⁶ Rather, 'look out;' as a watchman expecting deliverance. True faith is not content with the mere act of supplication, but waits, with earnest expectation, for an answer. See Mic. vii. 7; Hab. ii. 1; where the same word occurs.

⁷ See note on 1 Sam. i. 9. The psalmist confidently anticipates the blessing which he asks, and engages gratefully to acknowledge it.

⁸ The meaning seems to be, they are waiting to devour me, like a sepulchre opened to receive its victim.

⁹ These maledictions were not expressions of a malig-

nant spirit; but they proceeded from a righteous indignation against flagrant sin, and a deep sympathy with the cause of justice. If the various passages in which such imprecations occur be examined, proofs will be found in almost all of them that the psalmist regarded these evil-doers rather as enemies to God and his people than as personal enemies to himself. This is particularly obvious in this verse.

¹⁰ The term 'Sheminith' means *eighth*, and may denote an instrument with eight strings; or, which is more likely, music played with the lower notes. See notes on 1 Chron. xv. 20, 21, where 'Alamoth' and 'Sheminith' clearly signify different parts of music; the former answering probably to our *treble*, and the latter to the *bass*, or, perhaps, an octave below the treble.

¹¹ Psalm vi. is commonly reckoned as one of the penitential psalms of David, of which, according to the Jews, there are seven. If so, the occasion of its composition was probably the same as that of Ps. li. It was evidently written under the pressure of mental anguish, arising from a consciousness of the Divine displeasure, combined perhaps with bodily disease.

¹² Or, 'violently agitated.' The 'bones' are mentioned as the strength and framework of the body. The suffering was so intense as to affect the whole frame.

¹³ That is, 'How long wilt thou delay to help!' The incomplete sentence expresses strong emotion.

PSALM VI. 5—VII. 14.

- 5 ^r For in death *there is* no remembrance of thee :¹
^a In the grave who shall give thee thanks ?
 6 ^a I am weary with my groaning ;
 All the night make I my bed to swim ;²—I water my couch with ^a my tears.
 7 ^a Mine eye is consumed³ because of grief ;
 It ^v waxeth old because of all mine enemies.
 8 ^a Depart⁴ from me, all ye workers of iniquity ;
 For the LORD hath ^a heard the voice of my weeping.
 9 ^a The LORD hath heard my supplication ;—the LORD will receive my prayer.
 10 ^a Let all mine enemies be ashamed and sore ^d vexed :
 Let them ^a return *and* be ashamed suddenly.

PSALM VII.

^r Shiggaion⁵ of David, which he sang unto the LORD, ^v concerning the words [*or*, business] of Cush⁶ the Benjamite.

- 1 O LORD my God, ^a in thee do I put my trust :
^a Save me from all them that persecute me, and deliver me :
 2 ^a Lest he tear my soul like a lion,
^r Rending it in pieces, while *there is* none to deliver.
 3 O LORD my God, ^a if I have done this ;⁷—if there be ^a iniquity in my hands ;
 4 If I have rewarded evil unto him that was at peace with me ;
 Yea, ^a I have delivered⁸ him that ^v without cause is mine enemy :
 5 Let the enemy persecute my soul, and take it ;
 Yea, let him tread down my life upon the earth,
 And ^a lay mine honour⁹ in the dust. Selah.
 6 ^a Arise, O LORD, in thine anger,
^a Lift up thyself because of the rage of mine enemies :
 And ^a awake for me *to* ^a the judgment *that* thou hast commanded.
 7 ^a So shall the congregation of the people compass thee about :
 For their sakes therefore return thou on high,¹⁰
 8 The LORD shall ^v judge the people :
 Judge me, O LORD, ^a according to my righteousness,¹¹
 And according ^a to mine integrity *that is* in me.
 9 Oh ^a let the wickedness of the wicked come to an end ;—but ^a establish the just :
^a For the righteous God trieth the hearts and reins.
 10 My defence *is* of God,—which saveth the ^a upright in heart.
 11 God judgeth¹² the righteous,—and God is angry *with the wicked* every day.
 12 If he turn not, he will ^v whet his sword ;
 He hath bent his bow, and made it ready.
 13 He hath also prepared for him the instruments of death ;
^a He ordaineth his arrows against the persecutors.
 14 ^a Behold, he travaileth with iniquity,
 And hath conceived mischief,—and brought forth falsehood.¹³

^r Ps. 30. 9 ; 88. 10—12 ;
 115. 17 ; 118. 17 ; Is.
 38. 18. 19.
^a Ecc. 9. 10.
ⁱ Ps. 69. 3.

^a Ps. 39. 12 ; 42. 3 ;
 Jer. 14. 17.
^r Ps. 38. 10 ; 88. 9 ; see
 refs. Job 17. 7.
^y Ps. 32. 3.

^a Ps. 119. 115 ; 139. 19 ;
 Mt. 7. 23 ; 25. 41 ;
 1k. 13. 27.
^a Ps. 3. 4 ; 116. 8 ; Is.
 30. 19.

^b see refs. Ps. 3. 4.
^c Ps. 5. 10 ; 7. 6 ; 35.
 26 ; 40. 14. 15 ; 71.
 13 ; 86. 17 ; 132. 18 ;
 Jer. 20. 11.

^d Ps. 2. 5.
^e Job 6. 29.
^f Hab. 3. 1.
^g 2 Sam. ch. 16.

^h Ps. 11. 1 ; 18. 2 ;
 1 Pet. 4. 19.
ⁱ Ps. 3. 7 ; 31. 15 ; Jer.
 17. 15 ; 20. 11.
^k Ps. 35. 15 ; Is. 38. 13.
^l Ps. 50. 22 ; Hos. 13.
 7. 8.

^m 2 Sam. 16. 7. 8.
ⁿ Ps. 65. 19 ; 1 Sam.
 24. 11.

^o 1 Sam. 21. 7. 10 ; 26. 9.
^p 1 Sam. 19. 4. 5 ; 20. 1.

^q see refs. Job 16. 15.

^r see refs. Ps. 3. 7. Is.
 3. 13.

^s Ps. 91. 2 ; Is. 33. 10.
^t Ps. 11. 23 ; Is. 51. 9.
^u Ps. 76. 8. 9 ; 101. 6.
^v Ps. 18. 11 ; 58. 10. 11.

^y Ps. 26. 1 ; 35. 24 ;
 1 Sam. 21. 25.

^z Ps. 18. 20—24.
^a Ps. 26. 11.

^b Ps. 10. 15. 18. 71. 10.
 11. 23.

^c Ps. 37. 23.
^d see *r* is 1 Sam. 16. 7 ;
 Rev. 2. 23.

^e Ps. 112. 2 ; 125. 4 ;
 Job 8. 6. Prov. 11. 20.

^f see refs. Deu. 32. 41 ;
 Hab. 3. 9.

^g Ps. 45. 5 ; 64. 7 ; see
 refs. Deu. 32. 24. 42.
^h see refs. Job 15. 35 ;
 Is. 33. 11.

1 The psalmist contemplates death, not as the close of his existence, but as putting an end to all opportunity of praising God among his fellow-men. See Isa. xxxviii. 18.

2 That is, 'with tears:' a hyperbolic expression, to denote intense anguish.

3 Or, 'grown dim,' with weeping.

4 This abrupt change from sorrow to joy shows the psalmist's confidence that his prayer had been heard, and would be answered. Many of the plaintive psalms end thus triumphantly. See Ps. xlii. xxxi.

5 'Shiggaion' denotes some particular kind of poem, as is evident from its use by Habakkuk, ch. iii. 1 ; but its meaning is doubtful. Some think it is merely 'a song ;' some, a dithyrambic or irregular ode ; others, an elegy ; whilst some refer it to the occasion of the composition.

6 'Cush' is the Hebrew name for Ethiopia. No person of this name is mentioned in the history of David ; but some think the designation to be enigmatical, significant of blackness of heart (see Jer. xlii. 23), and regard it as applying either to Saul or to Shimei, both of whom were Benjamites. In Psalm vii., David, praying to be saved from his foes (vers. 1, 2), protests his uprightness (3—5), intreats God's judicial interference (6—9), and expresses his reliance on God's retributive justice (10—13), which shall turn the plots of the wicked against themselves

(14—16) and call forth the praises of the righteous (17).

7 That is, 'the wickedness with which my enemies charge me ;' referring to 'the words of Cush ;' see title.

8 Rather, 'And [if] I have spoiled him,' etc.

9 This word is probably a poetical designation for *soul*, in like parallelism with which it is put in Gen. xlix. 6. See Ps. xvi. 9 ; lvii. 8 ; cviii. 1 ; and note on Job xxx. 15.

10 Or, 'Let the assembly of the nations [for judgment] surround thee ; and over it (the assembly) return (thou to the lofty [throne]).' In the preceding verse God had been invoked *as a judge* ; and his delay in interposing is compared to a king's absence, for the purpose of repose, from his tribunal, to which he is here entreated to return.

11 That is, *in this particular matter*—'according to my innocence of the charges brought against me.' The confessions of unworthiness made elsewhere plainly show that the psalmist laid no claim to absolute sinlessness.

12 That is, does him justice ; or it may be rendered, 'God is a righteous judge.' It is obvious that the object of God's anger, though not expressed in these lines, is the enemy (ver. 5), the wicked (ver. 9) ; of whom it is said, 'If he turn not, he (God) will sharpen,' etc.

13 Probably 'disappointment,' *i. e.* to himself ; a figurative representation of the way in which mischievous designs are made to injure their inventors. See vers. 15, 16.

PSALM VII. 15—IX. 6.

- 15 He made a pit,¹ and digged it,—and is fallen into the ditch *which* he made.
 16 ^a His mischief shall return upon his own head,
 And his violent dealing shall come down upon his own pate.
 17 I will praise the LORD 'according to his righteousness;²
 And will sing praise to the name of the LORD most high.

PSALM VIII.

To the chief Musician "upon Gittith,³ A Psalm of David.⁴

- 1 O LORD our Lord, how "excellent is thy name in all the earth!
 Who "hast set thy glory above the heavens.⁵
 2 "Out of the mouth of babes and sucklings hast thou ordained strength
 Because of thine enemies, that thou mightest still "the enemy and the avenger.⁶
 3 When I "consider thy heavens, "the work of thy fingers,⁷
 "The moon and the stars, which thou hast ordained;
 4 "What is man, that thou art mindful of him?
 And "the son of man, that thou visitest him?
 5 For "thou hast made him a little lower than the angels,⁸
 "And hast crowned him with glory and honour.
 6 "Thou madest him to have dominion over the works of thy hands;⁹
 "Thou hast put all *things* under his feet:
 7 All sheep and oxen,¹⁰—yea, and the beasts of the field;
 8 "The fowl of the air, and the fish of the sea,
 And *whatsoever* passeth through the paths of the seas.
 9 "O LORD our Lord,—how excellent is thy name in all the earth!

PSALM IX.

To the chief Musician upon Muth-labben,¹¹ A Psalm of David.¹²

- 1 I WILL praise *thee*, O LORD, "with my whole heart;
 I will show forth all thy marvellous works.
 2 I will be glad and "rejoice in thee:
 I will sing praise to thy name, O "thou Most High.
 3 When mine enemies are turned back,
 "They shall fall and perish at thy presence.
 4 For "thou hast maintained my right and my cause;
 Thou satest in the throne judging right.
 5 Thou hast rebuked the heathen,—thou hast destroyed the wicked,
 Thou hast "put out their name for ever and over.
 6 O thou enemy,¹³ "destructions are come to a perpetual end:
 And thou hast destroyed cities;—their memorial is perished with them.

^a Est. 7. 10; Job 4. 8;
 Ps. 9. 15; 10. 2; 35.
 8; 94. 23; 141. 10;
 Est. 7. 10; Job 4. 8;
 Pro. 3. 22; 26. 27;
 Ecc. 10. 8.
^b see refs. 1 Ki. 2. 32;
 Est. 9. 25
^c Ps. 35. 28; 51. 14.

^m Ps. 81 and 84, title.

ⁿ Ps. 138. 13; Ex. 15.

^o Ps. 113. 4.

^p see Mt. 11. 25; 21.

^q 16; 1 Cor. 1. 27.

^r Ps. 44. 16.

^s Ps. 111. 2.

^t Ps. 33. 6; Ge. 1. 1.

^u Ps. 104. 19; Ge. 1.

^v 16—18.

^w Ps. 144. 3; Job 7.

^x 17; Is. 40. 17; Heb.

^y 2. 6, 7.

^z Is. 51. 12.

^{aa} Heb. 2. 7, 9, 16.

^{ab} Heb. 2. 9.

^{ac} Ge. 1. 26, 28.

^{ad} 1 Cor. 15. 24—27;

Eph. 1. 22; Heb. 2. 8.

^{ae} Ge. 1. 20—25.

^{af} ver. 1.

^{ag} ver. 1.

^{ah} ver. 1.

^{ai} ver. 1.

^{aj} ver. 1.

^{ak} ver. 1.

^{al} ver. 1.

^{am} ver. 1.

^{an} ver. 1.

^{ao} ver. 1.

^{ap} ver. 1.

^{aq} ver. 1.

^{ar} ver. 1.

^{as} ver. 1.

^{at} ver. 1.

^{au} ver. 1.

^{av} ver. 1.

^{aw} ver. 1.

^{ax} ver. 1.

^{ay} ver. 1.

^{az} ver. 1.

^{ba} ver. 1.

^{bb} ver. 1.

^{bc} ver. 1.

^{bd} ver. 1.

^{be} ver. 1.

^{bf} ver. 1.

^{bg} ver. 1.

^{bh} ver. 1.

^{bi} ver. 1.

^{bj} ver. 1.

^{bk} ver. 1.

^{bl} ver. 1.

^{bm} ver. 1.

^{bn} ver. 1.

^{bo} ver. 1.

^{bp} ver. 1.

^{bq} ver. 1.

^{br} ver. 1.

^{bs} ver. 1.

^{bt} ver. 1.

^{bu} ver. 1.

^{bv} ver. 1.

^{bw} ver. 1.

^{bx} ver. 1.

^{by} ver. 1.

^{bz} ver. 1.

1 Alluding to the method of catching wild beasts by pits covered over slightly with reeds or branches of trees.

2 That is, his *justice*; manifested in the deliverance of the *persecuted*, and in the destruction of the *persecutors*.

3 The word 'Gittith' probably means an instrument, or tune, brought from the city of Gath.

4 The allusions in ver. 3 have led many to suppose that David wrote Psalm viii. in his early life, when his nightly watches as a shepherd gave him frequent opportunities of observing the wonders of the heavens. The subject is the glory of God as manifested in nature, and especially in the capacities and the dignity which he has bestowed on man; who is here contemplated apart from his sinfulness, such as he was before he fell, and such as he is to be when restored by Christ; to whom, as the great representative of perfect human nature, the psalm is emphatically applicable. See Heb. ii. 6—9.

5 Or, 'Who diffusest thy glory abroad over the heavens.'

6 Or, 'vindictive.' Some take 'babes and sucklings' figuratively, referring to Matt. xi. 25. But it may be understood literally as meaning, 'The instinctive admiration of thy works which is shown even by very young children strongly rebukes those who would malignantly question thy being, or obscure thy glory.'

7 A figurative mode of representing the skill and delicacy of the work.

8 The Hebrew word 'Elohim' is used here, and in a few other places, apparently with some latitude, so as to be applied to any superhuman beings.

9 Alluding obviously to that dominion over the inferior creation which formed a part of man's original likeness to God. See Gen. i. 26. This dominion is fitly used to represent the authority of Him into whose hands, as Mediator, 'all power in heaven and on earth' has been committed. See Heb. ii. 7; 1 Cor. xv. 27; Eph. i. 22.

10 'Oxen' is a generic term for *larger cattle*. 'Beasts of the field' always, in Scripture, mean *wild beasts*.

11 Some take 'labben,' in this difficult title, as an anagram of *Nabal*; and render it, *on the death of the fool* (see 1 Sam. xxv. 25); others, slightly changing the Hebrew vowels, suppose the former part of the clause to denote *female voices*, or *soprano*; and the latter to mean, 'for *Ben*,' or '[the children of] *Ben*,' a Levitical singer mentioned in 1 Chron. xv. 18. But it is most likely that 'Muth-labben' is the title of another poem, in the style or to the tune of which this psalm was composed. See note on 2 Sam. i. 18. Thus it would mean, 'according to the song *Muth-labben* (Death of the Son).'

12 Psalm ix. was evidently written whilst the tabernacle was on Zion (ver. 11), and on occasion of some national danger, from which David was as yet only partially delivered. It suits the time of the great Syrian confederacy (see note on 2 Sam. viii. 13); for it combines praise for past victories (vers. 1—6, 11, 12, 15, 16) with trust in God for further help (7—10, 17, 18), and petitions for salvation from impending danger (13, 14, 19, 20).

13 Or, 'As to the enemy,' etc. 'Thou' in the second clause probably means Jehovah, as in ver. 5.

PSALM IX. 7—X. 9.

- 7 "But the LORD shall endure for ever:
"He hath prepared his throne for judgment.
- 8 And "he shall judge the world in righteousness,
He shall minister judgment to the people in uprightness.
- 9 "The LORD also will be a refuge for the oppressed,—a refuge "in times of trouble.
- 10 And they that "know thy name will put their trust in thee:
For thou, LORD, "hast not forsaken them that seek thee.
- 11 Sing praises to the LORD, "which dwelleth in Zion:
"Declare among the people his doings.
- 12 "When he maketh inquisition for blood,¹ he remembereth them:
"He forgetteth not the cry of the humble [or, afflicted].
- 13 "Have mercy upon me, O LORD;
Consider my trouble *which I suffer* of them that hate me,
"Thou that liftest me up from the gates of death:
- 14 "That I may show forth all thy praise in the gates of "the daughter of Zion:
I will "rejoice in thy salvation.
- 15 "The heathen are sunk down in the pit *that* they made:
In the net which they hid is their own foot taken.
- 16 The LORD is "known *by* the judgment *which* he executeth;
"The wicked is snared in the work of his own hands. "Higgaion.² Selah.
- 17 "The wicked shall be turned into hell,—and all the nations "that forget God.
- 18 "For the needy shall not always be forgotten:
"The expectation of the poor shall *not* perish for ever.
- 19 "Arise, O LORD; "let not man prevail:—let the heathen be judged in thy sight.
- 20 "Put them in fear, O LORD:
That the nations "may know themselves *to be but* men. Selah.

PSALM X.

- 1 "WHY "standest thou afar off, O LORD?
Why "hidest thou *thyself* in times of trouble?
- 2 The wicked in *his* pride doth persecute the poor:
"Let them be taken in the devices that they have imagined.
- 3 For the wicked "boasteth of his heart's desire,
And "blesseth the covetous, "whom the LORD abhorreth.⁴
- 4 The wicked, through the pride of his countenance, "will not seek *after God*:
God is not in all his "thoughts⁵ [or, All his thoughts are, *There is no God*].
- 5 His ways are always grievous;⁶—"thy judgments *are* far above out of his sight:
As for all his enemies, "he puffeth at them.
- 6 "He hath said in his heart, I shall not be moved:
"For *I shall* never *be* in adversity.
- 7 "His mouth is full of cursing and deceit and fraud:
"Under his tongue⁷ is mischief "and vanity [or, iniquity].
- 8 He sitteth in "the lurking places of the villages:
"In the secret places doth he murder the innocent:
"His eyes are privily set against the poor.
- 9 "He lieth in wait secretly as a lion in his den:
He lieth in wait "to catch the poor:

¹ Heb., 'bloods.' The plural form of this word always refers to effusion of blood, and generally implies violence. The plural pronoun 'them,' in the next clause, may therefore refer to blood shed; but more probably to the 'afflicted' in the next clause. All unjust blood-shedding provokes God's judgments; which, though deferred, are not abandoned.

² The word 'Higgaion' may mean *meditation*, being a direction (stronger than 'Selah' alone) to pause reverently and thoughtfully. But the use of the word in Psa. xcii. 3, with reference to the sound of the harp, makes it more likely that it was designed to call for instrumental music whilst the singers paused.

³ In the Septuagint, and some other ancient versions, Psalm x. is joined to the preceding; but there seems to be no sufficient reason for such an arrangement. Psalm ix. is one mainly of thanksgiving; this of complaint and distress, on account either of the incursions of enemies,

or of a disorganized state of society at home. Its style and position, however, make it probable that it proceeded from the same author. It contains a complaint of the pride and malice of the wicked (vers. 1—11); and a prayer for, with confidence in, Divine interposition (12—18).

⁴ Perhaps, 'And, making [unjust] gain, blesses [while he] despises Jehovah.' But the clause may be translated, 'and *curseth* and despiseth Jehovah,' rendering the word as in Job i. 6, 11; ii. 5, 9. See note on Job i. 5.

⁵ Or, 'The wicked in his pride [God] will not seek; No God [are] all his thoughts.' See ver. 13. All sin is practical atheism.

⁶ This word probably means 'enduring,' or 'firm,' and describes the sinner's fallacious security. For a season he is exempt from judgments, and his life is apparently prosperous. See Psa. lxxiii. 4—7.

⁷ This is supposed to allude to the poison of serpents, which is concealed beneath their teeth.

"Pa. 90. 2; 102. 12, 26; Heb. i. 11.
"Pa. 103. 19; Rev. 10. 7, 11.
"Pa. 98. 13; 98. 9.

"Pa. 32. 7; 37. 39; 12. 6; 31. 2; Deu. 33. 27.

"Pa. 50. 15.
"Pa. 5. 11; 91. 14.
"Is. 46. 3, 4.

"Pa. 132. 13, 14; Is. 12. 6.

"Pa. 60. 2; 96. 10; 107. 22; Is. 12. 4—6.

"Ge. 9. 5; Is. 26. 21.
"Pa. 10. 14, 17; 22. 24; Ex. 3. 7, 9.

"Pa. 119. 132.

"Pa. 30. 3; 56. 13.

"Pa. 79. 13.
see 2 Ki. 19. 21; Is. 37. 22; Mt. 21. 3.

"Pa. 14. 5; 20. 5; 35. 9; 1 Sam. 2. 1; Is. 12. 2.

"Pa. 7. 15, 16; 35. 8; 57. 6; 91. 23; 1 Ki. 2. 32; Pro. 5. 22; 22. 3; 26. 27.

"Pa. 83. 17, 18; Ex. 7. 5; 14. 4, 10, 31; Jos. 2. 10, 11.

"Pa. 11. 6; Pro. 12.

"Pa. 19. 14; 92. 3.

"Pro. 14. 32; 2 Thes. 1. 7—9; Rev. 20. 15; 21. 8.

"Pa. 51. 22; Job 8. 13; Jer. 18. 15.

"ver. 12; Pa. 12. 5; 13. 11.

"Pro. 23. 18; 24. 14.
"see refs. Pa. 3. 7
"1 Sam. 2. 9; 2 Chr. 14. 11.

"Pa. 83. 15.
"Is. 31. 3; Eze. 28. 2, 9.

"Pa. 22. 1; Jer. 14. 8.
"Pa. 27. 9; see refs. Job 13. 24.

"see refs. Pa. 7. 16.

"Pa. 94. 4; Ex. 15. 9; Is. 10. 7—11.

"Pro. 28. 4; Ro. 1. 32.
"Is. 57. 17; Jer. 22. 17; Hab. 2. 9; 1 K. 12. 15; 1 Cor. 6. 10; Col. 3. 5; 2 Pet. 3. 14, 15.

"Pa. 14. 2.
"Pa. 14. 1; 53. 1.

"Pro. 24. 7; Is. 5. 12; 26. 11.

"Pa. 12. 5.
"d Pa. 30. 6; Ecc. 8. 11; Is. 56. 12; Mt. 24. 48—51.

"Rev. 18. 7.
"Pa. 59. 12; Ro. 3. 14.
"Job 20. 12.

"Pa. 12. 2; 141. 8.
"1 Sam. 23. 23; Pro. 1. 11, 12.

"Hab. 3. 14.
"Pa. 17. 11; Jer. 22. 17.

"Pa. 17. 12; Mic. 7. 2.
"Jer. 5. 26; Hab. 1. 15.

PSALM X. 10—XII. 3.

He doth catch the poor, when he draweth him into his net.¹

10 * He croucheth, *and* humbleth himself,—that the poor may fall by his strong ones.²

11 He hath said in his heart, God hath forgotten :

* He hideth his face ; he will never see *it*.

12 * Arise, O LORD ; O God, * lift up thine hand :—* forget not the humble.³

13 * Wherefore doth the wicked contemn God ?

He hath said in his heart, Thou wilt not require *it*.

14 * Thou hast seen *it* ;

For thou beholdest mischief and spite, * to requite *it* with thy hand :

The poor * committeth himself unto thee ;—* thou art the helper of the fatherless.

15 * Break thou the arm of the wicked and the evil man :

* Seek out his wickedness *till* thou find none.

16 * The LORD is King for ever and ever :

* The heathen are perished out of his land.

17 LORD, * thou hast heard the desire of *the* humble :

Thou wilt * prepare their heart,—* thou wilt cause thine ear to hear :

18 To * judge the fatherless and the oppressed,

That * the man of the earth may no more oppress.⁴

PSALM XI.

To the chief Musician, *A Psalm* of David.⁵

1 * IN the LORD put I my trust :

* How say ye to my soul, Flee as a bird to your mountain ?⁶

2 For, lo, * the wicked bend *their* bow,

* They make ready their arrow upon the string,

That they may privily shoot at the upright in heart.

3 * If the foundations⁷ be destroyed,—what can the righteous do ?

4 * The LORD is in his holy temple,⁸—the LORD's * throne is in heaven :

* His eyes behold, his eyelids try, the children of men.

5 The LORD * trieth the righteous :

But * the wicked and him that loveth violence his soul hateth.

6 * Upon the wicked he shall rain snares,⁹

Fire and brimstone, and an horrible tempest :

* This *shall* be the portion of their cup.

7 For the righteous LORD * loveth righteousness ;

* His countenance doth behold¹⁰ the upright.

PSALM XII.

To the chief Musician ^b upon Sheminih [or, upon the eighth], *A Psalm* of David.¹¹

1 * HELP, LORD ; for * the godly man ceaseth ;

For * the faithful fail from among the children of men.

2 * They speak vanity every one with his neighbour :

* With flattering lips *and* with * a double heart do they speak.

3 The LORD * shall cut off all flattering lips,

And the tongue that speaketh * proud things :

¹ The-wicked man is compared first to a lion, and then to a hunter, to show that he employs *craft* as well as *force*.

² Meaning probably his strong *claws* or *teeth* ; recurring to the metaphor of a lion.

³ Or, 'afflicted.' The difference is not important, as the context here and in many other places shows that *humble sufferers* are spoken of.

⁴ Rather, 'so that he (i. e. the sinner already described) shall no longer terrify the feeble from the land ;' dislodging them from their homes and possessions.

⁵ Psalm xi. was evidently composed by David at some period of danger ; but whether during his persecution by Saul, or the rebellion of Absalom, is quite uncertain. In opposition to the timid counsels of desponding friends, who did but utter the doubting thoughts of his own heart, he expresses a firm confidence in the watchful care of Providence, and in the ultimate retribution of Divine rectitude. The general character of the psalm makes it applicable to all God's people in every season of danger and difficulty.

⁶ A refuge inaccessible to the archer (ver. 2).

⁷ This means, probably, the foundations of social order ;

the principles of justice, and laws based upon them. When these are not respected, innocence ceases to afford protection, and society is hastening to dissolution.

⁸ This is David's animated reply to his desponding friends, and it well suggests the source of consolation which is provided for suffering integrity in every age.

⁹ Some render this word 'burning coals ;' but it is better to retain the usual meaning. The verse contains a variety of figures expressive of the numerous ways in which God punishes the wicked. 'Snares' are a frequent metaphor with the psalmist for *inextricable difficulties*. See *Psa.* vii. 15 ; ix. 15 ; x. 9. 'Fire and brimstone' are familiar types of sudden and complete destruction ; and refer doubtless to the great historical example of Sodom and Gomorrah. See *Job* xviii. 15 ; *Ezek.* xxxviii. 22.

¹⁰ He regards him with approbation and favour. See note on *Psa.* i. 6.

¹¹ Psalm xii. contains nothing to determine the particular occasion on which it was composed. It refers in general terms to the increase of the wicked in numbers and power, and it affords important instruction and encouragement whenever the interests of truth and godliness appear to be depressed.

¹ 1 Sam. 18. 21-26 ;
² Sam. 15. 5.

³ See *ref.* Job 22. 13 ;
Eze. 9. 9.

⁴ See *ref.* *Psa.* 3. 7 ;
see *ref.* *Psa.* 7. 6 ;

Mic. 5. 9.

⁵ *Psa.* 9. 12 ;
Psa. 74. 10.

⁶ *Psa.* 35. 22 ; *Pro.* 15. 3.

⁷ See *ref.* *Judg.* 1. 7.

⁸ *Psa.* 55. 22 ; 2 *Tim.* 1.

12 ; 1 *Pet.* 4. 19.

⁹ *Psa.* 58. 5 ; see *ref.*

Deu. 10. 18.

¹⁰ *Psa.* 3. 7 ; 37. 17 ; *Job*

38. 15 ; *Eze.* 30. 21.

¹¹ See *ref.* *Psa.* 7. 9.

Psa. 29. 10 ; 145. 13 ;

146. 10 ; *Is.* 33. 22 ;

Jer. 10. 10 ; *Lam.* 5.

19 ; *Dan.* 4. 34 ; 6.

26 ; 1 *Tim.* 1. 17.

¹² *Psa.* 9. 5. 15.

¹³ See *ref.* *Psa.* 9. 12. 18.

¹⁴ 3 *Chr.* 33. 12. 13.

¹⁵ 1 *Chr.* 29. 18 ; *Pro.*

16. 1 ; *Ro.* 8. 26.

¹⁶ *Apa.* 102. 17 ; *Is.* 65.

24 ; 1 *Pet.* 3. 12.

¹⁷ *Psa.* 82. 3 ; *Is.* 11. 4.

¹⁸ *Psa.* 17. 14.

¹⁹ *Psa.* 7. 1 ; 56. 11 ; *Is.*

26. 3. 4.

²⁰ See 1 *Sam.* 20. 19. 20.

²¹ *Psa.* 37. 14 ; 64. 3. 4.

²² *Psa.* 21.

²³ *Psa.* 82. 5.

²⁴ *Hab.* 2. 30 ; *Zec.* 2.

13.

²⁵ *Psa.* 2. 4 ; 107. 19 ; *Is.*

66. 1 ; *Mt.* 5. 34 ; 23.

22 ; *Ac.* 7. 49 ; *Rev.*

4. 2.

²⁶ *Psa.* 33. 13 ; 34. 15. 16.

66. 7 ; see *ref.* 2 *Chr.*

16. 9.

²⁷ See *ref.* *Ge.* 21. 1 ;

Zec. 13. 9. *Mal.* 3. 3 ;

Jam. 1. 12 ; 1 *Pet.* 4.

12.

²⁸ See *ref.* *Psa.* 5. 4. 5.

Ge. 19. 24 ; *Job* 18

15 ; *Eze.* 38. 22.

²⁹ *Psa.* 75. 8 ; 1 *Sam.* 1.

4 ; 9. 23 ; *Is.* 51. 17 ;

Jer. 25. 15 ; *Hab.* 2.

16 ; *John* 18. 11 ; *Psa.*

75. 8.

³⁰ *Psa.* 45. 7 ; 146. 8.

³¹ *Psa.* 21. 6 ; 33. 18 ; 31.

15 ; *Job* 36. 7 ; 1 *Pet.*

3. 12.

³² *Psa.* 6. title.

³³ *Ge.* 6. 12 ; *Is.* 1. 9 ;

11 ; *Mic.* 7. 2.

³⁴ *Pro.* 20. 4.

³⁵ *Psa.* 10. 7.

³⁶ See *ref.* *Psa.* 5. 9 ;

28. 8 ; *Jer.* 9. 8 ; *Ro.*

16. 18.

³⁷ 1 *Chr.* 12. 33.

³⁸ *Job* 32. 23.

³⁹ 1 *Sam.* 2. 3 ; *Psa.* 17.

10. 43-47 ; 2 *Ki.* 19.

22-24. 27, 28 ; *Dan.*

4. 30, 31 ; 7. 8, 25.

PSALM XII. 4—XIV. 6.

- 4 Who have said, With our tongue will we prevail;
Our lips *are* our own: ¹ *who is* lord over us?
- 5 'For the oppression of the poor, for the sighing of the needy,
² Now will I arise, saith the Lord;
I will set *him* in safety *from him* that ³ puffeth at him.²
- 6 The words³ of the Lord *are* pure words:
As silver tried in a furnace of earth, purified seven times.
- 7 ⁴ Thou shalt keep them, O Lord,
Thou shalt preserve them from this generation⁴ for ever.
- 8 The wicked walk on every side,—when the vilest men are exalted.⁵

PSALM XIII.

To the chief Musician [*or*, overseer], A Psalm of David.⁶

- 1 HOW long wilt thou forget me, O LORD? for ever?
¹ How long wilt thou hide thy face from me?
- 2 How long shall I take counsel⁷ in my soul,—*having* ² sorrow in my heart daily?
How long shall mine enemy be exalted over me?
- 3 ³ Consider *and* hear me, O Lord my God:
⁴ Lighten⁸ mine eyes, ⁴ lest I sleep the *sleep* of death;
- 4 ⁵ Lest mine enemy say, ⁵ I have prevailed against him;
And those that trouble me rejoice when I am moved.
- 5 But I have ⁶ trusted in thy mercy;—⁶ my heart shall rejoice in thy salvation.
- 6 I will sing unto the Lord,—because he hath ⁷ dealt bountifully with me.

PSALM XIV.

To the chief Musician, A Psalm of David.⁹

- 1 THE fool hath said in his heart,¹⁰ *There is* no God.
They are corrupt, they have done ¹ abominable works,
There is none that doeth good.
- 2 ² The Lord looked down from heaven upon the children of men,¹¹
To see if there were any that did understand,¹² *and* seek God.
- 3 ³ They are all gone aside,—they are *all* together become filthy:
There is none that doeth good, no, not one.
- 4 ⁴ Have all the workers of iniquity no knowledge?
Who ⁵ eat up¹³ my people *as* they eat bread,¹⁴—*and* ⁶ call not upon the Lord.
- 5 ⁵ There were they in great fear:—⁷ for God is in ⁷ the generation of the righteous.
- 6 ⁶ Ye have shamed the counsel¹⁵ of the poor,—because the Lord *is* his ⁸ refuge.

¹ Job 21. 14, 15; Jer. 44. 16, 17.

² see refs. Ps. 10. 12.

³ Ex. 3. 7, 8; Is. 33. 10; Mic. 7. 8, 9.

⁴ Ps. 10. 5.

⁵ Ps. 18. 30; 19. 8; 119. 140; 2 Sam. 22. 31; Pro. 30. 5.

⁶ Ps. 37. 28, 40; 145. 20.

⁷ Ps. 44. 21; 88. 14; 99. 46; Deut. 31. 17; Job 13. 21; Is. 59. 2.

⁸ Ps. 38. 17.

⁹ Ps. 9. 13; Lam. 5. 1.

¹⁰ Ps. 19. 28; Ezra 9. 8.

¹¹ Jer. 51. 33, 57.

¹² Ps. 25. 2; 35. 19, 38.

¹³ Ps. 32. 10; 33. 21.

¹⁴ Ps. 33. 21.

¹⁵ Ps. 9. 14.

¹⁶ Ps. 116. 7; 119. 17.

¹ Ps. 10. 4; 53. 1, etc.

² Ps. 36. 1, 4; Gen. 6.

³ 5, 11, 12; Ro. 3. 10,

etc.

⁴ Ro. 1. 21, etc.; Tit. 1. 16.

⁵ Ps. 33. 13, 14; 102.

⁶ 19; Ge. 6. 12.

⁷ Ecc. 7. 29; Is. 59. 8.

⁸ Ro. 3. 10, 12.

⁹ Ps. 91. 8, 9; Is. 44.

¹⁰ 19, 20.

¹¹ Jer. 10. 25; Am. 8.

¹² 4; Mic. 3. 3.

¹³ Ps. 79. 6; Is. 64. 7.

¹⁴ Ps. 53. 5.

¹⁵ Ps. 16. 5, 7, 11.

¹⁶ Ps. 21. 6; 73. 15;

¹⁷ 112. 2.

¹⁸ Ps. 2. 2; 4. 2; No. 4.

¹⁹ 2-4; Is. 37. 10, 11.

²⁰ Ps. 9. 9, 142. 5.

1 The meaning perhaps is, 'We will utter what we please.' If so, this forcibly describes the license of speech in which the wicked indulge.

2 Or, 'I will place in safety him that panteth for it.'

3 Rather, 'the sayings'; i. e. what Jehovah had said in the preceding verse. His promises are declared to be certainly true.

4 That is, this contemporary race of wicked men, whose number was so fearfully disproportionate to that of the righteous. See ver. 1.

5 This rendering of the Hebrew is free, but not incorrect. This verse probably describes the 'generation' mentioned in ver. 7; and the connection will be made apparent by supplying the word 'when' before 'the wicked,' etc. Many other interpretations have been given, but none of them appear satisfactory.

6 When Psalm xiii. was written, David had evidently been brought by outward hostility to the deepest dejection (vers. 1, 2); from which he here seeks (3, 4) and finds (5, 6) relief by earnest prayer. All this perhaps best agrees with the period of Saul's persecutions. It is a beautiful specimen of the way in which the soul of the believer is sometimes raised by devotion from the borders of despair to assured hope.

7 By anxiously thinking over many expedients, without finding any that would answer his purpose, the psalmist had only increased his sorrows.

8 That is, 'enlighten.' This may mean, 'Dispel my anxieties' (ver. 2); or, more probably, 'Deliver me from imminent destruction, lest I sleep,' etc. See note on 1 Sam. xiv. 27, where the same expression is used.

9 Psalm xiv. appears to refer to the oppression of ungodly and depraved men. The language of ver. 7 has led many to assign its date to the exile in Babylon. But it is clear, from Job xlii. 10, that no reliance can be placed upon such an argument; whilst the mention of Zion, with Jacob and Israel (ver. 7), seems to point to the time when Jerusalem was the metropolis of the whole nation, and the distinction between Judah and Israel was unknown. Many, therefore, refer the psalm to the period of Absalom's rebellion; but this is quite uncertain. Its description of the character of the wicked is so general as to be applied by the apostle Paul to *all mankind*. With some slight variations, Psa. liii. is the same as this; but which of the two is the original, and how the variations arose, are points which cannot now be determined with certainty.

10 To *himself*, if not to others. We have here a striking delineation of the close connection and mutual reaction of false principles and practical wickedness. Blinded by the foolish love of sin, men wish there were no God, and sometimes come to believe that what they wish is true; and then, all restraint being removed, they give unbridled license to their abominable desires.

11 See Gen. vi. 12; the language of which, as also of ch. xi. 5 and xviii. 21, is probably alluded to here.

12 Or, 'act wisely.' It is the proof of wisdom to seek God. See Job xxviii. 28, and refs.

13 That is, 'who oppress and persecute them.'

14 With the same indifference and unconcern.

15 Despising the invisible resources on which he relies. Those who forget God regard with contempt the hopes of one who trusts in the protection of an invisible Being.

PSALM XIV. 7—XVI. 10.

- 7 'Oh that the salvation of Israel *were* come out of Zion!
'When the LORD bringeth back the captivity of his people,
Jacob shall rejoice, *and* Israel shall be glad.

PSALM XV.

A Psalm of David.¹

- 1 LORD, 'who shall abide² in thy tabernacle?—who shall dwell in 'thy holy hill?
2 'He that walketh uprightly,—and 'worketh righteousness,
And 'speaketh the truth in his heart.
3 'He that backbiteth not with his tongue,—'nor doeth evil to his neighbour,
'Nor taketh up a reproach against his neighbour.
4 'In whose eyes a vile person is contemned;
'But he honoureth them that fear the LORD.
He that 'swareth to his own hurt, and changeth not.³
5 'He that putteth not out his money to usury,⁴
'Nor taketh reward against the innocent.
He that doeth these *things* 'shall never be moved.⁵

PSALM XVI.

'Michtam⁶ [or, A golden Psalm] of David.⁷

- 1 'PRESERVE me, O God:—'for in thee do I put my trust.
2 O my soul, thou hast said unto the LORD, Thou art my Lord:
'My goodness extendeth not to thee;⁸
3 'But⁹ to 'the saints that are in the earth,
And to the excellent, in whom is all my delight.
4 'Their sorrows shall be multiplied that hasten after another god:
'Their drink offerings of blood will I not offer,
'Nor take up their names into my lips.
5 'The LORD is the portion of mine inheritance and 'of my cup:
'Thou maintainest my lot.¹⁰
6 The lines are fallen unto me in pleasant places;—yea, I have a goodly heritage.
7 I will bless the LORD, who hath given me counsel:
'My reins also instruct me 'in the night seasons.¹¹
8 'I have set the LORD always before me:
Because 'he is at my right hand,¹² 'I shall not be moved.
9 Therefore my heart is glad, 'and my glory¹³ rejoiceth:
'My flesh also shall rest in hope.
10 'For thou wilt not leave 'my soul in hell;¹⁴

¹ Ps. 23, 22; 53. 6; see
Ro. 11, 26.
² Ps. 126. 1; Job 42.
10; Jer. 30. 18; Eze.
39. 25.

³ Ps. 24. 3-5.
⁴ see refs. Ps. 2. 6; 3. 4.
⁵ Ps. 84. 11; Is. 33. 15.
⁶ Ac. 10. 30; Ro. 2. 10;
Eph. 2. 10; Heb. 11.
33; 1 John 2. 22.
⁷ Ps. 34. 12, 13; Zec.
4. 16; Eph. 4. 25.
⁸ Ps. 101. 5; see refs.
Ez. 23. 1.
⁹ Is. 56. 2; Ro. 13. 10.
¹⁰ Ez. 23. 1.
¹¹ Ps. 101. 4; Est. 3. 2.
¹² Ps. 101. 5.
¹³ Jos. 9. 18-20; Judg.
11. 35; Mt. 5. 33.
¹⁴ see refs. Ez. 22. 25;
Eze. 22. 12.
¹⁵ see refs. Ez. 23. 8.
¹⁶ Ps. 16. 8; 55. 22;
Pro. 12. 3; Mt. 7. 24,
25; 2 Pet. 1. 10.

¹⁷ so Ps. 56 to Ps. 60.

¹⁸ Ps. 17. 5, 6.
¹⁹ Ps. 9. 10; 25. 20; Is.
26. 3.
²⁰ Ps. 50. 9, 10; Job
22. 2, 3; 35. 7, 8; 1 K.
17. 10; Ro. 11. 35.
²¹ Gal. 6. 10; Tit. 2. 8;
Heb. 6. 10.
²² Ps. 30. 4; 2 Chr. 6.
41; Ac. 9. 12.
²³ Ps. 32. 10; 97. 7; Jon.
2. 8.
²⁴ Jer. 7. 18.
²⁵ Ez. 23. 13; Jos. 23.
7; Hos. 2. 16, 17.
²⁶ Ps. 73. 26; 119. 57;
142. 5; Deu. 32. 9;
Jer. 10. 16; Lam. 3.
24.
²⁷ see refs. Ps. 11. 6.
²⁸ Ps. 9. 4.
²⁹ Ps. 73. 21.
³⁰ Ps. 17. 3; 63. 6; Is.
26. 9.
³¹ Ac. 2. 25-28.
³² Ps. 73. 23; 109. 31;
110. 5; 121. 5.
³³ Ps. 15. 5.
³⁴ Ps. 30. 12; 57. 8.
³⁵ Job 19. 26, 27; Pro.
11. 32; Is. 26. 19.
³⁶ Ps. 49. 15. Ac. 2. 27
-31; 13. 35-39.
³⁷ Is. 10. 28; Num. 6. 6.

¹ Psalm xv. is, with much probability, supposed to have been composed on the occasion of bringing up the ark of the covenant to Mount Zion, as described in 2 Sam. vi. 12-19, and 1 Chron. xv., xvi. The writer describes the qualifications and privileges of the inmates of God's house. As there has always been a strong propensity in men to substitute attention to ceremonial observances in place of the sanctity and rectitude of heart and conduct which God requires, the psalmist here, omitting all reference to the former, shows that the latter are essential to acceptable worship.

² This 'abiding' includes the idea of God's favour and protection, and of happy communion with Him. The image present to the psalmist's mind seems not so much that of a worshipper as of a guest.

³ That is, he departs not from any solemn agreement into which he has entered, though adherence to it may occasion him personal loss or suffering. See Lev. v. 4.

⁴ The Israelites were forbidden to lend money on usury (or interest) to their brethren, though they might do it to foreigners. See Deut. xxiii. 20.

⁵ That is, 'removed'; with allusion to the 'abiding' mentioned in ver. 1.

⁶ The word 'Michtam' is derived from a root which means to 'hide' or 'treasure up,' and is applied to gold; whence some critics suppose this title to be given to certain psalms on account of their peculiar excellence, or because they were written in golden letters: others render it 'secret,' and suppose that the psalms with this title have, more than others, an occult sense, or are specially adapted for use in private devotion: whilst others regard the word as another form of 'Michtab,' which is found as

a title to the song of Hezekiah (Isa. xxxviii. 9), and signifies 'a writing.'

⁷ We have inspired authority (see Acts ii. 25-31; xiii. 34-37) for ascribing Psalm xvi. to David, who expresses in it confiding dependence on Jehovah and delight in him, entire devotion to his service, and satisfaction with the lot assigned by his providence. The psalm, taken as a whole, is doubtless appropriate to devout believers in every age; but there are parts of it which rise far above their attainments, and find their fullest meaning only in the personal history and experience of our Lord Jesus Christ. To him, accordingly, the psalm is applied in the passages referred to above.

⁸ Rather, 'My good is not besides thee;' i. e. is wholly in thee. See Ps. lxxiii. 25.

⁹ Or (continuing ver. 2), I have said 'to the saints,' etc., 'all my delight is in them.' That is, My trust is in Jehovah, my delight is in his people.

¹⁰ This alludes to the Israelite's inheritance in Canaan, allotted to him by Jehovah, and marked out by the measuring lines (ver. 6).

¹¹ See note on Ps. iv. 4. The same subject occupied the psalmist's thoughts by night as by day.

¹² That is, as my guard or protector.

¹³ See note on Ps. vii. 5.

¹⁴ Heb., 'Sheol,' the unseen state of the dead. The language of these verses would be extravagantly hyperbolic, if it were not admitted that the psalmist connected his own future life with the resurrection of Christ, who, though he died, yet 'saw no corruption.' Such a prophetic reference is required also by the reasoning of the apostle Paul in Acts xiii. 35-37.

PSALM XVI. 11—XVIII. 3.

Neither wilt thou suffer ^a thine Holy One to see corruption.

- 11 Thou wilt show me the ^a path of life:—^a in thy presence is fulness of joy ;
^a At thy right hand *there are pleasures for evermore.*

PSALM XVII.

A Prayer of David.¹

- 1 'HEAR the right,² O LORD,—^a attend unto my cry,
 Give ear unto my prayer, *that goeth not out of feigned lips.*
 2 ^a Let my sentence come forth³ from thy presence;
 Let thine eyes behold ^a the things that are equal.
 3 ^a Thou hast proved mine heart;—^a thou hast visited *me* in the night;
 Thou hast tried me, *and* ^a shalt find nothing;
^a I am purposed *that* my mouth shall not transgress.⁴
 4 Concerning the works of men,⁵
^a By the word of thy lips I have kept *me from* the paths of ^a the destroyer.
 5 ^a Hold up my goings in thy paths,—^a *that* my footsteps slip not.⁶
 6 ^a I have called upon thee, for thou wilt hear me, O God :
^a Incline thine ear unto me, *and hear* my speech.
 7 ^a Show thy marvellous lovingkindness,—O thou that savest ^a by thy right hand
 Them which put their trust *in thee*—from those that rise up *against them.*
 8 ^a Keep me as the apple of the eye,—^a hide me under the shadow of thy wings,⁷
 9 From the wicked that oppress me,
 From my deadly enemies, *who* compass me about
 10 ^a They are inclosed in their own fat:⁸—with their mouth they ^a speak proudly.
 11 They have now ^a compassed us in our steps:
^a They have set their eyes bowing down to the earth;⁹
 12 Like as a lion *that* is greedy of his prey,
 And as it were a young lion lurking in secret places.
 13 ^a Arise, O LORD, disappoint him, cast him down :
 Deliver my soul from the wicked, ^a *which* is thy sword [*or, by thy sword*]:¹⁰
 14 From men, *which are* thy hand [*or, From men by thine hand*], O LORD,
 From men of the world, ^a *which have* their portion *in this* life,
^a And whose belly¹¹ thou fillest with thy hid *treasure* :
 They are full of children,¹² and leave the rest of their *substance* to their babes.
 15 As for me, ^a I will behold thy face in righteousness :
^a I shall be satisfied,¹³ when I awake, ^a with thy likeness.¹⁴

PSALM XVIII.

To the chief Musician, *A Psalm* of David,¹⁵ ^a the servant of the LORD, who spake unto the LORD the words of ^a this song in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

- 1 I ^a WILL love thee, O LORD, ^a my strength.
 2 ^a THE LORD is my rock, and ^a my fortress, and my deliverer;
 My God, my strength, ^a in whom I will trust;
 My buckler, and ^a the horn of my salvation, *and* ^a my high tower.
 3 ^a I will call upon the LORD, ^a *who is worthy* to be praised :
^a So shall I be saved from mine enemies.

¹ Expositors generally agree in referring Psalm xvii. to the period of Saul's persecution of David; but what the particular occasion was is not easily determined. On the grounds of his own uprightness (vers. 1–5), of God's former mercies (6, 7), and of the wickedness of his foes (8–12), David confidently prays for salvation (13–15).

² In the matters here referred to, David was conscious of uprightness, and especially freedom from guile.

³ That is, Let it come forth to the view of others; so that my character may be vindicated.

⁴ Or, 'My mouth shall not exceed my thoughts;' i. e. thou shalt find no discrepancy between my words and thoughts.

⁵ Their sinful courses. See Hos. vi. 7.

⁶ Or (continuing ver. 4), 'My steps have laid hold of thy paths; my feet have not swerved.' Comp. Job xxiii. 11.

⁷ In both parts of this verse there is an evident reference to Deut. xxxii. 10–12. See refs.

⁸ This is a common image in Scripture for moral and spiritual insensibility. See Ps. cxix. 70; Isa. vi. 10.

⁹ Or, 'to go astray in the land.'

¹⁰ That is, 'thy instrument of correction;' as the As-

syrian king is called 'the rod of Jehovah's anger' (Isa. x. 5). But the marginal reading of our translators is more suitable to the context.

¹¹ That is, 'appetite.' God often bestows the most coveted gifts of his providence upon the ungodly.

¹² Or, 'Their children [also] are full (i. e. as well as themselves), and leave [in their turn] their superfluity to their babes;' their prosperity continuing from age to age.

¹³ Or, 'full;' the same word as in ver. 14. David evidently designs to contrast his own choice and portion with those of his enemies.

¹⁴ Rather, 'form' or 'presence.' Many refer this to the resurrection; but it may perhaps be understood of the daily renewed enjoyment of the assurance of Divine favour, which is often expressed by 'beholding God's face,' or 'being in his presence.'

¹⁵ We learn from 2 Sam. xxii. the occasion on which David composed this most sublime and beautiful ode. See note on 2 Sam. xxii. 1. It is a solemn and grateful retrospect of the deliverances and mercies of a most eventful life. 'Saul' is mentioned in this title, not as the last of David's enemies, but rather the chief.

^a Dan. 9. 24; Lk. 1. 35.
^a Ac. 3. 14.
^a Ps. 21. 4; Is. 2. 3;
^a Ps. 7. 14.
^a Ps. 17. 10; 21. 6; Mt. 5. 8; 1 Cor. 13. 12;
^a 1 John 3. 2; Rev. 22. 5.
^a Ps. 30. 8.

^a Ps. 140. 12.
^a 2 Chr. 7. 15; Ne. 1. 6

^a Ps. 37. 6.
^a Ps. 48. 25.
^a Ps. 66. 10; see refs. Deut. 8. 2.
^a Ps. 16. 7.
^a Ps. 36. 2; see refs. Job 23. 10; Zec. 13. 9; Mal. 3. 2, 3; 1 Ps. 1. 7.
^a 1 Sam. 24. 10–12.

^a Ps. 30. 1.
^a Ps. 119. 9–11; Mt. 4. 4, 7, 10; John 17. 17; Eph. 6. 17.
^a 1 Pet. 3. 8; Rev. 9. 11.
^a Ps. 119. 116, 117, 133;
^a 1 Sam. 2. 9.
^a Ps. 18. 36; 94. 18.
^a Ps. 116. 2.
^a Ps. 13. 3; 1 Ps. 37. 17.
^a Ps. 13. 3.
^a Ps. 20. 6; 41. 3; Ex. 15. 6; Is. 41. 10.
^a See refs. Deut. 32. 10.
^a Ps. 61. 4; see refs. Ru. 2. 12; Mt. 23. 37.

^a Ps. 71. 7–9; 119. 70; Deut. 32. 15; Job 15. 27.
^a Ps. 31. 18; 1 Sam. 2. 3.
^a 1 Sam. 23. 26.
^a Ps. 10. 8–10.

^a See refs. Ps. 3. 7.
^a Is. 10. 5; 13. 5; 37. 26.
^a Ps. 7. 11–13.

^a Ps. 49. 17–19; 73. 12; Lk. 16. 25; Jam. 3. 5.
^a Job 12. 5; 21. 7.
^a 2 Cor. 3. 18; 1 John 3. 2.
^a Ps. 4. 6, 7; 16. 11; 65. 4; Mt. 5. 8.
^a Phil. 3. 21; 1 John 3. 2.

^a Ps. 36, title.
^a 3 Sam. 22.
^a Ps. 144. 1.
^a Ps. 28. 8; Is. 12. 2.
^a Ps. 31. 3; 71. 3; 91. 2; 144. 1, 2; see refs. Deut. 32. 4.
^a Ps. 91. 2, 3; 144. 2;
^a Jer. 16. 19.
^a Heb. 2. 13.
^a Ps. 91. 4; Pro. 2. 7.
^a 1 Sam. 2. 1; Lk. 1. 69.
^a ver. 51; Ps. 61. 3;
^a 144. 2; Pro. 18. 10.
^a Ps. 116. 2, 4, 13, 17.
^a Ps. 76. 4; 108. 2;
^a Rev. 4. 11; 5. 12.
^a Ps. 50. 15; 55. 16;
^a 56. 9; Joel 2. 32;
^a Ro. 10. 13.

- 4 'The sorrows¹ of death compassed me,
And ^a the floods of ungodly men made me afraid.
- 5 The sorrows of hell compassed me about: 'the snares of death prevented² me.
- 6 "In my distress I called upon the LORD, and cried unto my God:
"He heard my voice ^c out of his temple,
And ^d my cry came before him, *even* into his ears.
- 7 "Then the earth shook and trembled;
"The foundations also of the hills moved and were shaken,—because he was wroth.
- 8 There ^e went up a smoke out of his nostrils,³
And ^f fire out of his mouth devoured:—coals were kindled by it.
- 9 "He bowed the heavens also, and came down:—and ^g darkness *was* under his feet.
- 10 "And he rode upon a cherub,⁴ and did fly:
Yea, ^h he did fly upon the wings of the wind.
- 11 He made darkness ⁱ his secret place;
^j His pavilion round about him *were* dark waters and thick clouds of the skies.
- 12 "At the brightness *that was* before him his thick clouds passed,
Hail stones and coals of fire.
- 13 The LORD also ^k thundered in the heavens,
And the Highest gave ^l his voice;—hail stones and coals of fire.
- 14 "Yea, he sent out his arrows, and scattered them;
And he shot out lightnings, and discomfited them.
- 15 "Then the channels of waters were seen,
And the foundations of the world were discovered
^m At thy rebuke, O LORD,—ⁿ at the blast of the breath of thy nostrils.
- 16 "He sent from above, he took me,—^o he drew me out of many waters.⁵
- 17 He delivered me from my strong enemy,
And from them which hated me:—for ^p they were too strong for me.
- 18 They prevented me in the day of my calamity:—but the LORD was my stay.
- 19 "He brought me forth also into a large place;⁶
He delivered me, because ^q he delighted in me.
- 20 "The LORD rewarded me according to my righteousness;⁷
^r According to the cleanness of my hands hath he recompensed me.
- 21 For I have kept the ways of the LORD,
And have not wickedly departed from my God.
- 22 For ^s all his judgments *were* before me,
And ^t I did not put away his statutes from me.
- 23 "I was also upright before him,—and I kept myself from mine iniquity.
- 24 "Therefore hath the LORD recompensed me—according to my righteousness,
According to the cleanness of my hands in his eyesight.
- 25 "With the merciful thou wilt show thyself merciful;
^u With an upright man thou wilt show thyself upright;
- 26 "With the pure thou wilt show thyself pure;
And with the froward thou wilt show thyself froward.⁸
- 27 For ^v thou wilt save the afflicted people;—but wilt bring down ^w high looks.
- 28 "For thou wilt light my candle:⁹—the LORD my God will enlighten my darkness.
- 29 For ^x by thee I have run through a troop:
And by my God have I leaped over a wall.¹⁰
- 30 *As for* God, ^y his way is perfect:—^z the word of the LORD is tried:¹¹
He is a buckler ^{aa} to all those that trust in him.

1 Ps. 116. 3.
2 Ps. 69. 14, 15; Is. 59. 19.
3 Pro. 13. 14; 14. 27.
4 Ps. 116. 3, 4; Jon. 2. 2.
5 Ps. 34. 6, 15, 17; Ex. 3. 7.
6 Ps. 27. 4; 1 Ki. 8. 29, 30; Hab. 2. 20.
7 2 Chr. 30. 27; Jam. 5. 4.
8 Ps. 77. 18; 97. 4; Job. 5. 4; Nah. 1. 5, 6; Hab. 3. 4—11; Mt. 27. 51.
9 Job 26. 11.
10 Ex. 15. 8; Job 4. 9; Is. 30. 33.
11 Is. 30. 27; Hab. 12. 29.
12 Ps. 114. 5; Is. 64. 1—3.
13 Ps. 97. 2; Ex. 20. 21; 1 Ki. 8. 12.
14 See refs. Ge. 3. 24; Ps. 66. 1; Eccl. 9. 3.
15 Ps. 104. 3.
16 Ps. 27. 5.
17 Ps. 57. 2.
18 Ps. 57. 3, 4; Hab. 3. 4, 5.
19 Ex. 19. 6; see refs. 1 Sam. 2. 10; Is. 31. 30.
20 Ps. 29. 3—5; Exe. 10. 5.
21 Ps. 144. 6; Num. 24. 6; see refs. Deu. 32. 23; Jos. 10. 10.
22 Ps. 106. 9; Ex. 15. 8.
23 Ps. 75. 4; 80. 16.
24 Job 4. 9.
25 Ps. 67. 3; 144. 7.
26 Ps. 40. 2.
27 Ps. 35. 10.
28 Ps. 31. 8; 118. 5; Job 36. 16.
29 Ps. 37. 23.
30 Ps. 58. 11; 1 Sam. 24. 19, 20; Ps. 11. 18.
31 Ps. 24. 4; 26. 26.
32 Ps. 119. 13.
33 Ps. 119. 112, 117.
34 1 Sam. 26. 23.
35 See refs. Ru. 2. 12; 1 Sam. 23. 23.
36 1 Ki. 8. 32.
37 Is. 26. 7; Exe. 18. 25.
38 Ps. 109. 17—19; 1.e. 26. 23; 24. 27, 28; Pro. 3. 34.
39 Ps. 9. 18; 34. 6, 19.
40 Ps. 101. 5; Pro. 6. 16, 17; Is. 2. 11, 12, 17; 10. 12.
41 Ps. 112. 4; Job 18. 6; 29. 3; Is. 60. 20.
42 Ps. 44. 5—7; 144. 1, 10.
43 See refs. Deu. 32. 4.
44 Ps. 12. 6; 119. 140; Pro. 30. 5.
45 ver. 2; Ps. 17. 7.

1 Or, 'cords;' either bonds or snares. The expressions in vers. 4—16 are to be regarded as highly figurative; representing in poetical style the urgent distress of David's situation (comp. Jonah ii. 3); and then, in similar terms, describing the nature and efficacy of the Divine interposition, its promptitude, energy, majesty, and triumphant success. The images employed seem to be partly those of a thunderstorm, and partly those of an earthquake. Comp. Ps. civ. 6—8.

2 That is, 'were beforehand with me,' like a net or snare; and so in ver. 18.

3 Representing God's *wrath*.

4 See note on Gen. iii. 24. This description of Jehovah being borne on a cherub, signifies that he was coming in all his Divine majesty.

5 Those mentioned in ver. 4, on which see note.

6 As confinement or pressure is a common figure for *distress*, so *relief* from such distress is often represented as

a coming forth into an open place. See Ps. xxxi. 8; cxviii. 5.

7 David here shows the connection between personal holiness and Divine favour. His claim, as other psalms show, was not to perfect sinlessness, but to 'a conscience void of offence,' especially with respect to the accusations of his enemies. See note on Ps. xvii. 1.

8 This is an emphatic mode of saying that God's dealings with men correspond to their characters and behaviour; and is parallel to Matt. vii. 2; Gal. vi. 8.

9 Or, 'lamp.' A lamp lighted in the house is a common Hebrew figure for *prosperity*, as its extinction is for *distress*. See Job xviii. 5, 6; xxi. 17; Prov. xxiv. 20.

10 Referring to the walls of cities. Both clauses are descriptive of the military triumphs which the Divine assistance enabled him to achieve.

11 Meaning especially, that the promise of God, when tried, stands the test.

PSALM XVIII. 31—XIX. 5.

- 31 ^a For who is God save the Lord?—^a or who is a rock save our God?
 32 *It is* God that ^a girdeth me with strength,—and maketh my way perfect.
 33 ^a He maketh my feet like hinds' feet,¹—and ^a setteth me upon my high places.
 34 ^a He teacheth my hands to war,—^a so that a bow of steel is broken² by mine arms.
 35 Thou hast also given me ^a the shield of thy salvation:
 And ^a thy right hand hath holden me up,—and thy gentleness³ hath made me great.
 36 Thou hast ^a enlarged my steps under me,—^a that my feet did not slip.
 37 ^a I have pursued mine enemies, and overtaken them:
 Neither did I turn again till they were consumed.
 38 I have wounded them that they were not able to rise:
 They are fallen under my feet.
 39 For ^a thou hast girded me with strength unto the battle:
^a Thou hast subdued under me those that rose up against me.
 40 Thou hast also given me the necks of mine enemies;
 That I might destroy ^a them that hate me.
 41 They cried, but *there* was none to save *them*:
^a *Even* unto the Lord, but he answered them not.
 42 Then did ^a I beat them small as the dust before the wind:⁴
 I did ^a cast them out as the dirt in the streets.⁴
 43 ^a Thou hast delivered me from the strivings of the people:
 And ^a thou hast made me the head of the heathen:⁵
^a A people *whom* I have not known shall serve me.
 44 As soon as they hear of me, they shall obey me:
 The strangers ^a shall submit themselves unto me.
 45 ^a The strangers shall fade away,⁶—and be afraid out of their close places.
 46 ^a The Lord liveth; and blessed *be* my rock;
 And let ^a the God of my salvation be exalted.
 47 *It is* God that avengeth me,—^a and subdueth the people under me.
 48 He delivereth me from mine enemies:
 Yea, ^a thou liftest me up above those that rise up against me:
 Thou hast delivered me from the violent man.
 49 ^a Therefore will I give thanks unto thee, O Lord, among the heathen,
 And sing praises unto thy name.
 50 ^a Great deliverance giveth he to his king;—and sheweth mercy to ^a his anointed.
 To David, and to his seed ^a for evermore.

PSALM XIX.

To the chief Musician, A Psalm of David.⁷

- 1 THE ^a heavens declare the glory of God;
 And the firmament sheweth his handywork.
 2 Day unto day uttereth⁸ speech,—and night unto night sheweth knowledge.
 3 *There is* no speech nor language,—*where* their voice is not heard.⁹
 4 ^a Their line¹⁰ is gone out through all the earth,
 And their words to the end of the world.
^a In them hath he set a tabernacle for the sun,
 5 Which is as ^a a bridegroom coming out of his chamber,
^a And rejoiceth as a strong man to run a race.¹¹

¹ That is, very swift. See note on 2 Sam. i. 19.
² Rather, 'a bow of brass is bent by my arms.' This is mentioned as an indication of extraordinary strength. In the Homeric legends, Ulysses is represented as leaving a bow behind him at home which no one but himself could bend.

³ That is, 'condescending kindness;' the kindness of a superior to his inferiors.

⁴ These terms usually refer to contemptuous treatment.

⁵ Such was the extraordinary prosperity with which God crowned the latter years of David's life. Rebellion was at last entirely suppressed; surrounding nations were made tributary; and more distant tribes hastened to pay him homage. As Jehovah had promised to David that his kingdom should be raised to the highest glory under the Messiah, part of this description was doubtless intended to refer to the future triumphs of Christ and his gospel, and is so used by the apostle Paul in Rom. xv. 9.

⁶ That is, 'like withering plants.' Of course such only of 'the strangers' are meant as refused submission. See ver. 44.

⁷ In this beautiful psalm, David passes, by abrupt but natural transitions, from the glory of the Creator in his material works (vers. 1—6), to the spiritual power and excellence of His revealed word (7—11); and finally, as the great object of the whole, to the bearing of the word upon his own experience as a sinner and as a believer (12—14).

⁸ Literally, 'pouresth forth;' marking the fulness of the testimony. The idolatry of the heathen nations is consequently inexcusable. See Rom. i. 19—21.

⁹ Or, 'There is no speech nor language; their voice is not heard:' i. e. they bear a silent, though most significant, witness.

¹⁰ Some, following the ancient versions, regard this word as meaning a musical chord, and render it 'sound.' But others give it the usual meaning, 'measuring line.' The testimony is coextensive with the earth. This is applied, by the apostle Paul, to illustrate the universality of gospel blessings. See Rom. x. 18.

¹¹ Suggesting to every beholder the ideas of lively cheerfulness and unfailing power.

^a Ps. 86. 8; 1a. 45. 5, 21, 22.
^a see *trfa.* Deu. 32. 31, 20.
^a Ps. 91. 2; 1a. 45. 5.
^a 2 Sam. 2. 18; H. b. 3. 19.
^a Deu. 32. 13; 33. 29.
^a Ps. 114. 5.
^a Jer. 48. 35.
^a Deu. 32. 29.
^a Ps. 17. 7.
^a Ps. 4. 1.
^a Ps. 4. 12.
^a Ps. 3. 7; 9. 3.

^a ver. 32.

^a 1 Chr. 22. 18.

^a Ps. 34. 21.

^a Job 27. 9; 35. 12, 13; Prov. 1. 28; 1a. 1. 15; Jer. 11. 11; 14. 12; Eze. 8. 18; Mic. 3. 4; Zec. 7. 13.

^a 2 Ki. 13. 7; 1a. 41. 2.
^a 1a. 10. 6; Zec. 10. 5.

^a 2 Sam. 2. 9, 10; 3. 1, 5. 1—7.
^a 2 Sam. ch. 5, ch. 8, ch. 10.

^a 1a. 52. 15; 55. 5.

^a Ps. 66. 3; 81. 15; Deu. 33. 29.
^a Mic. 7. 17.

^a Jer. 10. 10.

^a Ps. 25. 5; 68. 20.

^a Ps. 47. 3.

^a Ps. 59. 1.

^a Ps. 30. 12, Ro. 15. 9.

^a Ps. 2. 6; 78. 70, 71; 111. 10; 1 Sam. 2. 10; 16. 1.
^a Ps. 89. 20—37.
^a 2 Sam. 7. 13.

^a Ps. 33. 6; Ge. 1. 6—8, 14, 15; 1a. 40. 22, 26; Jer. 10. 11, 12; Ro. 1. 19, 20.

^a Ro. 10. 18.

^a Ge. 1. 14—18.

^a 1a. 61. 10; 62. 5; John 3. 29.
^a Eccl. 1. 5.

PSALM XIX. 6—XXI. 2.

- 6 * His going forth *is* from the end of the heaven,—and his circuit unto the ends of it:
And there is nothing hid from the heat thereof.
- 7 * The law¹ of the LORD *is* * perfect, converting² the soul:
* The testimony of the LORD *is* sure, * making wise the simple.
- 8 The statutes of the LORD *are* * right, * rejoicing the heart:
* The commandment of the LORD *is* pure,³ * enlightening the eyes.
- 9 The fear⁴ of the LORD *is* clean, enduring for ever:
The judgments of the LORD *are* true and * righteous altogether:
- 10 More to be desired *are* they than gold, * yea, than much fine gold:
* Sweeter also than honey and the honeycomb.
- 11 Moreover * by them is thy servant warned:
And * in keeping of them *there is* great reward.
- 12 * Who can understand *his* errors?⁵—* cleanse thou me from * secret faults.
- 13 * Keep back thy servant also from * presumptuous sins;
* Let them not have dominion over me:
Then shall I be upright,—and I shall be innocent from the great transgression.⁶
- 14 * Let the words of my mouth, and the meditation of my heart,
Be acceptable in thy sight, O LORD, my strength [rock'], and my * redeemer.

PSALM XX.

To the chief Musician, A Psalm of David.⁷

- 1 THE LORD hear thee in * the day of trouble;
* The name of * the God of Jacob defend thee.
- 2 Send thee help from * the sanctuary,—and strengthen thee out of Zion.
- 3 Remember all thy offerings,—and accept thy burnt sacrifice.⁸ Selah.
- 4 * Grant thee according to thine own heart,—and fulfil all thy counsel.
- 5 We will * rejoice in thy salvation,
And * in the name of our God we will set up *our* banners:
The LORD fulfil all thy petitions.
- 6 Now know I that the LORD saveth * his anointed;
* He will hear him from his holy heaven
With the saving strength of his right hand.
- 7 * Some trust in chariots, and some in horses:
* But we will remember the name of the LORD our God.
- 8 They are brought down and fallen:—* but we are risen, and stand upright.
- 9 * Save, LORD:—let⁹ the king hear us when we call.

PSALM XXI.

To the chief Musician, A Psalm of David.¹⁰

- 1 * THE king shall joy in thy strength, O LORD;
And * in thy salvation how greatly shall he rejoice!
- 2 * Thou hast given him his heart's desire,
And hast not withholden the request of his lips. Selah.

¹ The variety of names given to the word of God in vers. 7—9 is evidently intended, as in Psa. cxix., to bring out its value as a whole, and in all its parts and bearings; but it is unnecessary to attach a distinct shade of meaning to each of the words employed.

² Rather, *restoring* the soul; * as the same Hebrew word is rendered in Psa. xxiii. 3. See also Ruth iv. 15; Lam. i. 11, 16. The effects of the word of God in restoring the cheerful tone of the soul, when depressed by calamity, seem principally intended.

³ Free from all taint of error or iniquity.

⁴ That is, the law, considered as that which leads or teaches men to fear God. See Deut. xvii. 19.

⁵ The Hebrew word here rendered 'errors' denotes sins of inadvertence or infirmity, as distinguished from wilful and high-handed sins, such as are deprecated in the next verse. See Lev. iv. 2, 27; Numb. xv. 27, where a kindred word is used.

⁶ Rather, 'from great transgression;' not referring to any particular offence.

⁷ Psalm xx. was evidently written while the ark was on Mount Zion (ver. 2), and probably was suggested by some of David's wars against the nations on the north and east of Palestine, who trusted in horses and chariots (comp.

ver. 7 with 1 Chron. xix. 6). It contains, however, nothing to confine it to any particular occasion; and was probably designed for a general war-psalm, indicating the object and spirit of the pious Israelite when he fought under his Divinely-appointed king. The first part (vers. 1—5) appears to have been sung by the whole assembly; the prayers thus offered are then regarded as accepted, and the king, or some one representing him, utters ver. 6 alone; after which the whole assembly probably sang the remainder (vers. 7—9).

⁸ It was customary with the Israelites, when entering on a campaign or a battle, to offer sacrifices to Jehovah. See 1 Sam. xiii. 8, 9. Both the *burnt sacrifices* and the *meat-offering* are here mentioned as being presented on such occasions. See Lev. i. 3; ii. 1, and notes.

⁹ The Sept. and Vulg. render, 'O Lord! save the king: hear us when we call.'

¹⁰ As the preceding psalm was to be used before battle, so Psalm xxi. appears to be a thanksgiving for victory; probably composed about the same time. The psalmist's mind is clearly carried beyond his present triumphs to anticipate the permanent exaltation of the kingdom under the rule of the Messiah (vers. 4—6), to whom the ancient Jews applied it.

* Job 25. 3.

* Psa. 111. 7.
* Psa. 18. 30.
* Psa. 93. 5; 111. 7; 2 Sam. 23. 5.
b Psa. 119. 130; 2 Tim. 3. 15—17.
c Psa. 119. 128; Ne. 9. 13.
d Psa. 119. 14, 24, 51, 92, 111, 143; Jer. 15. 16.
e See refs. Psa. 12. 6.
f Psa. 13. 3; 119. 98—100, 105, 130; Psa. 6. 23.
g Psa. 119. 7, 62, 75, 137, 138.
h Psa. 119. 72, 127; Job 28. 15—17; Pro. 8. 10, 11, 19.
i Psa. 119. 103; Job 23. 12; Pro. 24. 15, 14.
j Psa. 119. 11; Pro. 6. 22, 23; 1 Cor. 4. 14.
k Psa. 119. 165; Pro. 11. 18; 29. 18; Ec. 3. 10; Mt. 6. 18; 1 Tim. 4. 8; Jam. 1. 25.
l Psa. 40. 12; Job 6. 24; Ec. 1. 7.
m Psa. 51. 5—10; Ps. 3; Ec. 4. 2, etc.
n Psa. 90. 8.
o See refs. 1 Sam. 25. 32—34, 39.
p See refs. Ex. 21. 14.
q Psa. 119. 133; Ro. 6. 12, 14.
r Psa. 5. 1, 2; 51. 15; 113. 108.
s Psa. 18. 1.
t Job 10. 25; Is. 43. 14; 44. 6; 47. 4; 1 Thes. 1. 10; Tit. 2. 14; 1 Pet. 1. 18, 19.
u Psa. 46. 1; Jer. 30. 7.
v Psa. 9. 10; Ex. 34. 5; 7; Pro. 18. 10; Is. 50. 10.
w Psa. 46. 7; Ge. 32. 27—29; Ex. 3. 15.
x Psa. 73. 17; 81. 6, 16; 2 Chr. 20. 8.
y Psa. 21. 2; 37. 4; 145. 19; John 16. 23; 1 John 3. 14, 15.
z Psa. 9. 14; 13. 5; 21. 1; Is. 12. 1—3; 25. 9; Hab. 3. 18.
aa Psa. 60. 4; Ex. 17. 15; 1 Sam. 17. 45.
ab Psa. 2. 2; 18. 50; 28. 8.
ac 1 Ki. 8. 30, 41.
ad Psa. 33. 16, 17; 1 Sam. 13. 5; Pro. 21. 31; Is. 31. 1.
ae 2 Chr. 20. 12; 32. 8.
af Psa. 123. 1; Jer. 17. 7, 8.
ag Psa. 118. 25; Mt. 21. 9.

i Psa. 28. 7.

m 1a. 20. 5, 6.

n Psa. 20. 4, 5.

PSALM XXI. 3—XXII. 14.

- 3 For thou preventest¹ him with the blessings of goodness:
 'Thou settest a crown of pure gold on his head.
 4 'He asked life of thee, *and thou gavest it him,*²
 'Even length of days for ever and ever.
 5 His glory is great in thy salvation:—honour and majesty hast thou laid upon him.
 6 For 'thou hast 'made him most blessed for ever:
 'Thou hast made him exceeding glad with thy countenance.
 7 'For the king trusteth in the LORD,
 And through the mercy of the Most High he 'shall not be moved.
 8 Thine hand shall 'find out all thine enemies:
 Thy right hand shall find out those that hate thee.
 9 'Thou shalt make them as a fiery oven in the time of thine anger:³
 The LORD shall 'swallow them up in his wrath,—⁴and the fire shall devour them.
 10 'Their fruit shalt thou destroy from the earth,
 And their seed from among the children of men.
 11 For they intended evil against thee:
 They 'imagined a mischievous device,—*which* 'they are not able to perform.
 12 'Therefore shalt thou make them turn their back:—⁵
 'When thou shalt make ready *thine arrows* upon thy strings against the face
 of them.
 13 'Be thou exalted, LORD, in thine own strength
 So will we sing and praise thy power.

PSALM XXII.

To the chief Musician upon Aijeleth Shahar,⁴ A Psalm of David.⁵

- 1 MY 'God, my God, why hast thou forsaken me?⁶
Why art thou so far from helping me, and from 'the words of my roaring?
 2 O my God, I cry in the daytime, "but thou hearest not;
 And "in the night season, and am not silent.
 3 But thou *art* holy,⁷—"O thou that inhabitest the °praises of Israel.
 4 Our fathers trusted in thee:—they trusted, and thou didst deliver them.
 5 'They cried unto thee, and were delivered:
 'They trusted in thee, and were not confounded.
 6 But I *am* 'a worm,⁸ and no man;—'a reproach of men, and despised of the people.
 7 'All they that see me laugh me to scorn:
 They shoot out the lip, "they shake the head, *saying*,
 8 'He trusted⁹ on the LORD *that* he would deliver him:
 'Let him deliver him, seeing he delighted in him.
 9 'But thou *art* he that took me out of the womb:
 Thou didst make me hope *when I was* upon my mother's breasts.
 10 'I was cast upon thee from the womb:
 Thou *art* 'my God 'from my mother's belly.
 11 'Be not far from me; for trouble is near;—for *there is* none to help.
 12 'Many bulls have compassed me:—strong *bulls* of Bashan¹⁰ have beset me round.
 13 'They gaped upon me *with* their mouths,—as a ravening and a roaring lion.
 14 I am poured out like water,¹¹—¹²and all my bones are out of joint:
 'My heart is like wax; it is melted in the midst of my bowels.

° 2 Sam. 12. 30; 1 Chr. 20. 2.
 P Ps. 61. 5, 6; 119. 77.
 Q Ps. 72. 17; 89. 29, 36; 91. 16; 2 Sam. 7. 19; Rev. 1. 18.
 R Ps. 4. 6, 7; 63. 2-5.
 S Ps. 72. 17; Ge. 12. 2.
 T Ps. 16. 11; 45. 7; Ac. 2. 28.
 U Ps. 13. 5.
 V Ps. 16. 8.
 W Ps. 18. title; 72. 9; 1 Sam. 31. 3.
 X Mal. 4. 1.
 Y Ps. 56. 1, 2; 106. 17.
 Z Ps. 18. 8; Deut. 32. 22; Is. 26. 11; Nah. 1. 6.
 A Ps. 37. 28; 109. 13; 1 Ki. 13. 34; Job 18. 16-19; Is. 20.
 B Ps. 2. 1, 31, 13.
 C Is. 7. 6, 7; 8. 9, 10.
 D Ps. 3. 3; 56. 9.
 E See Job 7. 20; 16. 12; Lam. 3. 12.
 F Ps. 7. 13, 18, 14.
 G Ps. 57. 5, 11; 108. 5; 1 Chr. 29. 11.
 H Mt. 27. 46; Mk. 15. 34.
 I Ps. 32. 3; 38. 8; Job 3. 24; Heb. 5. 7.
 J Lam. 3. 8, 44.
 K Lk. 6. 12.
 L Deut. 10. 21.
 M Ps. 99. 6.
 N Ps. 25. 2, 3; 31. 1; 71. 1; Is. 49. 23; Ro. 9. 33.
 O Job 25. 6; Is. 41. 14.
 P Ps. 69. 19, 20; Is. 49. 7; 53. 3; John 4. 48.
 Q Mt. 9. 34; 27. 39; Mk. 15. 29; Lk. 23. 53.
 R Ps. 41. 14; 109. 25; Job 16. 4; Mt. 27. 49.
 S Mt. 27. 43.
 T Ps. 91. 14;
 U Ps. 71. 6.
 V Is. 46. 3, 4; 49. 1; Lk. 2. 40, 52.
 W John 20. 17.
 X Jer. 1. 5; Gal. 1. 15.
 Y Ps. 10. 1; 33. 22; 71. 12.
 Z Ps. 68. 30; see refs. Deut. 32. 14; Am. 4. 1; Mt. 27. 1; Ac. 4. 27.
 A Ps. 35. 21; Job 16. 10; Lam. 2. 16; 3. 16.
 B Dan. 5. 6.
 C Jos. 7. 5; Job 23. 16; Mk. 14. 33, 34.

1 That is, 'thou meetest him in a *friendly* manner,' with help; as in Deut. xxiii. 4.

2 If this psalm is viewed historically as a thanksgiving for the fulfilment of the prayers in the foregoing, it will show that David regarded, and taught his people to regard, his own life and kingdom, chiefly in their relation to the great promises given to him.

3 Rather, 'presence;' whenever thou appearest.

4 That is, 'the hind of the morning.' Of the numerous explanations which have been given of this title, the most probable is that which takes it as the designation of a song to the melody of which the psalm was to be sung; but some critics suppose the words to be a description of the subject of the psalm; the 'hind' being a figure for *persecuted innocence*, and the 'morning' for *deliverance* after long distress. See the next note.

5 In Psalm xxii., David, speaking as a pious sufferer, earnestly pleads his relation to Jehovah (vers. 1-10), describes the persecution and anguish he endured (11-21), and then breaks out into praise for signal deliverance (22-31). In all this he doubtless had some reference to

his own experience of God's dealings with his people; but he was led on by the Spirit of prophecy to point with particular significance to Him whose sufferings were at once most severe, and most important to the welfare of man.

6 Our Lord uttered these words when on the cross (see Matt. xxvii. 46), substituting for the Hebrew verb its Aramaic equivalent then in use.

7 God's moral perfections, here comprehensively called *holiness*, are the sure basis on which his servant rests.

8 A worm in the estimation of those who are worms themselves (see Job xxv. 6); and doubtless in his own.

9 Or, 'Let him trust in Jehovah; let Him deliver him; let Him save him, since He delights in him.' These were almost the very words derisively addressed to our Saviour on the cross. See Matt. xxvii. 43.

10 Bashan was celebrated for producing wild cattle and other beasts of extraordinary size. These are metaphorical expressions for fierce and powerful enemies.

11 Language like this is used elsewhere (see Josh. vii. 5) to describe dismay and fear; here it seems rather descriptive of extreme debility and exhaustion.

- 15 'My strength is dried up like a potsherd;—and ^k my tongue cleaveth to my jaws; ^l And 'thou hast brought me into ^m the dust of death.
- 16 For ⁿ dogs² have compassed me:—^o the assembly of the wicked have inclosed me: ^p They pierced³ my hands and my feet.
- 17 'I may tell all my bones:—^r they look *and* stare upon me.
- 18 'They part my garments among them,—and cast lots upon my vesture.
- 19 But 'be not thou far from me, O LORD:—^s 'O my strength, haste thee to help me.
- 20 'Deliver my soul from the sword;—^t my darling⁴ from the power of ^u the dog.
- 21 'Save me from the lion's mouth: ^v For thou hast heard⁵ me from the horns of the unicorns.
- 22 'I will declare thy name unto ^w my brethren: ^x In the midst of the congregation⁷ will I praise thee.
- 23 'Ye that fear the LORD, praise him; All ye the seed of Jacob, ^y glorify him;—and fear him, all ye the seed of Israel.
- 24 For ^z he hath not despised nor abhorred the affliction of the afflicted; Neither hath he hid his face from him;—but 'when he cried unto him, he heard.
- 25 ^a My praise *shall be* of thee in the great congregation: ^b I will pay⁸ my vows before them that fear him.
- 26 'The meek shall eat and be satisfied: ^c They shall praise the LORD that seek him:—your heart ^d shall live⁹ for ever.
- 27 'All the ends of the world¹⁰ shall remember and ^e turn unto the LORD: ^f And all the kindreds of the nations shall worship before thee.
- 28 'For the kingdom is the LORD's:—and he is the governor among the nations.
- 29 'All *they that be fat*¹¹ upon earth shall eat and worship: ^g 'All they that go down¹² to the dust ^h shall bow before him: And none can keep alive his own soul.
- 30 'A seed¹³ shall serve him;—ⁱ it shall be accounted to the Lord for a generation.
- 31 'They shall come, and shall declare ^j his righteousness Unto a people that shall be born, that he hath done *this*.

PSALM XXIII.

A Psalm of David.¹⁴

- 1 THE LORD is ^k my shepherd; ^l—^d I shall not want.¹⁵
- 2 'He maketh me to lie down in green pastures: ^m He leadeth me beside the still waters.¹⁷

^b see Rom. 3. 21—25; 5. 19—21; 2 Cor. 5. 21. ^c Ps. 78. 52; 79. 13; 80. 1; 95. 7; Ge. 49. 24; Is. 40. 11; Jer. 23. 3, 4; Eze. 31. 11, 12, 23; John 10. 11; Heb. 13. 20; 1 Pet. 2. 25; Rev. 7. 17. ^d Ps. 34. 9, 10; Mt. 6. 33; Phil. 4. 19. ^e Eze. 34. 13, 14. ^f Is. 49. 9, 10; Rev. 7. 17.

^g Ps. 105. 3. ^h Ps. 69. 32; John 6. 51. ⁱ Ps. 2. 8; 72. 8, 11; 86. 9; 98. 3; 14. 6; 45. 22; 49. 6; 52. 10. ^j Ac. 14. 15; 1 Thes. 1. 9. ^k Ps. 96. 7; Rev. 7. 9. ^l Ps. 47. 7, 8; Obad. 21; Zec. 14. 9; Mt. 6. 13. ^m Ps. 45. 12; 72. 10, 11; Is. 26. 19; Phil. 2. 10. ⁿ Is. 45. 23; Ro. 14. 11; Phil. 2. 10. ^o Is. 53. 10. ^p Ps. 87. 6; Gal. 3. 26. ^q —29; 1 Pet. 2. 9. ^r Ps. 78. 6; 86. 9; 102. 18; Is. 44. 3—5; 60. 3, 4.

^s Ps. 17. 22. ^t Ps. 69. 3; Job 29. 10; Lam. 4. 4; John 19. 20. ^u Mt. 27. 50; 1 Cor. 15. 3. ^v see refs. Ge. 3. 19; Job 10. 9. ^w Phil. 3. 2; Rev. 22. 15. ^x Ps. 86. 14; Mt. 26. 57; Lk. 22. 63, 71. ^y Zec. 12. 10; Mt. 27. 35; Mk. 15. 24; Lk. 23. 33; John 19. 23, 27; 20. 25. ^z Job 33. 31. ^a Mt. 27. 36; Lk. 23. 27, 35. ^b Mt. 27. 35; Lk. 23. 31; John 10. 23, 24. ^c ver. 11; Ps. 10. 1. ^d Ps. 18. 1. ^e Ps. 17. 13. ^f Ps. 35. 17. ^g ver. 16. ^h 2 Tim. 4. 17. ⁱ see refs. Num. 23. 22; Is. 31. 7; Ac. 4. 27. ^j Ps. 40. 9; Heb. 2. 12. ^k Mt. 12. 48; John 20. 17; Ro. 8. 23. ^l Ps. 40. 9. ^m Ps. 135. 19, 20. ⁿ Ps. 24. 23. ^o Ex. 3. 7. ^p Ps. 31. 6; Heb. 5. 7. ^q Ps. 35. 18; 40. 9, 10; 1 Pet. 2. 25. ^r Ps. 66. 13; 116. 14; Rev. 5. 4. ^s Ps. 69. 32; Le. 7. 11. ^t —17; Is. 65. 15. ^u Ps. 105. 3. ^v Ps. 69. 32; John 6. 51. ^w Ps. 2. 8; 72. 8, 11; 86. 9; 98. 3; 14. 6; 45. 22; 49. 6; 52. 10. ^x Ac. 14. 15; 1 Thes. 1. 9. ^y Ps. 96. 7; Rev. 7. 9. ^z —12. ^a Ps. 47. 7, 8; Obad. 21; Zec. 14. 9; Mt. 6. 13. ^b Ps. 45. 12; 72. 10, 11; Is. 26. 19; Phil. 2. 10. ^c Is. 45. 23; Ro. 14. 11; Phil. 2. 10. ^d Is. 53. 10. ^e Ps. 87. 6; Gal. 3. 26. ^f —29; 1 Pet. 2. 9. ^g Ps. 78. 6; 86. 9; 102. 18; Is. 44. 3—5; 60. 3, 4.

1 From excessive thirst, which commonly attended the agonies of crucifixion. See John xix. 28.

2 Dogs in the East are seldom domesticated; and so become gregarious and wild. They were regarded by the Jews as unclean, and as objects of abhorrence; and they are used to represent the worst of men. See Job xxx. 1.

3 This is the rendering of many ancient versions, and is, on the whole, the best sense which can be given to the passage; but it is not a literal translation of the present Hebrew text, nor is it quoted in the New Testament, though it would have furnished as striking a description of our Lord's treatment by his enemies as ver. 18, which is cited in John xix. 23, 24.

4 Heb., 'My only one;' which is perhaps poetically put for 'my life;' but the use of the word elsewhere (Psa. xxv. 16) indicates the meaning 'my desolate one.' 'Sword' is often used for any instrument of death. See 2 Sam. xi. 25.

5 'Hearing' often includes answering, and therefore *delivering*. Perhaps, however, the language is still that of petition, 'Hear me from the horns of the unicorns.' On 'unicorns,' see note on Numb. xxiii. 22.

6 The tone here changes from the deepest despondency to the most joyful praise. The sufferer, now delivered, sees that both his agonies and his release will be productive of perfect satisfaction to himself, of eternal benefit to his brethren of mankind, and of the highest glory to God. This verse is quoted in Heb. ii. 11 to show the intimate relation between Christ and his people.

7 See note on Psa. xi. 9.

8 In vers. 25—29, there is probably an allusion to the sacrificial feasts which were connected with the fulfilment of vows made in distress or danger. See Deut. xii. 18. These were occasions of festivity not only to the offerer

and his family, but also to a wide circle of invited guests.

9 That is, 'shall rejoice.' The joy of this festival is to be perpetual.

10 The inhabitants of the most distant lands.

11 That is, all the rich and noble.

12 Or, 'All going down (*i. e.* who are *ready to go down*) to the dust (*i. e.* those in extreme indigence and misery) shall bow before him at this festal sacrifice, and [even] he that is unable to keep himself alive.' None, not even the poorest and most abject, shall be excluded from this rich repast; distinction of ranks being as little regarded as that of nations.

13 Rather, 'Posterity shall serve him; [this] shall be told of the Lord to the [next] generation. They (the next generation) shall come, and shall declare,' etc. The praises rendered to God for this great work shall be handed down from age to age.

14 Psalm xxiii. is a beautiful effusion of holy gratitude and confidence, describing God's care of his people under the figure of a shepherd providing for his flock. The images were, no doubt, suggested by David's remembrances of pastoral habits; though the reference to enemies and the death-shade indicate that the Psalm was composed at a later period in his history, when he had had a more varied experience of human life.

15 This figure is frequently used in the Old Testament with reference both to individual believers and to the collective people of God. See refs. It is also applied, with an affecting particularity of detail, by our Lord to himself (John x. 11).

16 The confidence here expressed rests on Jehovah's perfections and his relation to us. These assure us that nothing really beneficial to body or soul will be withheld.

17 'Waters of rest,' or 'repose.'

PSALM XXIII. 3—XXV. 5.

- 3 ^a He restoreth¹ my soul :
^a He leadeth me in the paths of righteousness ^a for his name's sake.
- 4 Yea, though I walk through the valley of ^a the shadow of death,²
^a I will fear no evil :
^a For thou *art* with me ;—^a thy rod and thy staff³ they comfort me.
- 5 ^a Thou preparest a table before me in the presence of mine enemies :⁴
^a Thou anointest my head with oil ;⁵—^a my cup runneth over.
- 6 Surely goodness and mercy shall follow me all the days of my life :
And ^a I will dwell in the house⁶ of the LORD for ever.

PSALM XXIV.

A Psalm of David.⁷

- 1 THE ^a earth is the LORD's, and the fulness⁸ thereof ;
^a The world, and they that dwell therein.
- 2 ^a For he hath founded it upon the seas,—and ^a established it upon the floods.
- 3 ^a Who shall ascend into ^a the hill of the LORD ?
Or who shall stand in his holy place ?
- 4 He that hath ^a clean hands, and ^a a pure heart ;
Who hath not lifted up his soul unto vanity,⁹ nor ^a sworn deceitfully.
- 5 ^a He shall receive the blessing from the LORD,
And ^a righteousness from ^a the God of his salvation.
- 6 This is the generation of them that seek him,
That ^a seek thy face, O Jacob¹⁰ [*or, O God of Jacob*]. Selah.
- 7 ^a Lift up your heads, O ye gates ;—and be ye lift up, ye everlasting¹¹ doors ;
^a And the King of glory shall come in.
- 8 Who is this King of glory ?
^a The LORD strong and mighty,—the LORD mighty in battle.
- 9 Lift up your heads, O ye gates ;—even lift *them* up, ye everlasting doors ;
And the King of glory shall come in.
- 10 Who is this King of glory ?
The LORD of hosts,¹² he is the King of glory. Selah.

PSALM XXV.

A Psalm of David.¹³

- 1,2 UNTO ^a thee, O LORD, do I lift up my soul.—O my God, I ^a trust in thee :
Let me not be ashamed,—^a let not mine enemies triumph over me.
- 3 Yea, let none that wait on thee ^a be ashamed :
^a Let them be ashamed which transgress ^a without cause.
- 4 ^a Show me thy¹⁴ ways, O LORD ;—teach me thy paths.
- 5 ^a Lead me in thy truth, and ^a teach me :
For thou *art* the God of my salvation ;—^a on thee do I wait all the day.

¹ That is, from *depression*. He reanimates it when exhausted. See note on Psa. xix. 7.

² See note on Job iii. 5. The phrase refers to any season of extraordinary distress.

³ The 'rod and staff' are mentioned not as weapons, but as badges of the shepherd and marks of his presence.

⁴ *Notwithstanding* their enmity, and even though they may enviously look on.

⁵ Oil, being used at festive entertainments, came to be a common token of joy.

⁶ That is, as an inmate of his family ; constantly enjoying his protection, bounty, and communion. See note on Psa. xv. 1.

⁷ Psalm xxiv. was probably composed by David when he brought the ark up to the fortress on Zion. Vers. 1—6 may have been sung as the procession ascended the hill towards the gates of the city, within which the tabernacle had been erected ; and vers. 7—10 when it arrived at them. There can be little doubt that different parts of the psalm were sung responsively by different choirs of singers.

⁸ That which fills it ; all that it contains.

⁹ That is, 'who has not given his heart to falsehood.'

¹⁰ Some translate this clause, 'They that seek thy face [are] Jacob ;' i. e. are the true Jacob, the true Israel of God (see Psa. lxxiii. 1) ; but the reading of the old versions, 'O God of Jacob,' is better.

¹¹ The word 'everlasting' is sometimes used to express very long duration, either past or future. See Gen. xlix. 26 ; 1 Kings viii. 13 ; Eccles. i. 4 ; Isa. xxxiii. 14. The gates of Zion are poetically called on to raise their heads, in token of reverence to Him whose entrance is an act of condescension.

¹² In Exod. xii. 41, the Israelites are termed the 'hosts' of Jehovah : but the word is more frequently applied to the *hosts of heaven* ; by which are sometimes meant the heavenly bodies (see Deut. iv. 19 ; xvii. 3 ; 2 Kings xvii. 16), sometimes the angels (see 1 Kings xxii. 19 ; Psa. ciii. 21 ; cxlviii. 2) ; in both of which senses Jehovah may be appropriately described as 'the LORD OF HOSTS.'

¹³ Psalm xxv. is one of the acrostic or alphabetical psalms, in which the first words of the several verses begin with the different Hebrew letters in their order. The series of the letters in this and some similar psalms is imperfect, either through errors of copyists, or more probably because the author kept the form subordinate to the full expression of his thought. Such psalms generally have a single theme or idea, which is repeated in a series of aphorisms under various forms. This is chiefly supplicatory, mingling requests for deliverance from enemies with entreaties for Divine forgiveness.

¹⁴ That is, 'the ways ordained and approved by thee.'

^a Psa. 19. 7 ; 119. 176 ; Mic. 7. 18, 19.
^a Psa. 5. 8, 31. 3. Pro. 8. 21.
^a Psa. 79. 9 ; Ecce. 20. 14.
^a See *infra*. Job 3. 5 ; 24. 17.
^a Psa. 3. 6 ; 27. 1—4 ; 119. 61 ; 1 Cor. 15. 55—57.
^a Psa. 48. 11 ; Isa. 41. 10 ; 43. 2 ; Mr. 1. 23.
^a Psa. 110. 2 ; Mic. 7. 14.
^a Psa. 22. 16 ; 31. 19.
^a Psa. 92. 10 ; 104. 15 ; 1 John 2. 20, 27.
^a Psa. 16. 5.
^a Psa. 16. 11 ; 17. 15 ; 73. 24—26 ; 2 Cor. 5. 1.

^a Gen. 14. 19 ; see *reft.*
^a Ex. 19. 5.
^a Psa. 69. 11.
^a See *reft.* Gen. 1. 9 ; Job 38. 6.
^a Job 38. 1 ; 96. 10 ; Jer. 5. 22.
^a Psa. 15. 1.
^a Psa. 68. 15, 16.

^a Job 17. 9 ; Isa. 33. 15, 16 ; 1 Tim. 2. 8.
^a Psa. 73. 1 ; Mic. 5. 8.
^a Psa. 15. 4 ; Mal. 3. 5.
^a Psa. 54. 23 ; John 7. 17.
^a Isa. 54. 17 ; Ro. 3. 22 ; Phil. 3. 9.
^a Psa. 68. 19, 20.
^a Psa. 27. 8 ; 105. 4.

^a Isa. 26. 2.
^a Psa. 97. 6 ; 132. 8 ; Num. 10. 35, 36 ; Hag. 2. 7 ; Mal. 3. 1 ; 1 Cor. 2. 8.

^a Psa. 50. 1.

^a Psa. 86. 4 ; 143. 8 ; Lam. 3. 41.
^a Psa. 7. 1 ; 18. 2 ; 22. 5 ; 31. 1 ; 34. 8 ; Isa. 26. 3, 28, 40 ; 49. 23 ; Ro. 10. 11.
^a Psa. 13. 4. 35. 19.
^a Psa. 69. 6 ; Isa. 49. 23.
^a Psa. 8. 10 ; 31. 17 ; 70. 2.
^a Psa. 59. 3—4 ; 119. 78.
^a Psa. 5. 8 ; 27. 11 ; 46. 11 ; 119. 27 ; 143. 8, 10 ; Ecce. 33. 13.
^a See *reft.* 3. 8 ; 27. 11.
^a Psa. 119. 26, 23, 60 ; Job 36. 22.
^a Psa. 8. 34 ; 23. 17.

PSALM XXV. 6—XXVII. 1.

- 6 Remember, O LORD, ^athy tender mercies and thy lovingkindnesses;
^bFor they *have been* ever of old.
- 7 Remember not ^athe sins of my youth, nor my transgressions:
^aAccording to thy mercy remember thou me—for thy goodness' sake, O LORD.
- 8 ^bGood and ^cupright is the LORD:—therefore will he ^dteach sinners in the way.
- 9 ^eThe meek will he guide in judgment:—and the meek will he teach his way.
- 10 ^fAll the paths¹ of the LORD *are* ^gmercy and truth
^hUnto such as keep ⁱhis covenant and his testimonies.
- 11 ^jFor thy name's sake, O LORD, pardon mine iniquity;—^kfor it *is* great.²
- 12 What man *is* he that feareth the LORD?
^lHim shall he teach in the way *that* he shall choose.
- 13 ^mHis soul shall dwell at ease;—and ⁿhis seed ^oshall inherit the earth.³
- 14 ^pThe secret of the LORD *is* with them that fear him;
 And he will show them his covenant.
- 15 ^qMine eyes *are* ever toward the LORD;
 For he shall pluck my feet out of the ^rnet.
- 16 ^sTurn thee unto me, and have mercy upon me;—for I *am* desolate and afflicted.
- 17 The troubles of my heart are enlarged:—*Oh* bring thou me out of my distresses.
- 18 ^tLook upon mine affliction and my pain;—and forgive all my sins.
- 19 Consider mine enemies; for they are many;—and they hate me with cruel hatred.
- 20 ^uOh ^vkeep my soul, and deliver me:
^wLet me not be ashamed; for I put my trust in thee.
- 21 ^xLet integrity and uprightness⁴ preserve me;—for I wait on thee.
- 22 ^yRedeem Israel, O God, out of all his troubles.

PSALM XXVI.

*A Psalm of David.*⁵

- 1 JUDGE ^ame, O LORD;—for I have ^bwalked in mine integrity:
^cI have trusted also in the LORD:—*therefore* ^dI shall not slide.
- 2 ^eExamine me, O LORD, and prove me;—try my reins and my heart.
- 3 For thy lovingkindness *is* before mine eyes:⁶
 And ^fI have walked in thy truth.
- 4 ^gI have not sat with vain persons,—neither will I go in with dissemblers.
- 5 I have ^hhated the congregation of evil doers;—ⁱand will not sit with the wicked.
- 6 ^jI will wash mine hands in innocency:⁷—^kso will I compass thine altar, O LORD:
- 7 ^lThat I may publish with the voice of thanksgiving,
^mAnd tell of all thy wondrous works.
- 8 LORD, ⁿI have loved the habitation of thy house,
 And the place where thine honour dwelleth.
- 9 ^oGather not my soul with sinners,—nor my life with bloody men:
- 10 In whose hands *is* mischief,—and their right hand *is* full of ^pbribes.
- 11 But as for me, I will ^qwalk in mine integrity:
^rRedeem me, and be merciful unto me.
- 12 ^sMy foot standeth in an ^teven place:⁸—^uin the congregations will I bless the LORD.

PSALM XXVII.

*A Psalm of David.*⁹

- 1 THE LORD *is* ^amy light and ^bmy salvation;—whom shall I fear?
^cThe LORD *is* the strength of my life;—^dof whom shall I be afraid?

¹ His dispensations towards his creatures.
² The greatness of sin not only shows the urgent need of pardon, but illustrates the greatness of the grace which bestows it. See Rom. v. 20.

³ Rather, 'the land.' As peaceful possession of Canaan was one chief promise of the law (see Exod. xx. 12), it came afterwards to include the other blessings of the Jewish covenant; and it is so used by our Lord in Matt. v. 5. The term 'his soul' is commonly used for *himself*; hence the verse means, *he* shall have a happy life, and his *posterity* shall be blessed after him.

⁴ This probably means, 'on my own part.'

⁵ No particular occasion can be assigned to Psalm xxvi.; but it strongly resembles others which appear to belong to the period when David was persecuted by Saul. It contains an appeal of conscious rectitude to God's equity and omniscience (vers. 1, 2); an avowal of hearty dislike to the company of the wicked and of love to the house of

God (3—8); with an earnest prayer, rising to full confidence, that God will separate him from sinners, and permit him to enjoy His service (9—12).

⁶ That is, it is never forgotten.

⁷ Such ablutions betokened the removal of all that would unfit him for the Divine service. Some suppose there is an allusion here to the regulation in Exod. xl. 32, or in Deut. xxi. 1—9.

⁸ A place of ease and safety.

⁹ All that can be said respecting the occasion of Psalm xxvii. is that it appears to have been composed when David was suffering from false accusations, which threatened, if they had not already caused, attempts upon his life, and his banishment from the sanctuary. It begins with expressions of confidence in God and delight in his worship (vers. 1—6); but sinks to an humbler tone of earnest petition (7—12); closing, however, with the utterance of patient faith (13, 14).

^a Ps. 40. 11; 103. 17; 108. 1; 107. 1; 110. 77; 156. 1a; 63. 15; Jer. 33. 11; Lk. 1. 78.
^b Ps. 77. 11; 103. 17; No. 7; 19; Mic. 7. 18—20; Lk. 1. 50.
^c Job 13. 26; Jer. 3. 25.
^d Ps. 119. 68.
^e Ps. 62. 15; Is. 26. 7.
^f Jam. 1. 5.
^g Ps. 27. 26; 140. 4; Zeph. 2. 3; Mt. 5. 5.
^h Gal. 3. 23.
ⁱ Ro. 8. 28.
^j Ps. 33. 4; 57. 3; Ge. 24. 27.
^k Ps. 103. 17, 18.
^l Ge. 6. 18.
^m Ps. 23. 3; 31. 3; 79. 9; 109. 21; 143. 11; 149. 11; 1c. 48. 9.
ⁿ See Ro. 3. 20.
^o Ps. 37. 23.
^p Deut. 33. 12, 27—29; Pro. 1. 33; 19. 23.
^q Ps. 37. 26; 63. 30; 112. 2; Ge. 17. 7, 8; Pro. 20. 7.
^r Ps. 37. 11, 23, 29.
^s See refs. Ge. 18. 17—19; Job 19. 19; 20. 4; Pro. 3. 38; Mt. 13. 14; 1c. 48. 9; 17. 15; 17. 6; Rev. 2. 17.
^t Ps. 121. 1, 2; 123. 1, 2; 141. 8.
^u Ps. 9. 15; 10. 9; 194. 7.
^v Ps. 69. 16; 90. 16.
^w Ps. 119. 132, 153; 2 Sam. 16. 12.
^x Ps. 121. 7.
^y ver. 2.
^z Ps. 7. 8; Pro. 11. 3.
^{aa} Ps. 51. 16, 19; 130. 8; 137. 5, 6.

^a see refs. Ps. 7. 8.
^b ver. 11; 2 Ki. 20. 3;
^c Pro. 20. 7.
^d Ps. 25. 2; 28. 7; 31. 14; Pro. 20. 25.
^e Ps. 31. 7; 37. 31; 62. 6; 94. 16; 1 Sam. 2. 9.
^f Ps. 7. 9; 17. 3; 66. 10; 133. 25; Zec. 13. 9.
^g 2 Ki. 20. 3.
^h Ps. 1. 1; Jer. 15. 17;
ⁱ 1 Cor. 15. 33.
^j Ps. 31. 6; 101. 3—8; 139. 21, 22.
^k Ps. 1. 1.
^l See Ps. 73. 13; Ex. 20. 15, 20; 1a. 1. 16;
^m 1 Tim. 2. 8.
ⁿ Ps. 43. 4.
^o Ps. 9. 14.
^p Ps. 105. 2; 119. 27.
^q Ps. 27. 4—6; 84. 1, 2, 10.
^r See Ps. 28. 3; 1 Sam. 25. 29.
^s See refs. Ex. 23. 8.
^t ver. 11; 1 Sam. 12. 3;
^u Job 1. 1; 1a. 38. 3.
^v Ps. 49. 15; 69. 18.
^w Ps. 40. 2.
^x Ps. 37. 11; Pro. 10. 9.
^y Ps. 22. 22; 107. 32;
^z 111. 1; Heb. 2. 12.
^{aa} Ps. 18. 28; 84. 11;
^{ab} Job 23. 3; 1a. 60. 19, 20; Mic. 7. 8; John 8. 12.
^{ac} Ps. 3. 8; see refs.
^{ad} Ps. 18. 1, 2; 19. 14; 62. 2, 6; 118. 14, 21; 1a. 12. 2; 45. 24.
^{ae} Heb. 13. 6.

PSALM XXVII. 2—XXVIII. 9.

- 2 When the wicked, *even* mine enemies and my foes,
Came upon me ^c to eat up my flesh,—they stumbled and fell.
- 3 ^a Though an host should encamp against me,—my heart shall not fear :
Though war should rise against me,—in this ¹ *will* I be confident.
- 4 ^a One *thing* have I desired of the LORD,—that will I seek after ;
That I may ^d dwell in the house of the LORD all the days of my life,
To behold ^e the beauty ² of the LORD,—and to inquire in his temple.
- 5 For ^a in the time of trouble he shall hide me in his pavilion :
^f In the secret of his tabernacle shall he hide me ;
He shall ^g set me up upon a rock.
- 6 And now shall ^h mine head be lifted up above mine enemies round about me :
Therefore will I offer in his tabernacle ⁱ sacrifices of joy ;
I will sing, yea, I will sing praises unto the LORD.
- 7 Hear, O LORD, *when* I cry with my voice :
Have mercy also upon me, and answer me.
- 8 *When thou saidst*, ^j "Seek ye my face ;
My heart said unto thee, ^k "Thy face, LORD, will I seek.
- 9 ^l Hide not thy face *far* from me ;—^m put not thy servant away in anger :
ⁿ Thou hast been my help ; leave me not,
Neither forsake me, O God of my salvation.
- 10 ^o When my father and my mother ³ forsake me,—then ^p the LORD will take me up.
- 11 ^q Teach me thy way, O LORD,
And lead me in ^r a plain path, because of mine enemies.
- 12 ^s Deliver me not over unto the will of mine enemies :
For ^t false witnesses are risen up against me,—and such as ^u breathe out cruelty.
- 13 *I had fainted*, ^v unless I had believed to see the goodness of the LORD ⁴ in the
land of the living.
- 14 ^w Wait on the LORD : ^x he of good courage,
And ^y he shall strengthen thine heart :—wait, I say, on the LORD.

PSALM XXVIII.

A Psalm of David. ⁵

- 1 UNTO thee will I cry, O LORD ^f my rock ; ⁶ be not silent to me :
^a Lest, *if* thou be silent to me, I become like them that go down into the pit.
- 2 Hear the voice of my supplications, when I cry unto thee,
^b When I lift up my hands ⁷ toward thy holy oracle. ⁸
- 3 ^c Draw me not away with the wicked, ⁷ and with the workers of iniquity,
^d Which speak peace to their neighbours, but mischief ⁹ is in their hearts.
- 4 ^e Give ⁸ them according to their deeds,
And according to the wickedness of their endeavours :
^f Give them after the work of their hands ;—render to them their desert.
- 5 Because ⁹ they regard not the works ⁹ of the LORD,
Nor the operation of his hands,
He shall destroy them, and not build them up.
- 6 Blessed ¹⁰ be the LORD,—because he hath heard the voice of my supplications.
- 7 The LORD ¹¹ is ⁹ my strength and ¹⁰ my shield ;
My heart ¹¹ trusted in him, and I am helped :
¹² Therefore my heart greatly rejoiceth ;—and with my song will I praise him.
- 8 The LORD ¹² is their ¹⁰ strength,—and he ¹³ is the ¹¹ "saving strength of ¹² his anointed.
- 9 ¹³ Save thy people, and bless ¹² thine inheritance :
Feed ¹³ [or, rule¹⁴] them also, ¹⁴ and lift them up for ever.

1 That is, even in this case of imminent danger.
2 Whatever renders Him an object of affection and delight. On the word 'temple,' see note on 1 Sam. i. 9.
3 Parents may be here put for any near and intimate friends, whose loss or desertion is frequently complained of in the Psalms as one of the most painful forms of trial. See Psa. xxxi. 11 ; xxxviii. 11 ; lxi. 8 ; also Job xix. 13.
4 See Psa. cxix. 92, where a similar sentence is found without ellipsis.
5 Psalm xxviii. was probably written after David had been anointed (ver. 8) as king of Israel. Beyond this nothing can be ascertained respecting its date or origin.

It contains a prayer (vers. 1—5) and thanksgiving (6—9), for deliverance from enemies.

6 See 1 Kings vi. 16 ; viii. 30 ; and note on 1 Kings viii. 27.

7 David prays that he may not be confounded in death with those whose life he abhors.

8 See note on Psa. v. 10.

9 By the 'works' of God is often meant his moral government, especially his infliction of penal judgments. See Psa. lxi. 9 ; Isa. v. 12 ; xxviii. 21.

10 That is, the strength of the people afterwards mentioned, of whom David was the anointed head ; and he is spoken of as such in the next clause.

^c see refs. Ps. 14. 4 ; Job 19. 22.
^d Ps. 3. 6.

^e Ps. 23. 6 ; 26. 8.

^f Ps. 63. 4 ; Lk. 2. 37.

^g Ps. 63. 2 ; 90. 17 ;

Zec. 9. 17.

^h Ps. 31. 20 ; 32. 6, 7 ;

77. 2 ; 83. 3 ; 91. 1 ;

119. 114 ; 136. 7 ; Pro.

18. 10 ; Is. 4. 6.

ⁱ Ps. 31. 20 ; 91. 1.

^j Ps. 18. 31 ; 40. 2 ;

113b. 3. 19.

^k Ps. 3. 3.

^l Heb. 13. 15.

^m Ps. 24. 6 ; 105. 4.

ⁿ Ps. 63. 1, 2.

^o Ps. 13. 1 ; 69. 17 ;

113. 7.

^p Ps. 51. 1.

^q 1 Sam. 7. 12.

^r Is. 49. 15.

^s John 9. 35.

^t Ps. 5. 8 ; 25. 4, 5 ; 86.

11 ; 119.

^u Ps. 26. 12.

^v Ps. 31. 8, 35, 25.

^w Ps. 35. 11 ; 1 Sam.

22. 9, 10 ; 2 Sam. 16.

7. 8. Mt. 26. 59, 60.

^x Ps. 25. 19 ; Ac. 9. 1.

^y Ps. 62. 5 ; 56. 13 ; 116.

9 ; 132. 5 ; 14. 38, 19 ;

Jer. 11. 19 ; Eze. 26.

29.

^z Ps. 31. 24 ; 62. 1, 5 ;

130. 5 ; Is. 25. 9 ; 30.

18 ; Lam. 3. 26 ; 113b.

2. 3.

^{aa} Ps. 31. 24 ; Is. 25. 3, 4.

^{ab} Ps. 138. 3 ; Is. 40. 31 ;

Eph. 6. 10 ; Col. 1. 11.

^{ac} Ps. 18. 2.

^{ad} Ps. 83. 1.

^{ae} Ps. 89. 4 ; 143. 7 ;

Pro. 1. 12.

^{af} Ps. 5. 7 ; 63. 4 ; 138.

2 ; 141. 2 ; 1 Ki. 6. 22.

23 ; 8. 28 ; 29.

^{ag} Ps. 138. 2.

^{ah} Ps. 26. 9.

^{ai} Ps. 12. 2 ; 55. 21 ; 62.

1 ; Jer. 9. 8.

^{aj} Ps. 5. 10 ; 50. 12 ;

2 Tim. 4. 14 ; Rev.

18. 6.

^{ak} Ps. 62. 12 ; Ro. 2. 6

—8.

^{al} Ps. 92. 4, 5 ; 111. 2 ;

Job 34. 27 ; Is. 5. 12 ;

Ro. 1. 20, 28.

^{am} see refs. Ps. 18. 1, 2.

^{an} see refs. Ps. 3. 3.

^{ao} Ps. 13. 5 ; 22. 4 ; 56.

3. 4.

^{ap} Is. 61. 10.

^{aq} Ps. 20. 6.

^{ar} see refs. Ps. 2. 2.

^{as} Jer. 31. 7.

^{at} see refs. Dan. 9. 26.

^{au} Ps. 78. 71 ; 2 Sam.

7. 7.

^{av} Ezra 1. 4.

PSALM XXIX. 1—XXXI. 1.

PSALM XXIX.

A Psalm of David. 1

- 1 'GIVE unto the LORD, O ye mighty,²—give unto the LORD glory and strength.
- 2 Give unto the LORD the glory due unto his name;
Worship the LORD in ⁴the beauty of holiness³ [*or*, in *his* glorious sanctuary].
- 3 'The voice of the LORD is upon the waters:
The God of glory ⁴thundereth:—the LORD is upon many waters.
- 4 The voice of the LORD is powerful;—the voice of the LORD is full of majesty.
- 5 The voice of the LORD breaketh the cedars;
Yea, the LORD breaketh ⁴the cedars of Lebanon.
- 6 'He maketh them also to skip like a calf;
⁴Lebanon and ⁴Sirion like a young unicorn.
- 7 The voice of the LORD divideth ⁴the flames of fire.
- 8 The voice of the LORD ⁴shaketh the wilderness;
The LORD shaketh the wilderness of ⁴Kadesh.
- 9 The voice of the LORD maketh ⁴the hinds to calve,—and discovereth the forests:
And ⁴in his temple doth every one speak of *his* glory.⁵
- 10 The LORD ⁴sitteth upon the flood;—yea, ⁴the LORD sitteth King for ever.
- 11 'The LORD will give strength unto his people;
The LORD ⁴will bless his people with peace.

PSALM XXX.

A Psalm and Song ²at the dedication of the house of David. 6

- 1 I WILL extol thee, O LORD; for thou hast ⁴lifted me up,
And hast not made my foes ²to rejoice over me.
- 2 O LORD my God, I cried unto thee,—and thou hast ⁴healed me.
- 3 O LORD, ⁴thou hast brought up my soul from the grave:
Thou hast kept me alive, that I should not ⁴go down to the pit.
- 4 'Sing unto the LORD, O ye saints of his,
And give thanks at the remembrance of ⁴his holiness.
- 5 For ⁴his anger endureth but a moment;—⁴in his favour is life:
Weeping may endure for a night,—⁴but joy cometh ⁴in the morning.⁷
- 6 And ⁴in my prosperity I said,—I shall never be moved.
- 7 LORD, ⁴by thy favour thou hast made my mountain to stand strong:⁸
⁴'Thou didst hide thy face,—and I was troubled.
- 8 I cried to thee, O LORD;—and unto the LORD I made supplication.
- 9 What profit is *there* in my blood, when I go down to the pit?
⁴'Shall the dust praise thee?—shall it declare thy truth?
- 10 Hear, O LORD, and have mercy upon me:—LORD, ⁴be thou my helper.
- 11 ⁴'Thou hast turned for me my mourning into dancing:
Thou hast put off my ⁴sackcloth, and ⁴girded me with gladness;
- 12 To the end that *my* ⁴glory may sing praise to thee, ⁴and not be silent.
O LORD my God, I will give thanks unto thee for ever.

PSALM XXXI.

To the chief Musician, A Psalm of David. 9

- 1 IN ⁴thee, O LORD, do I put my trust;
Let me never be ashamed:—⁴deliver me in thy righteousness.

1 Part of Psalm xxix. is to be found in 1 Chron. xvi. 8—36; on which see note. It represents the irresistible power of God, the Protector and Benefactor of his people (ver. 11). Its imagery is taken from one of those awful tempests which, coming up from the Great Sea on the west, sometimes sweep with terrific fury across the whole land, from Lebanon on the north to the wilderness of Kadesh in the south. It teaches us how to interpret the language of nature, and to turn it to our own edification.

2 Either 'kings' or 'angels,' as in Psa. lxxxix. 6.

3 Many explain this of the holy garments of the priests. But, if those are referred to, it is only as representing that spiritual 'holiness, without which no man shall see the Lord.'

4 Alluding probably to the *forked* flames of lightning.

5 Rather, 'And in his temple, all of it says *Glory!*' As if every peal were a proclamation of God's glory, echoing through his heavenly palace.

6 Rather, 'A psalm (a song of dedication for the

house) of David.' If this inscription be correct, the occasion of Psalm xxx. will be found in 2 Sam. xxiv.; 1 Chron. xxi. David purchased the spot where, in answer to his prayer, the Divine mercy was displayed; and, having built an altar, and offered sacrifices, which were accepted, he dedicated the ground as 'the house of the Lord God,' and the site of the temple (1 Chron. xxii. 1). The psalm naturally refers more to the recent pestilence than to the sanctuary not yet built. It shows how a true penitent, when restored to the enjoyment of God's favour, forgets neither his sins, his chastenings, nor his pardon.

7 In the case of the pestilence, this was almost literally true; nor are any Divine chastisements continued longer than is necessary.

8 'I have now learned and acknowledge that I was strong by Thy favour, not by my own power.'

9 In Psalm xxxi. David expresses his confidence in God (vers. 1—8); describes his extreme peril and suffering, and asks help (9—18), which he gratefully acknowledges,

² Ps. 96. 7—9; 1 Chr. 16. 26, 29; Jer. 13. 16.

⁴ Ps. 96. 9; 2 Chr. 20. 21.

⁴ Ps. 18. 13.

⁴ Ps. 24. 7—10; Ac. 7. 2. ⁴1 Sam. 7. 10; see *refa.* Job 37. 2—5.

⁴ Is. 2. 13.

⁴ Ps. 111. 4—7.

⁴ Hab. 3. 6—11.

⁴ Deu. 3. 9.

⁴ Ps. 141. 6; Job 37. 3.

⁴ Ps. 18. 7; Job 9. 6;

⁴ Is. 13. 13.

⁴ Num. 13. 26.

⁴ Job 39. 1—3.

⁴ Ps. 48. 9.

⁴ (Is. 6. 17; Job 38. 8.

⁴ Is. 10. 16.

⁴ Ps. 28. 8; 68. 35;

⁴ Is. 40. 20, 31.

⁴ Num. 6. 21—27;

⁴ John 14. 27.

⁴ Deu. 20. 5; 2 Sam.

⁴ Is. 11. 6.

⁴ Ps. 27. 6; 28. 9.

⁴ Ps. 25. 2; 35. 13, 21.

⁴ Ps. 6. 2; 103. 3; Ex.

⁴ Is. 26.

⁴ Ps. 16. 10; 56. 13;

⁴ Is. 13.

⁴ see *refa.* Ps. 28. 1.

⁴ Ps. 97. 12; 1 Chr.

⁴ Is. 4.

⁴ Ex. 15. 11.

⁴ Ps. 103. 9; Is. 26.

⁴ Ps. 54. 7, 8; 57. 16;

⁴ Mic. 7. 18, 19; 2 Cor.

⁴ Is. 17.

⁴ Ps. 36. 9; 63. 2.

⁴ Ps. 124. 5; Is. 38. 3.

⁴ Is. 51. 4.

⁴ Ps. 46. 5.

⁴ Job 29. 18.

⁴ Ps. 83. 17.

⁴ Ps. 13. 1; 101. 29.

⁴ Ps. 6. 5; 88. 11; 115.

⁴ 17; 118. 17; Ecc. 9.

⁴ Is. 38. 18.

⁴ Ps. 28. 7; 54. 4.

⁴ ver. 5; Ps. 149. 3;

⁴ 150. 4; 2 Sam. 6. 11;

⁴ Est. 9. 22; Ecc. 3. 4;

⁴ Is. 61. 3; Jer. 31. 1;

⁴ John 16. 20; Rev. 7.

⁴ 14—17.

⁴ 2 Sam. 3. 31; 1 Ki.

⁴ 20. 39; 21. 27.

⁴ Is. 61. 10.

⁴ Ps. 16. 9; 57. 8; 108.

⁴ 1—3; Ge. 49. 6; Ac.

⁴ 2. 20.

⁴ Is. 19. 40; Ac. 4. 20.

⁴ Ps. 22. 4, 5; 25. 2;

⁴ 71. 1; Is. 43. 23; Ro.

⁴ 5. 5; 10. 11.

⁴ Ps. 142. 1.

PSALM XXXI. 2—XXXII. 3.

- 2 * Bow down thine ear to me;—deliver me speedily:
Be thou my strong rock,—^v for an house of defence to save me.
- 3 * For thou *art* my rock and my fortress;
Therefore ^a for thy name's sake ^b lead me, and guide me.
- 4 * Pull me out of the net that they have laid privily for me:
For thou *art* my strength.
- 5 ^d Into thine hand I commit my spirit:
^e Thou hast redeemed me, O LORD / God of truth.
- 6 * I have hated them ^a that regard lying vanities: ¹—but I trust in the LORD.
- 7 I will be glad and rejoice in thy mercy:
For ^e thou hast considered my trouble;—thou hast ^a known my soul in adversities;
- 8 And hast ¹ not shut me up into the hand of the enemy:
^m Thou hast set my feet in a large room.
- 9 Have mercy upon me, O LORD, for I am in trouble:
^m Mine eye is consumed with grief,—*yea*, my soul and my belly.
- 10 For my life is spent with grief,—and my years with sighing:
My strength faileth because of mine iniquity, ²—and ^o my bones are consumed.
- 11 ^p I was a reproach among all mine enemies,
But ^e especially among my neighbours,
And a fear to mine acquaintance: ³—^r they that did see me without fled from me.
- 12 * I am forgotten as a dead man out of mind:—I am like a broken vessel.
- 13 * For I have heard the slander of many:—^m fear *was* on every side:
While they ^r took counsel together against me,—they devised to take away my life.
- 14 But I trusted in thee, O LORD:—I said, Thou *art* my God.
- 15 ^v My times *are* in thy hand:
Deliver me from the hand of mine enemies,—and from them that persecute me.
- 16 * Make thy face to shine upon thy servant:—^a save me for thy mercies' sake.
- 17 ^b Let me not be ashamed, O LORD; for I have called upon thee:
^c Let the wicked be ashamed,—and ^a let them be silent in the grave.
- 18 * Let the lying lips be put to silence;
Which ^r speak grievous things proudly and contemptuously against the righteous.
- 19 * Oh how great is thy goodness, which thou hast laid up for them that fear thee;
Which thou hast ^a wrought for them that trust in thee before the sons of men!
- 20 * Thou shalt hide them in the secret of thy presence from the pride ⁴ of man:
^a Thou shalt keep them secretly in a pavilion from the strife of tongues.
- 21 Blessed be the LORD:
For ^e he hath showed me his marvellous kindness ^m in a strong city. ⁵
- 22 For ^m I said in my haste, ⁶—^o I am cut off from before thine eyes:
Nevertheless thou heardest the voice of my supplications—when I cried unto thee.
- 23 ^p Oh love the LORD, all ye ^e his saints:
For ^r the LORD preserveth the faithful,—and plentifully ^a rewardeth the proud doer.
- 24 * Be of good courage, and ^m he shall strengthen your heart,
^a All ye that hope in the LORD.

* Ps. 71. 2; 86. 1.
* Ps. 71. 3; 91. 9.
* see refs. Ps. 18. 2.
* see refs. Ps. 25. 11.
* see refs. Ps. 23. 5.
* Ps. 25. 15; 140. 5;
Prov. 26. 5.
* Lk. 23. 46; Ac. 7. 59.
* Ps. 71. 23; Ga. 48. 16.
* see refs. Ps. 23. 5.
* see refs. Ps. 26. 5.
* Jon. 2. 8.

* Ps. 9. 13.
* see refs. Ps. 1. 6.
* Deu. 32. 30; 1 Sam.
17. 40; 24. 18.
* see refs. Ps. 4. 1;
18. 19.
* see refs. Ps. 6. 7.

* Ps. 32. 3; 102. 3—5.
* Ps. 22. 6; 41. 8; Is.
53. 4.
* Ps. 38. 11; 88. 8, 18;
Job 19. 13, 14.
* Ps. 64. 8.
* Ps. 88. 4, 5.
* 1 Sam. 24. 9; Jer.
20. 10.
* Ps. 56. 1, 2; Jer. 6.
25; 30. 3, 4; Lam. 2.
22.
* 1 Sam. 19. 10—17;
23. 19, 20; Jer. 11.
19; Mt. 27. 1.
* Ps. 116. 15; John 7.
6, 30; Ac. 27. 24; 2
Pet. 1. 14.
* Ps. 14. 6, 7, 11; Num.
6. 25, 26.
* Ps. 6. 4.
* ver. 1; Ps. 25. 2, 3.
* see refs. Ps. 6. 10.
* 1 Sam. 2. 9; Ps. 115.
17.
* Ps. 12. 3; 59. 12;
Pro. 12. 19; Is. 54.
17; Rev. 21. 8; 22. 15.
* Ps. 64. 3, 4; 94. 4;
1 Sam. 2. 3; Jude 15.
* Ps. 30. 7—10; Is. 64.
4; Lam. 3. 23—25;
Cor. 2. 9.
* Ps. 68. 28; 126. 2, 3;
Is. 26. 12.
* see refs. Ps. 27. 5.
* Ps. 64. 2—4; Job 6.
21.
* Ps. 17. 7.
* 1 Sam. 23. 7.
* Ps. 16. 11; 1 Sam.
23. 26, 27. 1.
* Ps. 89. 16; Is. 39. 11,
12; Lam. 3. 51;
Jon. 2. 4.
* Ps. 34. 9.
* see Ps. 30. 4.
* see refs. Deu. 33. 3.
* Ps. 64. 5; 91. 2.
* see refs. Ps. 27. 14.
* Ps. 29. 11; 138. 3.
* Ps. 146. 5.

PSALM XXXII.

A Psalm of David, ⁷ Maschil [or, giving instruction].

- 1 BLESSED *is he whose ^v transgression is forgiven,—whose sin is ^a covered.*
- 2 Blessed *is the man unto whom the LORD ^a imputeth not iniquity,*
And ^b in whose spirit *there is no guile.*
- 3 * When I kept silence, ⁸ ^d my bones waxed old
Through ^e my roaring all the day long.

* Ps. 85. 2; Ro. 4. 6—
8.
* see refs. Nu. 5. 2.
* Ec. 17. 4; 2 Cor. 5.
19.
* John 1. 47; 2 Cor. 1.
12.
* Psa. 28. 13.
* Ps. 38. 3; 102. 3—5;
Job 30. 17.
* see refs. Ps. 22. 1.

and exhorts others to expect (19—24). No oppressive sense of guilt is expressed; which favours the ancient opinion that the psalm refers to the events related in 1 Sam. xxiii., and also makes it more appropriate to the sufferings of Christ, who, in his last agonies on the cross, adopted its words in ver. 5. See Luke xxiii. 46.

¹ This means both *idols* and all other professed sources of help and happiness which draw men away from God, and deceive those who trust in them (Jonah ii. 8).

² Rather, 'my affliction.'

³ It is dangerous to be connected with me.

⁴ Or, 'the plots of men.' See ver. 13.

⁵ Representing the security of Divine protection.

⁶ The hurry of fear.

⁷ Psalm xxxii. was probably composed by David after

he had obtained forgiveness from God, on repenting of his sin in the matter of Uriah. See 2 Sam. xii., and notes. It shows the happiness, not of one who is conscious of innocence, but of one who, humbly confessing his guilt and trusting only in the Divine mercy, has received forgiveness; and it puts this in instructive contrast with the misery of an impenitent concealment of sin. The psalmist, having announced his subject (vers. 1, 2), addresses God, recounting his painful and his blessed experiences (3—7), and applies to his fellow-men the important lesson he had learned (8—11). Perhaps it is on this account that the psalm has the name 'Maschil' (*didactic*), which is borne also by twelve others.

⁸ That is, 'So long as I did not acknowledge my sins to God.'

- 4 For day and night thy ^s hand was heavy upon me:
My moisture is turned into the drought of summer.¹ Selah.
- 5 ^s I acknowledged my sin unto thee,—and mine iniquity have I not hid.
^a I said, I will confess my transgressions unto the Lord;
And ^t thou forgavest the iniquity of my sin. Selah.
- 6 ^a For this shall every one that is godly ^t pray unto thee
In a time when thou mayest be found:
Surely ^m in the floods of great waters²—they shall not come nigh unto him.
- 7 ^a Thou ^{art} my hiding-place;—thou shalt preserve me from trouble;
Thou shalt ^c compass me about with ^s songs of deliverance. Selah.
- 8 ^s I will instruct thee and teach thee in the way which thou shalt go:
I will guide thee with mine eye.
- 9 ^s Be ye not as the horse,—or as the mule, *which* have ^c no understanding:
Whose mouth must be held in with bit and bridle,
Lest they come near unto thee.³
- 10 ^s Many sorrows *shall be* to the wicked:
But ^a he that trusteth in the Lord, mercy shall compass him about.
- 11 ^a Be glad in the Lord, and rejoice, ye righteous:
And shout for joy, all *ye that are* ^s upright in heart.

PSALM XXXIII. 4

- 1 REJOICE ^s in the Lord, O ye righteous:
For ^a praise is comely for the upright.
- 2 Praise the Lord with harp:
Sing unto him with the psaltery ^b and an instrument of ten strings.
- 3 ^s Sing unto him a new song:⁴—play skilfully with a loud noise.
- 4 For ^d the word⁵ of the Lord is right;—and ^c all his works *are done* in truth.
- 5 ^s He loveth righteousness and judgment:
^a The earth is full of the goodness of the Lord.
- 6 ^a By the word of the Lord were the heavens made;
And ^a all the host of them ^a by the breath of his mouth.
- 7 ^s He gathereth the waters of the sea together ^m as an heap:
He layeth up the depth in storehouses.
- 8 Let all the earth fear the Lord:
Let all the inhabitants of the world stand in awe of him.
- 9 For ^a he spake, and it was *done*;—he commanded, and it stood fast.
- 10 ^a The Lord bringeth the counsel of the heathen to nought:
^a He maketh the devices of the people of none effect.
- 11 ^s The counsel of the Lord standeth for ever,
The thoughts of his heart to all generations.
- 12 ^s Blessed is the nation whose God is the Lord;
And the people *whom* he hath ^c chosen for his own inheritance.
- 13 ^s The Lord looketh from heaven;—^a he beholdeth all the sons of men.
- 14 From the place of his habitation—he looketh upon all the inhabitants of the earth.
- 15 ^s He fashioneth their hearts alike;⁷—^a he considereth all their works.
- 16 ^a There is no king saved by the multitude of an host:
^a A mighty man is not delivered by much strength.
- 17 ^b An horse is a vain thing for safety:
Neither shall he deliver *any* ^c by his great strength.
- 18 ^a Behold the eye of the Lord is ^c upon them that fear him,
Upon them that hope in his mercy;
- 19 ^s To deliver their soul from death,—and ^s to keep them alive in famine.

¹ Ps. 38. 2; 39. 10;
see refs. 1 Sam. 5. 6;
11; Job 19. 21; 33. 7.

² Ps. 38. 18; 51. 3, 4;
see refs. 1a. 25. 40;
A Pro. 28. 15; 1a. 65.
24; 1a. 15. 18. 21.
etc.; 1 John 1. 9.
P Ps. 85. 5, 15; 103. 3;
2 Sam. 12. 13.
A Ps. 34. 2. 40. 3; 2
Cor. 1. 4; 1 Tim. 1.
16.
A Ps. 69. 13; 1a. 55. 6;
John 7. 34.
m 1a. 63. 2.
n Ps. 9. 9; see refs.
27. 5.
o ver. 10; Ps. 5. 12.
P Ex. 15. 1; Judg. 5. 1;
2 Sam. 22. 1.
q 1a. 48. 17.

³ Ps. 26. 3; Pro. 26. 3;
Jann. 3. 3.
s Job 35. 11.

⁴ Pro. 13. 21; Ecc. 9.
12. 13; 1a. 57. 21;
Ro. 2. 9.
P Ps. 5. 12; 34. 8; 84.
1a. 9. 3; Pro. 16. 20; Jer.
17. 7.
P Ps. 33. 1; 64. 10; 68.
3; Ro. 8. 11; Phil. 3.
1. 4.
P Ps. 125. 4.

⁵ see refs. Ps. 32. 11;
97. 12.
P Ps. 135. 3; 147. 1.

⁶ Ps. 92. 3; 144. 9.

⁷ Ps. 96. 1; 98. 1; 144.
9; 148. 1; 1a. 42. 10;
Rev. 8. 9.
d Ps. 12. 6; 19. 8.
e see refs. Ps. 25. 10;
Deut. 32. 4.
f see refs. Ps. 11. 7.
P Ps. 104. 24; 119. 64.

⁸ ver. 9; Ps. 148. 5;
Ge. 1. 1, 8, 7; Heb.
11. 3; 2 Pet. 3. 5.
i Ps. 148. 2; Ge. 2. 1.
A Ps. 104. 30; Ge. 2. 7.
J Job 26. 13.
l Ps. 104. 6—9; see
refs. Ge. 1. 9;
m see refs. Ex. 15. 8;
Jos. 3. 13.

⁹ see refs. Ge. 1. 3.

¹⁰ Ps. 2. 1—4; 1a. 8. 10;
19. 3.
P Ps. 149. 8.

¹¹ Job 23. 13; Pro. 19.
21; 1a. 48. 10.

¹² Ps. 65. 4; 144. 15.
P Ex. 19. 5; Deut. 7. 6.

¹³ Ps. 11. 4; see refs.
14. 2; 2 Chr. 16. 9;
Job 28. 24; Pro. 15. 3.
n see refs. Ge. 18. 13.
P Pro. 22. 2.
P Job 11. 11; 34. 21;
Jer. 32. 19.
P Ps. 44. 6.
Jer. 9. 23.
b see refs. Ps. 20. 7;
147. 10.
c Job 39. 19—25.
d Ps. 34. 15; 147. 11;
Job 36. 7; 1a. 3. 12.
P Ps. 147. 11.
f Ps. 91. 3—7.
P Ps. 37. 3, 19; Job. 8.
30.

1 Like a plant shrivelled and dried up by intense heat.
2 The psalmist, like the apostle Paul, regards his own experience of forgiveness as designed to be an example to others. See 1 Tim. i. 16.
3 Rather, 'With bit and bridle must its ornament (or, trappings) be, to compel [it], or it will not approach thee'; that is, it will not obey. The true believer's submission to the will of God is not compulsory, but voluntary.
4 Psalm xxxiii. is a jubilant hymn of God's people; exulting (vers. 1—3), even in view of the power and number of their foes, in contemplating, 1. God's attributes and

works (4—11); 2. His government of all, and protection of themselves (12—22). It is quite general, and cannot be referred to any special occasion; nor does it need illustration from any particular facts. Its style is not unlike that of David, to whom it is ascribed in the Sept.
5 Every fresh contemplation of God may furnish new subjects of praise.
6 His word of *promise*; which, in the next clause, he is said truthfully to fulfil.
7 This means, not that he makes one to resemble another, but that he fashions them *all*.

- 20 ^a Our soul waiteth for the LORD:—^b he is our help and our shield.
21 For ^a our heart shall rejoice in him,—because we have trusted in his holy name.
22 Let thy mercy, O LORD, be upon us,—according as we hope in thee.

PSALM XXXIV.

A Psalm of David, ¹ when he changed his behaviour before Abimelech [*or*, Achish¹]; who drove him away, and he departed.

- 1 I WILL ^m bless the LORD at all times:
His praise *shall* continually be in my mouth.
2 My soul shall ^a make her boast in the LORD:
^o The humble shall hear *thereof*, and be glad.
3 Oh ^p magnify the LORD with me,—and let us exalt his name together.
4 I ^q sought the LORD, and he heard me,—and delivered me from all my fears.
5 They² looked unto him, and ^r were lightened:—and their faces were not ashamed.
6 ^s This poor man³ cried, and the LORD heard *him*,
And ^t saved him out of all his troubles.
7 ^u The angel of the LORD ^v encampeth⁴ round about them that fear him,
And delivereth them.
8 Oh ^v taste and see that ^w the LORD is good:
^a Blessed is the man *that* trusteth in him.
9 ^b Oh fear the LORD, ye his saints:—for ^x there is no want to them that fear him.
10 ^c The young lions do lack, and suffer hunger:
^y But they that seek the LORD shall not want any good thing.
11 Come, ye children, hearken unto me:—^z I will teach you the fear of the LORD.
12 ^d What man is *he* that desireth life,
And loveth many days, that he may see good?
13 ^e Keep thy tongue from evil,—and thy lips from ^{aa} speaking guile.
14 ^f Depart from evil, and ^{ab} do good;—^m seek peace, and pursue it.
15 ^{ac} The eyes of the LORD *are* upon the righteous,
And his ears *are* open unto their ^o cry.
16 ^{ad} The face of the LORD is against them that do evil,
^{ae} To cut off the remembrance of them from the earth.
17 The righteous cry, and ^{af} the LORD heareth,
And delivereth them out of all their troubles.
18 ^{ag} The LORD is high ^{ah} unto them that are of a broken heart;
And saveth such as he of a contrite spirit.
19 ^{ai} Many are the afflictions of the righteous:
^{aj} But the LORD delivereth him out of them all.
20 He keepeth all his bones:—^{ak} not one of them is broken.
21 ^{al} Evil shall slay the wicked:⁵
And they that hate the righteous shall be desolate.
22 The LORD ^{am} redeemeth the soul of his servants:
And ^{an} none of them that trust in him shall be desolate.

PSALM XXXV.

A Psalm of David.

- 1 PLEAD⁷ ^a my cause, O LORD, with them that strive with me:
^b Fight against them that fight against me.
2 ^c Take hold of shield and buckler,—and stand up for mine help.
3 Draw out also the spear,—and ^d stop the way against them that persecute me:
Say unto my soul, I *am* thy salvation.

¹ Psalm xxxiv., like Ps. xxv., is alphabetical. As to the statement in the title respecting its origin, the quiet tone pervading it, its didactic character, and its artificial arrangement, seem inconsistent with the idea that it was called forth by the very critical and exciting circumstances in which David was then placed; and compel us to suppose that, if it refers at all to such events, it was composed long afterwards. The psalmist declares his intention publicly to praise Jehovah (vers. 1–3), because of the answers which he has given to prayer (4–7); and exhorts all to fear and trust him (8–14), showing the great blessings which he confers on them who do so (15–22).

² That is, the ‘humble’ sufferers mentioned in ver. 2. Looking to God in prayer, they were enlightened or gladdened by a gracious answer.

³ The psalmist probably refers particularly to himself, but uses general terms to encourage others to bring their wants to God.

⁴ For remarkable illustrations of this truth, see refs.

⁵ While the sufferings of the righteous are but temporary, those of the wicked shall end in his destruction.

⁶ The incidents recorded in 1 Sam. xxiv. 1–15 may have suggested Psalm xxxv.; but its language is applicable to every godly man suffering from the malice of persecutors, and pre-eminently to our Lord, who appears to refer to ver. 19 in John xv. 25. It is divisible into three parts: an earnest prayer for the punishment of foes (vers. 1–10); a description of their calumnies and ingratitude (11–16); and a prayer, with promise of praise, for the expected deliverance (17–28).

⁷ Rather, ‘Strive, O Lord, with them that strive with me.’

^a Ps. 27. 14; 62. 1. 5; 130. 5. 6.
^b Ps. 115. 9–12; 144. 1. 3.
^c Ps. 13. 5; 28. 7; 1 Chr. 16. 10; Zec. 10. 7; John 16. 22.
^d 1 Sam. 21. 13.
^e Ps. 71. 8, 14, 15; Eph. 5. 20; 1 Thes. 5. 18; 2 Thes. 1. 3; 2. 13.
^f Ps. 44. 8; Jer. 9. 21; 1 Cor. 1. 31; 2 Cor. 10. 17.
^g see refs. Ps. 32. 6; Ps. 119. 74; 142. 7.
^h Ps. 69. 30; Lk. 1. 46.
ⁱ see refs. Ps. 18. 6; Mt. 7. 7; Lk. 11. 9.
^j Ps. 18. 24.
^k Ps. 3. 4; 10. 17.
^l vers. 17–19; 2 Sam. 22. 1.
^m Ps. 91. 11; 2 Ki. 19. 35; Dan. 6. 22; Heb. 1. 14.
ⁿ see Ge. 32. 1, 2; Ex. 14. 19; 2 Ki. 6. 17; Zec. 8. 8.
^o Ps. 119. 103; 1 Pet. 2. 3.
^p Ps. 31. 14; Zec. 9. 17.
^q Ps. 2. 12; Mt. 12.
^r Ps. 31. 23; 89. 7; Is. 43. 13.
^s see refs. 23. 1; Ro. 8. 32; 2 Cor. 3. 21, 22.
^t Job 4. 10, 11.
^u Ps. 84. 11; Mt. 6. 32; 33. 1; Ps. 4. 19.
^v Ps. 32. 8.
^w 1 Pet. 3. 10, 11.
^x Ps. 39. 1; Ps. 18. 21; Jam. 1. 26; 3. 5–10.
^y 1 Pet. 2. 1, 22; Rev. 11. 5.
^z Ps. 37. 27; Job 28. 28; Is. 1. 16, 17.
^{aa} Gal. 6. 10; Heb. 13. 16.
^{ab} Ps. 120. 7; Mt. 5. 9; Ro. 12. 18; 2 Cor. 13. 11; Heb. 12. 11.
^{ac} see refs. Ps. 33. 18.
^{ad} vers. 6, 17; Ps. 140. 2; 2 Chr. 6. 40; Dau. 9. 17–23.
^{ae} see refs. La. 17. 10; Am. 9. 4.
^{af} see refs. Job 18. 17.
^{ag} vers. 6, 15, 19; Ps. 37. 39, 40; 91. 15; 145. 19, 20.
^{ah} Ps. 135. 18; Is. 55. 6.
^{ai} Ps. 51. 17; 147. 3; Is. 57. 15; 61. 1; 66. 2.
^{aj} Ps. 71. 20; Job 5. 19; Prov. 24. 16; 2 Cor. 4. 8–12; 2 Tim. 3. 11, 12; Rev. 7. 14–17.
^{ak} vers. 6, 17.
^{al} Dan. 6. 22–24; John 19. 36.
^{am} Ps. 94. 23; Is. 3. 11.
^{an} Ps. 71. 23; 103. 4; see refs. 2 Sam. 1. 9; Lam. 3. 58.
^{ao} Ps. 9. 9, 10; Ro. 8. 31–36.
^{ap} see refs. 1 Sam. 21. 15; Lam. 3. 58.
^{aq} Ex. 14. 25; Jos. 10. 42; No. 4. 20.
^{ar} Ex. 15. 3; Deu. 32. 41, 42; 1s. 42. 13.
^{as} Ps. 78. 10; 1 Sam. 23. 20, 27; 1s. 8. 9, 10.

- 4 ^a Let them be confounded and put to shame ^b that seek after my soul :
Let them be ^c turned back and brought to confusion that devise my hurt.
- 5 ^a Let them be as chaff before the wind :
^b And let the angel of the Lord chase them.
- 6 Let their way be ^c dark and slippery :
And let the angel of the Lord ^d persecute them.
- 7 For ^e without cause have they ^f hid for me their net in a pit,
Which without cause they have digged for my soul.
- 8 Let ^g destruction come upon him ^h at unawares ;
And ⁱ let his net that he hath hid catch himself :
Into that very destruction let him fall.
- 9 And my soul shall be joyful in the Lord :—^j it shall rejoice in his salvation.
- 10 ^k All my bones shall say,—Lord, ^l who is like unto thee,
^m Which deliverest the poor from him that is too strong for him,
Yea, the poor and the needy from him that spoileth him ?
- 11 ⁿ False witnesses did rise up ;—they laid to my charge *things* that I know not.
- 12 ^o They rewarded me evil for good—to the spoiling of my soul. ^p
- 13 But as for me, ^q when they were sick, my clothing *was* sackcloth :
I humbled my soul with fasting ;
^r And my prayer returned ^s into mine own bosom.
- 14 I behaved myself as though *he had been* my friend or brother :
^t I bowed down heavily, ^u as one that mourneth *for his* mother.
- 15 But ^v in mine adversity they rejoiced, and gathered themselves together :
Yea, ^w the abjects gathered themselves together against me, and I knew it not ;
They did ^x tear me, and ceased not :
- 16 ^y With hypocritical mockers in feasts, ^z ^a they gnashed upon me with their teeth.
- 17 Lord, how long wilt thou ^b look on ?
Rescue my soul from their destructions,—^c my darling ^d from the lions.
- 18 ^e I will give thee thanks in the great congregation :
I will praise thee among much people.
- 19 ^f Let not them that are mine enemies wrongfully rejoice over me :
Neither ^g let them wink with the eye ^h that hate me without a cause.
- 20 For ⁱ they speak not peace :
But they devise deceitful matters against *them that are* quiet in the land.
- 21 Yea, they ^j opened their mouth wide against me,
And said, ^k Aha ! aha ! our eye hath seen it.
- 22 *This* thou hast ^l seen, O Lord :—^m keep not silence : O Lord, be not ⁿ far from me.
- 23 ^o Stir up thyself, and awake to my judgment,
Even unto my cause, my God and my Lord.
- 24 ^p Judge me, O Lord my God, ^q according to thy righteousness ;
And ^r let them not rejoice over me.
- 25 ^s Let them not say in their hearts, Ah ! so would we have it :
Let them not say, ^t We have swallowed him up.
- 26 ^u Let them be ashamed and brought to confusion together—that rejoice at mine hurt :
Let them ^v be clothed with shame and dishonour
That ^w magnify *themselves* against me.
- 27 ^x Let them shout for joy, and be glad,—that favour my righteous cause :
Yea, let them ^y say ^z continually, Let the Lord be magnified,
^a Which hath pleasure in the prosperity of his servant.
- 28 ^b And my tongue shall speak of thy righteousness.
And of thy praise, all the day long.

PSALM XXXVI.

To the chief Musician, *A Psalm* of David ⁸ the servant of the Lord.

- 1 THE transgression of the wicked ^a saith ^b within my heart,
That ^c there is no fear of God before his eyes.

1 See note on 2 Kings xix. 35.

2 The word 'him' may refer to some leading persecutor among the psalmist's foes ; or the meaning may be, 'Let destruction come on *each* of my adversaries.'

3 Rather, 'bereavement to my soul.' This is the 'evil' with which he was rewarded.

4 Probably referring to one of the postures of prayer, in which the head was bowed down very low, so that the words might be said to return into the bosom.

5 Literally, 'with profligate cake-jesters,' or parasites :

time-serving flatterers, who attended at the tables of the great, to gain a living by buffoonery.

6 See note on Ps. xxii. 20.

7 Let signal mercy cause them to say.

8 Psalm xxxvi. is so general in its terms as to afford no clue to its origin. It forcibly contrasts the devices of the wicked (vers. 1—4) with the gracious dealings of Jehovah (5—9) ; concluding with the prayer and expectation that the Lord will triumph over them (10—12).

9 The Hebrew word here used is uniformly appropriated

^a ver. 26 ; Ps. 40. 14, 15 ;

70. 2, 3.

^b see 1 Sam. 23. 23.

^c Ps. 129. 5 ; Is. 37. 20.

^d see refs. Job 21. 18 ;

Ps. 1. 4 ; Is. 13.

^e Is. 37. 36.

^f Ps. 73. 18 ; Pro. 4. 19 ;

Jer. 23. 12.

^g see refs. Ps. 7. 4

^h Ps. 9. 16.

ⁱ Ps. 64. 7 ; 1 Thes. 5. 3.

^j Ps. 7. 15, 16 ; 57. 6 ;

141. 9, 10 ; Pro. 5. 22.

^k Ps. 13. 5 ; 1 Sam. 2.

1 ; Is. 61. 10 ; Hab.

3. 18.

^l see Ps. 51. 8.

^m Ps. 1. 19 ; Ex. 15. 11.

ⁿ see refs. Job 5. 15.

^o see refs. Ps. 27. 12.

^p Ps. 33. 20 ; 109. 3, 4,

5 ; 1 Sam. 19. 4, 5 ;

Pro. 17. 13 ; Jer. 18.

20 ; John 10. 32.

^q Ps. 69. 10, 11 ; Job

30. 25.

^r Mt. 10. 13 ; Lk. 10. 6.

^s 2 Sam. 1. 11, 12, 17.

^t Ge. 24. 67.

^u Pro. 17. 5.

^v Ps. 69. 12 ; Job 30. 1,

8, 12.

^w Ps. 7. 2 ; 57. 4 ; Job

16. 9.

^x 1 Sam. 20. 24, etc.

^y see refs. Job 16. 9.

^z Ps. 10. 14 ; Hab. 1. 13.

^a Ps. 22. 20, 21.

^b Ps. 22. 22—25, 31 ;

40. 9, 10 ; 111. 1.

^c Ps. 13. 4 ; 25. 2 ; 38.

16.

^d see refs. Job 15. 12 ;

Pro. 10. 10.

^e Ps. 69. 4 ; 109. 3 ; 119.

161 ; 1 Sam. 24. 11,

12 ; Lam. 3. 52 ;

John 15. 25.

^f Ps. 120. 5—7.

^g Ps. 22. 12.

^h Ps. 40. 15 ; 54. 7 ; 70.

3 ; Pro. 24. 17 ; Eze.

22. 3.

ⁱ see refs. Ex. 3. 7.

^j Ps. 28. 1 ; 83. 1.

^k see refs. Ps. 22. 11,

19 ; 28. 21.

^l Ps. 7. 6 ; 44. 23 ; 80. 2.

^m Ps. 7. 8 ; 26. 1.

ⁿ 2 Thes. 1. 6.

^o ver. 19.

^p Ps. 27. 19 ; 28. 3 ; 70.

3 ; 71. 8 ; 140. 8.

^q Ps. 56. 1, 2 ; 2 Sam.

20. 19 ; Lam. 2. 16.

^r ver. 4 ; Ps. 40. 14.

^s see refs. Job 8. 22.

^t Ps. 38. 16.

^u Ps. 40. 16 ; Ro. 12. 15 ;

1 Cor. 12. 26.

^v Ps. 70. 4.

^w Ps. 149. 4.

^x Ps. 50. 15 ; 51. 14,

71. 24.

^y Ro. 3. 18.

- 2 For ^a he flattereth himself in his own eyes,
Until his iniquity be found to be hateful.¹
- 3 The words of his mouth *are* iniquity and ^a deceit:
^a He hath left off to be wise, *and* to do good.
- 4 ^a He deviseth mischief upon his bed;
He setteth himself ^a in a way *that is* not good;—he abhorreth not evil.
- 5 Thy mercy, O LORD, *is* in the heavens;
And ^a thy faithfulness *reacheth* unto the clouds.
- 6 Thy righteousness *is* like the great mountains;—“thy judgments *are* a great deep:”²
O LORD, ^a thou preservest man and beast.
- 7 How excellent *is* thy lovingkindness, O God!
Therefore the children of men ^a put their trust under the shadow of thy wings.
- 8 They shall be abundantly satisfied with the fatness of thy house:³
And thou shalt make them drink of ^b the river ^c of thy pleasures.
- 9 ^a For with thee *is* the fountain of life:—“in thy light shall we see light.”⁴
- 10 Oh continue thy lovingkindness ^a unto them that know thee;
And thy righteousness to the ^a upright in heart.
- 11 Let not the foot of pride come against me,
And let not the hand of the wicked remove me.⁵
- 12 ^a There are the workers of iniquity fallen:
They are cast down, ^a and shall not be able to rise.

PSALM XXXVII.

A Psalm of David.⁶

- 1 ^a FRET not thyself because of evildoers,
Neither be thou envious against the workers of iniquity.
- 2 For they shall soon be cut down ^a like the grass,—and wither as the green herb.
- 3 ^a Trust in the LORD, and do good;
So shalt thou dwell in the land, and verily ^a thou shalt be fed.
- 4 ^a Delight thyself also in the LORD;
And ^a he shall give thee the desires of thine heart.
- 5 ^a Commit thy way unto the LORD—trust also in him; and he shall bring *it* to pass.⁷
- 6 ^a And he shall bring forth thy righteousness as the light,
And thy judgment⁸ as the noonday.
- 7 ^a Rest in the LORD,¹⁰ ^a and wait patiently for him:
^a Fret not thyself because of him who prospereth in his way,
^a Because of the man who bringeth wicked devices to pass.
- 8 Cease from anger, and forsake wrath:—^a fret not thyself in any wise to do evil.
- 9 ^a For evildoers shall be cut off:
But those that wait upon the LORD, they shall ^a inherit the earth.¹¹
- 10 For ^a yet a little while, and the wicked *shall* not be:
Yea, ^a thou shalt diligently consider his place, and it *shall* not be.
- 11 ^a But the meek shall inherit the earth;
And shall delight themselves in the abundance of peace.
- 12 ^a The wicked plotteth against the just,—^a and gnasheth upon him with his teeth.
- 13 ^a The LORD shall laugh at him:—for he seeth that ^a his day¹² is coming.
- 14 ^a The wicked have drawn out the sword, and have bent¹³ their bow,

to a Divine (or prophetic) declaration; and the best rendering of this difficult passage appears to be, ‘As to the wicked, [his] iniquity says, like an oracle, within my heart, No fear of God before his eyes.’ His crimes produce in me the strongest conviction that he disregards God.

1 Rather, ‘For he flattereth himself in his own eyes with respect to [God’s] finding and hating his sin.’

2 Or, ‘a vast ocean;’ referring rather to God’s all-comprehending providence than to the mysteriousness of his doings.

3 That is, ‘with the abundant provision made for thy household;’ for the members of thy family. See note on Psa. xxiii. 6. There is in the word ‘house’ no necessary reference to the services of the Jewish sanctuary.

4 ‘Thou alone art the exhaustless source of all blessedness; in thy favour only shall we realize true happiness.’

5 Or, ‘expel me’ from my home. Let me not suffer the insults and tyranny of my foes.

6 Psalm xxxvii. is alphabetical; differing, however, from Psa. xxv., xxxiv., in that the successive letters recur at

more distant intervals. It is a collection of maxims, the result of long experience (ver. 25); which are all variations of one leading thought, that the sinner, however apparently prosperous, is far from being an object of envy or of fear; and that ultimately ‘it will be well only with those who fear God’ (Eccles. viii. 12).

7 Rather, ‘and thou shalt feed on (or enjoy) truth.’

8 Or, ‘do it;’ i. e. whatever is necessary to make thy ‘way’ prosperous.

9 Or, ‘thy cause.’

10 Or, ‘Be silent to Jehovah;’ i. e. Await patiently his doings. ‘The wrath of man,’ whoever may be its objects (see ver. 8), ‘worketh not the righteousness of God’ (James i. 20).

11 Rather, ‘the land.’ This expression, which is repeated four times in this psalm, signifies the enjoyment of God’s promised favours. See note on Psa. xxv. 13.

12 His day of punishment. See Job xviii. 20.

13 Literally, ‘have trodden;’ the bow being bent by putting it under the feet. See Psa. vii. 12.

^a Psa. 10. 3; 49. 18;
Deu. 25. 15.

^a Psa. 12. 2.

^a Jer. 4. 22.

^a Pro. 4. 16; Mic. 2. 1.

^a Isa. 65. 2.

^a Psa. 57. 10; 108. 4.

^a Psa. 89. 2; 92. 1.

^a Psa. 71. 19;
^a Psa. 77. 19; Job 11.
7–9; 37. 23; Ro. 11.
33.

^a Psa. 104. 14, etc.; 145.
9; 147. 9; Job 7. 20;
1 Tim. 4. 10.

^a see refs. Psa. 17. 8;
91. 4.

^a Psa. 16. 11; 17. 15;
33. 5. 63. 4; Isa. 25.
6; Jer. 31. 12–14;
Mt. 5. 6.

^a Psa. 46. 4; Job 20. 17;
Rev. 22. 1.

^a Psa. 16. 11.
^a Jer. 2. 13; John 4.
10. 11; Rev. 21. 6.

^a Psa. 27. 1; Job 29. 3;
Isa. 2. 5; Jam. 1. 17;
1 Pet. 2. 9.

^a Jer. 22. 10.
^a see refs. Psa. 7. 10;
94. 15; 97. 11.

^a Psa. 55. 23. 64. 7–9;
3 Thim. 1. 8, 9.

^a Psa. 1. 5; Jer. 51. 64.

^a ver. 7; Psa. 73. 3;
Pro. 23. 17; 24. 1, 19.

^a ver. 35, 36; Psa. 90.
5, 6; 102. 7; Job 20.
5–9.

^a Psa. 4. 6.
^a Psa. 33. 19; 34. 9, 10.

^a Isa. 58. 14.
^a Psa. 21. 1, 2; 145. 19;
John 13. 7, 16; 1
John 5. 14, 15.

^a Psa. 55. 22; Psa. 16. 3;
Mt. 6. 25; 1 k. 12. 22;
Phil. 4. 6; 1 Pet. 5. 7.

^a Job 11. 17; Isa. 54. 17;
Mic. 7. 9.

^a Psa. 62. 1.
^a see refs. Psa. 27. 14;
Isa. 30. 15; Lam. 3.
28.

^a ver. 1, 8; Jer. 12. 1.
^a Job 21. 7, etc.

^a Psa. 73. 3; Eph. 4.
26, 33; Job 27.
13, 14.

^a ver. 11, 22, 29; Isa. 57.

^a Psa. 73. 18–20; Job
21. 24; Heb. 10. 36,
37.

^a ver. 35, 36; Job 7. 10;
20. 9.

^a Mt. 5. 5.
^a ver. 32; 1 Sam. 18. 21.
^a Psa. 35. 16.

^a Psa. 2. 4.

^a 1 Sam. 26. 10; Jer.
50. 27; Eze. 21. 25–
29.

^a Psa. 61. 2–6.

- To cast down the poor and needy,—*and* to slay such as be of upright conversation.¹
- 15 ^a Their sword shall enter into their own heart,—and ^b their bows shall be broken.
- 16 ^a A little that a righteous man hath—is better than the riches of many wicked.
- 17 For ^a the arms of the wicked shall be broken:
But ^a the Lord upholdeth the righteous.
- 18 The Lord ^a knoweth ^a the days of the upright:
And their inheritance shall be ^a for ever.
- 19 They shall not be ashamed in the evil time:
And ^a in the days of famine they shall be satisfied.
- 20 But ^a the wicked shall perish,
And the enemies of the Lord *shall be* as the fat² of lambs:
They shall consume; ^a into smoke shall they consume away.
- 21 The wicked borroweth, and payeth not again:³
But ^a the righteous sheweth mercy, and giveth.
- 22 ^a For *such as be* blessed of him shall inherit the earth;
And *they that be* cursed of him ^a shall be cut off.
- 23 ^a The steps of a *good* man are ordered by the Lord:
And ^b he delighteth in his way.
- 24 ^a Though he fall, he shall not be utterly cast down:
For ^a the Lord upholdeth *him* with his hand.
- 25 I have been young, and *now* am old;
Yet have I not seen ^a the righteous forsaken,—nor his seed / begging bread.⁴
- 26 ^a *He* is ever merciful, and londesth;—and ^a his seed is blessed.⁵
- 27 ^a Depart from evil, and ^a do good;—and dwell for evermore.
- 28 For the Lord ^a loveth judgment,—and ^a forsaketh not his saints;
They are preserved for ever:—^a but the seed of the wicked shall be cut off.
- 29 ^a The righteous shall inherit the land,—and dwell therein for ever.
- 30 ^a The mouth of the righteous speaketh wisdom,
And his tongue talketh of judgment.⁶
- 31 ^a The law of his God is in his heart;—^a none of his steps shall slide.
- 32 The wicked ^a watcheth the righteous,—and seeketh to slay him.
- 33 The Lord ^a will not leave him in his hand,—nor ^a condemn⁷ him when he is judged.
- 34 ^a Wait on the Lord, and ^a keep his way,—and he shall exalt thee to inherit the land:
^a When the wicked are cut off, thou shalt see it.
- 35 ^a I have seen the wicked in great power,⁸
And spreading himself like a green⁹ bay tree.
- 36 Yet he ^a passed away, and, lo, he was not:
Yea, I sought him, but he could not be found.
- 37 Mark the perfect *man*, and behold the upright:—for ^a the end of *that man* is peace.
- 38 ^a But the transgressors shall be destroyed together:
The end of the wicked shall be cut off.
- 39 But ^a the salvation of the righteous is of the Lord:
He is their strength / in the time of trouble.
- 40 And ^a the Lord shall help them, and deliver them:
He shall deliver them from the wicked,—and save them, ^a because they trust in him.

PSALM XXXVIII.

A Psalm of David, ^a to bring to remembrance.¹⁰

- 1 O ^a LORD, rebuke me not in thy wrath:
Neither chasten me in thy hot displeasure.
- 2 For ^a thine arrows stick fast in me,—and ^a thy hand presseth me sore.

¹ Heb., 'way,' i. e. mode of life. Our translators always use the word 'conversation' in this sense.

² Either the sacrificial fat, which was burned upon the altar; or perhaps 'the preciousness (beauty) of the fields.' See ver. 2; Psa. xc. 5; Isa. xl. 6—8.

³ This seems to refer not so much to the *disposition* as to the *ability* of the righteous and the wicked: the former, being prospered by God, can practise the generosity which his heart prompts; the latter, being under a Divine curse, has nothing to give if he would. See Deut. xv. 8; xxviii. 12; and comp. Prov. xxii. 7.

⁴ This is not to be understood absolutely, but generally, and with due regard to the peculiar promises of the law of Moses, which connected temporal prosperity with obedi-

ence; so that destitution was a token of Divine displeasure.

⁵ Rather, 'for a blessing;' to himself and to others.

⁶ Rather, 'uttereth judgment,' or rectitude.

⁷ God will vindicate him from false accusations.

⁸ Rather, 'I saw a wicked [man], a terrible [one].'

⁹ The Hebrew word signifies *indigenous*; native to the soil, and therefore flourishing in it.

¹⁰ This is a penitential psalm; in which the sufferer, confessing his sin, complains of sickness (vers. 1—10), and of the desertion and enmity of men (11—20); interspersing urgent prayers for relief (1, 9, 15, 21, 22). There is nothing in the psalm itself to determine its author or occasion; but it has been thought to refer to David's sufferings during the rebellion of Absalom.

^a Pa. 7. 14, 15; Mic. 5. 6.

^b Pa. 45. 9; Hos. 1. 5.

^c Pro. 3. 33; 15. 16;

16. 8; 1 Tim. 6. 6.

^d see refs. Pa. 10. 15.

^e ver. 24; Pa. 63. 8;

Is. 41. 10; 42. 1.

^f see refs. Pa. 1. 6.

^g Pa. 31. 15; Deut. 33.

25.

^h Is. 60. 21; 1 Pet. 1.

4, 5.

ⁱ see refs. Ps. 33. 10;

Pro. 10. 3; Is. 33. 16;

65. 13.

^j Pa. 68. 2; 92. 9.

^k Pa. 102. 3.

^l Pa. 112. 5, 9; Job 31.

16—20; Heb. 13. 16.

^m ver. 11; Pro. 3. 33.

ⁿ ver. 9.

^o Pa. 121. 3, 8; 1 Sam.

2. 9; Pro. 16. 9.

^p Pro. 11. 20.

^q Pa. 34. 15, 20; 40. 2;

51. 12; 94. 16; Pro.

24. 16; Mic. 7. 8;

2 Cor. 4. 9.

^r ver. 17; John 10. 27.

30.

^s ver. 28; 1 Sam. 12.

22.

^t Pa. 59. 15; 109. 10;

Job 15. 23; Pro. 13.

22.

^u ver. 21; Pa. 112. 5,

9; Deut. 15. 8, 10.

^v Pro. 20. 7.

^w see refs. Pa. 34. 14;

2 Tim. 2. 19.

^x ver. 3; 1 Thes. 5. 15

^y Pa. 11. 7.

^z ver. 25.

^{aa} see refs. Pa. 21. 10;

Ex. 20. 5; Pro. 2. 22.

^{ab} ver. 9, 11, 18; Pro.

2. 21.

^{ac} Pro. 10. 21, 31; 15.

7; Mic. 12. 35; Eph.

4. 29.

^{ad} see refs. Deut. 6. 6.

^{ae} ver. 22; Pa. 10. 8—

10; 1. k. 6, 7; 11. 54.

^{af} Pa. 134. 6, 7; 1 Sam.

23. 30—32; 2 Pet. 2. 3.

^{ag} Pa. 109. 31.

^{ah} ver. 9; see refs. Pa.

27. 14; Pro. 20. 22.

^{ai} Job 17. 9; 23. 10—12.

^{aj} Pro. 4. 25—27.

^{ak} Pa. 52. 5, 6; 91. 8;

97. 8.

^{al} Job 5. 3.

^{am} ver. 10; Job 20. 5.

^{an} etc.

^{ao} Is. 32. 17; 37. 2.

^{ap} Pa. 14; 9. 17; 52. 5;

Pro. 14. 32.

^{aq} Pa. 3. 8; Is. 12. 2.

^{ar} see refs. Ps. 9. 9.

^{as} Is. 31. 5; 46. 4.

^{at} 1 Chr. 5. 20; Dan. 3.

17, 28; 6. 23.

^{au} Pa. 70, title.

^{av} Pa. 6. 1.

^{aw} see refs. Job 6. 4.

^{ax} see refs. Pa. 32. 4.

PSALM XXXVIII. 3—XXXIX. 9.

- 3 *There is* *no soundness in my flesh because of thine anger;
• Neither is there any rest [or, health] in my bones because of my sin.
- 4 For ¹mine iniquities are gone ²over mine head:¹
As an heavy burden they are too ³heavy for me.
- 5 My wounds stink and are corrupt—because of my foolishness.
- 6 I am troubled;² ²I am bowed down greatly;—¹I go mourning all the day long.
- 7 For my loins are filled with ⁴a loathsome disease:³
And *there is* ⁵no soundness in my flesh.
- 8 I am feeble and sore broken:
⁶I have roared by reason of the disquietness of my heart.
- 9 Lord, all my desire is before thee;—and my groaning is not hid from thee.
- 10 ⁷My heart panteth, my strength faileth me:
As for ⁸the light of mine eyes, it also is gone from me.
- 11 ⁹My lovers and my friends ⁶stand aloof from my sore [or, stroke];
And my kinsmen [or, my neighbours] ⁷stand afar off.
- 12 They also that seek after my life ⁴lay snares for me:
And they that seek my hurt ⁵speak mischievous things,
And ⁶imagine deceits all the day long.
- 13 But ⁷I, as a deaf man, heard not;
And *I was* as a dumb man that openeth not his mouth.⁴
- 14 ⁸Thus I was as a man that heareth not,—and in whose mouth are no reproofs.
- 15 For in thee, O LORD, ⁹I do I hope:—thou wilt hear, O LORD my God.
- 16 For I said, *Hear me*, ¹⁰lest otherwise they should rejoice over me:
When my ¹¹foot slippeth, they ¹²magnify themselves against me.
- 17 For I am ready to halt,—and my sorrow is continually before me.
- 18 For I will ¹³declare mine iniquity;—I will ¹⁴be sorry for my sin.
- 19 But ¹⁵mine enemies are lively, and they are strong:
And they that ¹⁶hate me wrongfully are multiplied.
- 20 They also ¹⁷that render evil for good are mine adversaries;
¹⁸Because I follow *the thing that good is*.⁵
- 21 Forsake me not, O LORD:—O my God, ¹⁹be not far from me.
- 22 ²⁰Make haste to help me,—O LORD ²¹my salvation.

PSALM XXXIX.

To the chief Musician, *even to* ¹Jeduthun, ²A Psalm of David.

- 1 I SAID, I will ¹take heed to my ways,—that I sin not with my tongue:
I will keep ²my mouth with a bridle,⁷—³while the wicked is before me.⁸
- 2 ⁴I was dumb with silence,—I held my peace, ⁵*even* from good;
And my sorrow was stirred.⁹
- 3 My heart was hot within me,—while I was musing ⁶the fire burned:
Then spake I with my tongue.
- 4 LORD, ⁷I make me to know mine end,¹⁰—and the measure of my days, what it is;
That I may know how frail I am [or, what time I have here].
- 5 Behold, ⁸thou hast made my days as an handbreadth;
And ⁹mine age is as nothing before thee:
¹⁰Verily every man at his best state is altogether vanity. Selah.
- 6 Surely every man walketh in ¹¹a vain show:—surely they are disquieted in vain:
¹²He heapeth up *riches*, and knoweth not who shall gather them.
- 7 And now, LORD, ¹³what wait I for?—¹⁴my hope is in thee.
- 8 Deliver me from all my transgressions:—make me not ¹⁵the reproach of the foolish.
- 9 ¹⁶I was dumb, I opened not my mouth;—because ¹⁷thou didst it.

1 Like a flood of waters.
2 Or, 'I have writhed,' *i. e.* with pain.
3 Some, with greater probability, render this, 'with a burning,' or fever.
4 This is mentioned both as an aggravation of his sufferings, and as an instance of his patience under them.
5 Rather, 'because I follow good,' *i. e.* earnestly endeavour to do what is right. Comp. Acts xxiv. 16.
6 Jeduthun was one of the leaders of sacred music in the time of David: see 1 Chron. xvi. 41; xxv. 1. Psalm xxxix. is supposed by some to record first (vers. 1—6) the writer's former thoughts respecting the Divine dispensations, which he now regrets, and for which he proceeds (7—13) to substitute the utterance of more correct

feelings. But it is more likely that vers. 1—3 describe the occasion and feelings which prompted the expressions in the rest of the psalm (4—13); which contains a mixture of querulousness and submission, the latter gradually prevailing over the former. It thus resembles some portions of the book of Job, with which even verbal coincidences may be traced.
7 Rather, 'a muzzle.'
8 This may mean either while they are *personally* present, or while their conduct and prosperity are before my mind.
9 His constrained silence, so far from producing any good, only gave intensity to his painful feelings.
10 The end of my *sufferings*; and, coincident with these, of my life.

¹ Job 32. 19—22.
² Ps. 6. 2.
³ Ps. 40. 12; Eccl. 9. 6.
⁴ Ps. 42. 7; 124. 4, 5.
⁵ Mt. 11. 28.
⁶ Ps. 35. 14; 57. 6.
⁷ Ps. 31. 10; 42. 9; 43. 2; Job 30. 24.
⁸ Ps. 41. 8; Job 7. 5.
⁹ ver. 3.
¹⁰ Ps. 22. 1, 2; Job 3. 24; Is. 50. 11.
¹¹ Ps. 110. 81, 82; Is. 21. 4.
¹² Ps. 6. 7; 69. 3; 88. 9.
¹³ see refs. Job 19. 13.
¹⁴ Lk. 10. 31, 32.
¹⁵ Lk. 22. 40.
¹⁶ Ps. 119. 110; 140. 5;
¹⁷ 2 Sam. 17. 1—3.
¹⁸ 2 Sam. 16. 7, 8.
¹⁹ Ps. 35. 20.
²⁰ see 2 Sam. 16. 10.
²¹ Ps. 33. 2, 9; Is. 53. 7; 1 Pet. 2. 23.
²² Ps. 39. 7; 2 Sam. 16. 12.
²³ Ps. 13. 3, 4.
²⁴ Ps. 91. 18; Deut. 32. 35.
²⁵ Ps. 35. 26.
²⁶ see refs. Ps. 32. 5.
²⁷ 2 Cor. 7. 9—11.
²⁸ Ps. 3. 1; 25. 19.
²⁹ see refs. Ps. 35. 19.
³⁰ see refs. Ps. 35. 12.
³¹ see 1 Pet. 3. 13, 17;
1 John 3. 12.
³² see refs. Ps. 22. 11.
³³ Ps. 40. 13, 17; 70. 1.
³⁴ see refs. Ps. 27. 1;
62. 2, 6; Is. 12. 2.
³⁵ 1 Chr. 16. 41; 25. 1;
Ps. 62 and 77, title.
³⁶ Ps. 119. 9; 1 Ki. 2. 2; 2 Ki. 10. 31.
³⁷ Ps. 111. 3; Jam. 1. 26; 3. 2.
³⁸ Am. 5. 13; Col. 4. 5.
³⁹ Ps. 34. 13, 14.
⁴⁰ Mt. 7. 6.
⁴¹ Jer. 23. 9; Lk. 24. 32.
⁴² Ps. 90. 12; 112. 84.
⁴³ Ge. 47. 9; Job 7. 6;
9. 25, 26.
⁴⁴ Ps. 50. 4.
⁴⁵ ver. 11; Ps. 62. 9;
111. 4.
⁴⁶ 1 Cor. 7. 31; Jam. 4. 14.
⁴⁷ Job 27. 17; Eccl. 2. 8,
14, 19, 21, 26; 5. 14;
1 Ki. 12. 20, 21.
⁴⁸ Ps. 130. 5, 6.
⁴⁹ Ps. 34. 15.
⁵⁰ Ps. 44. 13; 79. 4.
⁵¹ Ps. 38. 13; see refs.
Le. 10. 3; Job 40.
4, 5.
⁵² 2 Sam. 16. 10; Job
2. 10.

PSALM XXXIX. 10—XL. 15.

- 10 'Remove thy stroke away from me:—I am consumed by the blow of thine hand.
 11 When thou with rebukes dost correct man for iniquity,
 Thou makest his beauty 'to consume away like a moth: '1
 'Surely every man is vanity. Selah.
 12 Hear my prayer, O LORD, and give ear unto my cry;
 'Hold not thy peace at my tears:
 'For I am a stranger with thee,—and a sojourner, '2 as all my fathers were.
 13 'Oh spare me, that I may recover strength, '3—before I go hence, and '4 be no more.

PSALM XL.

To the chief Musician, A Psalm of David. 4

- 1 I 'WAITED patiently for the LORD;
 And '4 he inclined unto me, and heard my cry.
 2 'He brought me up also out of an horrible pit, '5—out of '6 the miry clay,
 And '7 set my feet upon a rock,—and '8 established my goings.
 3 'And he hath put a new song in my mouth,—even praise unto our God:
 'Many shall see it, and fear,—and shall trust in the LORD.
 4 'Blessed is that man that maketh the LORD his trust,
 And '9 respecteth not the proud, nor such as '10 turn aside to lies.
 5 'Many, '11 O LORD my God, are thy wonderful works which thou hast done,
 '12 And thy thoughts which are to us-ward:
 They cannot be reckoned up in order unto thee:
 'If '13 I would declare and speak of them, they are more than can be numbered.
 6 'Sacrifice and offering '14 thou didst not desire;—' mine ears hast thou opened: '15
 Burnt offering and sin offering hast thou not required.
 7 Then said I, Lo, I come:—in the volume of the book it is '16 written of me,
 8 'I delight '17 to do thy will, O my God:—yea, thy law is '18 within my heart.
 9 'I have preached righteousness in the great '19 congregation: '20
 Lo, '21 I have not refrained my lips, O LORD, '22 thou knowest.
 10 'I have not hid '23 thy righteousness within my heart;
 I have declared thy faithfulness and '24 thy salvation:
 I have not concealed thy lovingkindness and thy truth from the great congregation.
 11 Withhold not thou thy tender mercies from me, O LORD:
 '25 Let thy lovingkindness and thy truth continually preserve me.
 12 For '26 innumerable evils have compassed me about:
 '27 Mine iniquities '28 have taken hold upon me,—so that I am not able to look up;
 '29 They are more than the hairs of mine head:—therefore '30 my heart faileth me.
 13 'Be pleased, O LORD, to deliver me:—O LORD, '31 make haste to help me.
 14 'Let them be ashamed and confounded together
 That seek after my soul to destroy it;
 Let them be driven backward and put to shame—that wish me evil.
 15 '32 Let them be '33 desolate for a reward of their shame—' that say unto me, Aha! aha!

' Job 9. 34; 13. 21.
 ' Ps. 38. 3.
 ' see refs. Job 13. 28;
 Is. 50. 9.
 ' ver. 5.
 ' Ps. 56. 8; 2 Sam. 16.
 12; 2 Ki. 20. 5.
 ' see refs. Is. 23. 23;
 1 Chr. 22. 15; 2 Cor.
 5. 6; 1 Pet. 1. 17.
 ' Ga. 47. 9.
 ' Job 10. 20, 21; 14.
 2. 6.
 ' Job 14. 10—12.
 ' Ps. 27. 14; 37. 7.
 ' Ps. 116. 2.
 ' Ps. 18. 16, 17; 86. 13.
 ' Ps. 69. 2, 14.
 ' Ps. 27. 5.
 ' Ps. 18. 36; 37. 23.
 ' see refs. Ps. 53. 3.
 ' Ps. 34. 1—6; 35. 27;
 52. 6.
 ' see refs. Ps. 34. 8;
 Jer. 17. 7.
 ' Ps. 101. 3—7.
 ' Ps. 125. 5.
 ' Ps. 71. 15; 92. 5;
 136. 4; 139. 6, 17, 18;
 Ex. 15. 11; Job 5. 9;
 9. 10.
 ' Is. 55. 8.
 ' Ps. 51. 16; see refs.
 1 Sam. 15. 22; 1k. 66.
 3. 12, 7.
 ' Ex. 21. 6; Is. 51. 5.
 ' Is. 21. 44; John 5.
 39; 1 Cor. 15. 3, 4.
 ' Ps. 119. 16, 24, 47, 92;
 Jer. 15. 16; John 4.
 34; Ro. 7. 22.
 ' see refs. Ps. 37. 31;
 Pro. 3. 1; Jer. 31. 33;
 2 Cor. 3. 3.
 ' see refs. Ps. 22. 22,
 25; 35. 18.
 ' Ex. 16. 2; Deut. 31.
 30; 1 Chr. 29. 1, 2;
 2 Chr. 23. 3.
 ' Ps. 119. 13.
 ' Ps. 130. 2; John 21.
 17.
 ' Ac. 20. 20, 27.
 ' Ro. 1. 16, 17; 3. 22
 —26.
 ' Is. 49. 6; 1k. 2. 30—
 32.
 ' Ps. 43. 3; 57. 3; 61. 7;
 69. 16.
 ' Ps. 22. 11—19.
 ' Ps. 38. 4.
 ' Ps. 69. 4.
 ' Ps. 73. 26.
 ' Ps. 70. 5.
 ' Ps. 38. 27.
 ' see refs. Ps. 35. 4, 26;
 71. 18.
 ' Ps. 70. 3.
 ' Ps. 73. 19.
 ' see refs. Ps. 35. 21.

1 Either (as in Job iv. 19) as a moth *perishes*, or (as in Job xiii. 28) as a moth *consumes* a garment.

2 One who is living in a foreign country, without the rights of citizenship, and who therefore especially needs the kindness of those around him. The psalmist appeals to the Divine compassion, that, as his life was so precarious in its tenure, it should not be calamitous also.

3 Rather, 'Oh turn from me, that I may be comforted;' i. e. Do not look upon me to chastise me any more.

4 In Psalm xl., David rises from praise for recovery from severe suffering (vers. 1—4) to a devout and joyful contemplation of God's marvellous works of salvation (5—10); from which he takes occasion to pray for continued protection (11—17). The general views of the second part (vers. 5—10) become decidedly prophetic; the psalmist evidently speaking rather in the name of the great 'Captain of salvation' than in his own. Vers. 13—17 are repeated in Ps. lxx., having been detached, perhaps, for separate use in religious worship.

5 Or, from 'a pit of roaring;' i. e. of *roaring waters*. See Ps. lxx. 2.

6 Or, 'Thou, O Jehovah my God, makest thy wonders and thy thoughts toward us many; nothing can be compared unto thee: I will declare and speak of them; they are not to be numbered.' The psalmist then goes on to speak of these incomparable wonders.

7 See note on Ps. li. 16.

8 Literally, 'Ears hast thou digged for me;' a phrase which may refer either to the removal of deafness, or to the command in Exod. xxi. 6, in either case implying attention and obedience (Isa. l. 5). It is clear that God's thoughts (spoken of in ver. 5) contemplate the superseding of the numerous meal, burnt, and sin-offerings of the law, by the voluntary obedience of Him to whom the great work of salvation had been already assigned in God's revealed will (vers. 7, 8). And in this sense the passage is quoted and commented on in Heb. x. 5—10; where the Septuagint version is used, as its variation from the Hebrew does not affect the general sense, or interfere with the object of the quotation.

9 Whilst all genuine obedience must be willing and hearty, such especially was the character of Christ's obedience unto death; by which God's will was done, his law honoured, and a way opened for the acceptance of the willing and hearty service of all those who approach unto God through Him.

10 The whole community of the people of Israel is repeatedly so termed, especially when convened for religious objects. See refs.

11 Some, who apply the whole psalm to Christ alone, render this word 'calamities' or 'punishments;' i. e. of the sins of men. But see note on title.

PSALM XL. 16—XLII. 4.

- 16 ^a Let all those that seek thee rejoice and be glad in thee :
Let such as love thy salvation ^a say continually, The LORD be magnified.
17 ^a But I *am* poor and needy ;—*yet* ^a the LORD thinketh upon me :
Thou *art* ^a my help and my deliverer ;—^a make no tarrying, O my God.

PSALM XLI.

To the chief Musician, A Psalm of David.¹

- 1 BLESSED ^a is he that considereth the poor [weak, *or*, sick] :
^a The LORD will deliver him in time of trouble.
2 The LORD will ^a preserve him, and keep him alive ;
And he shall be blessed upon the earth :
^a And thou wilt not deliver him unto the will of his enemies.
3 The LORD will ^a strengthen him upon the bed of languishing :
Thou wilt make all his bed in his sickness.
4 I said, ^a LORD, be merciful unto me :
^a Heal my soul ; for I have sinned against thee.
5 Mine enemies speak evil of me,—When shall he die, and ^a his name perish ?
6 And if he² come to see *me*, he ^a speaketh vanity :
His heart gathereth iniquity³ to itself ;—^a *when* he goeth abroad, he telleth it.
7 All that hate me ^a whisper together ^a against me :
Against me do they devise my hurt.
8 An evil disease, *say they*, cleaveth fast unto him :
^a And *now* that he lieth he shall rise up no more.
9 ^a Yea, mine own familiar friend, in whom I trusted,
^a Which did eat of my bread,—hath lifted up *his* heel⁴ against me.
10 But thou, O LORD, be merciful unto me,
And raise me up, ^a that I may requite them.
11 By this I know that thou favourest me,
^a Because mine enemy doth not triumph over me.
12 And as for me, thou upholdest me in mine integrity,
And ^a settest me before thy face⁵ for ever.
13 ^a Blessed⁶ be the LORD God of Israel—from everlasting, and to everlasting.
^a Amen, and Amen.

PSALMS XLII., XLIII.

To the chief Musician, Maschil,⁷ for [or, A Psalm giving instruction of^a] the sons of Korah.⁸

- XLII. AS the hart panteth after the water brooks,
So⁹ panteth my soul after thee, O God.
2 ^a My soul thirsteth for God, for ^a the living God :
^a When shall I come and appear¹⁰ before God ?
3 ^a My tears have been my meat day and night,
While ^a they continually say unto me, Where *is* thy God ?
4 When I remember these *things*, ^a I pour out my soul in me :
For I had gone with the multitude, ^a I went with them to the house of God,
With the voice of joy and praise,—with a multitude that kept holyday.

¹ A season of bodily suffering, heightened by the consciousness of guilt, and aggravated by ingratitude and calumny, appears to have given occasion to the composition of this psalm ; in which the psalmist pronounces a blessing on those who kindly regard the sufferer (vers. 1—3), complains of his foes (5—9), and entreats Divine mercy (4, 10—12).

² That is, any of my enemies.

³ That is, collects materials for calumnious reports.

⁴ A metaphor taken either from wrestlers, who try to supplant their antagonists ; or from a horse which kicks at its master. Our Lord applies the latter part of this verse expressly to Judas (see John xiii. 18) ; omitting the former part, for he had not trusted in the traitor (see John vi. 64).

⁵ 'Thou makest me continually the object of thy compassionate care.'

⁶ This doxology is supposed not to form a part of the original psalm, but to have been added when the psalms were collected together, in order to mark the close of the first book or division.

⁷ See note on title of *Psa.* xxxii. Either *Psalms* xlii.

and xliii. were at first one (as they are still in more than forty ancient manuscripts), and were separated perhaps for liturgical use ; or the second was a later continuation of the first, the spirit of which it carries out with greater cheerfulness. The subject is the complaint of an exile from Divine worship, who longs for deliverance and restoration.

⁸ The sons of Korah were a Levitical family of singers (see 1 Chron. vi. 31—37, and note), who continued in that employment from the time of David as late as the reign of Jehoshaphat : see 2 Chron. xx. 19. It is not unlikely that this and other psalms with a similar title were composed by inspired poets of this family. The experience here described would agree with that of David and his pious friends when he was excluded from the sanctuary in consequence of Absalom's rebellion : see 2 Sam. xv. 25. These two psalms are remarkable for beauty of imagery, depth of religious emotion, and a noble and victorious struggle against despondency.

⁹ That is, with intense desire, and an overwhelming sense of want.

¹⁰ In his sanctuary : see *Psa.* xliii. 3, 4.

^a *Psa.* 68. 3 ; 70. 4 ; 105. 3 ; *Isa.* 65. 14.
^a *Psa.* 35. 27 ; *Isa.* 41. 7.
^a *Psa.* 70. 5.
^a *1 Pet.* 5. 7.
^a *Psa.* 54. 4 ; *Isa.* 50. 7—9 ; *Heb.* 13. 6.
^a *Psa.* 143. 7.

^a *Psa.* 112. 9 ; see *refe.* *Deut.* 15. 7—11 ; *Psa.* 14. 21.
^a *Heb.* 6. 10.
^a *Psa.* 33. 19.

^a *Psa.* 27. 12.
^a *Psa.* 73. 26.

^a *Psa.* 51. 1—3.

^a see *refe.* *Psa.* 6. 2 ; 147. 3 ; 2 *Chr.* 30. 20.
^a *Job.* 18. 17.

^a *Psa.* 12. 2 ; *Psa.* 26. 24—26.
^a *Jer.* 20. 10.

^a *Psa.* 26. 20 ; *Ro.* 1. 20 ; 2 *Cor.* 12. 20.
^a *Psa.* 31. 13.

^a *Psa.* 3. 2 ; 71. 11.

^a *Psa.* 55. 12—14, 20 ; 2 *Sam.* 15. 12 ; *Job.* 10. 19 ; *Jer.* 23. 10.
^a *Obad.* 7 ; *John.* 13. 18.

^a *Psa.* 18. 37—42.

^a *Psa.* 86. 17.

^a *Psa.* 34. 15 ; *Job.* 36. 7.

^a *Psa.* 72. 18 ; 106. 48 ; 1 *Chr.* 29. 10.
^a see *refe.* *Deut.* 27. 15 ; *Jer.* 28. 6 ; *Mt.* 6. 13 ; 1 *Cor.* 14. 16.

^a see 1 *Chr.* 6. 33, 37 ; 25. 5.

^a *Psa.* 63. 1 ; 84. 2 ; *John.* 7. 37.

^a *Jer.* 10. 10 ; 1 *Thes.* 1. 9.

^a *Psa.* 27. 4 ; 81. 10.
^a *Psa.* 80. 5 ; 102. 9.

^a *ver.* 10 ; *Psa.* 79. 10 ; 115. 2.

^a see *refe.* 1 *Sam.* 1. 15 ; *Job.* 30. 16.
^a *Psa.* 81. 1—3 ; *Isa.* 30. 29.

- 5 'Why art thou cast down, O my soul?—and *why* art thou disquieted in me?
 'Hope thou in God: for I shall yet praise him—*for* the help of his countenance.¹
- 6 O my God, my soul is cast down within me:
 Therefore will I remember thee *from* the land of Jordan,
 And of the Hermonites,² from the hill Mizar [*or*, the little hill ³].
- 7 'Deep calleth unto deep at the noise of thy waterspouts;³
 'All thy waves and thy billows are gone over me.
- 8 Yet the LORD will *command* his lovingkindness in the daytime,
 And *in* the night his song *shall be* with me,
 And my prayer unto the God of my life.⁴
- 9 I will say unto "God my rock, 'Why hast thou forgotten me?
 'Why go I mourning *because* of the oppression of the enemy?
- 10 As with a sword in my bones,⁵ mine enemies reproach me;
 'While they say daily unto me, Where is thy God?
- 11 'Why art thou cast down, O my soul?—and why art thou disquieted within me?
 Hope thou in God: for I shall yet praise him,
 Who is 'the health of my countenance, and my God.

XLIII. *Judge me, O God, and *plead my cause against an ungodly⁶ nation:
 Oh deliver me from the deceitful and unjust man.

- 2 For thou *art* the God of 'my strength: why dost thou cast me off?
 'Why go I mourning because of the oppression of the enemy?
- 3 'Oh send out thy light and thy truth;⁷—let them lead me;
 Let them bring me unto 'thy holy hill, and to 'thy tabernacles.
- 4 Then will I go unto the altar of God,—unto God my exceeding joy:
 Yea, upon the harp will I praise thee,—O God, my God.
- 5 'Why art thou cast down, O my soul?—and why art thou disquieted within me?
 Hope in God: for I shall yet praise him,
 Who is the health of my countenance, and my God.

PSALM XLIV.

To the chief Musician, for the sons of Korah, Maschil. 8

- 1 WE have heard with our ears, O God,—*our* fathers have told us,
 What work thou didst in their days,—in the times of old.
- 2 How *thou* didst drive out the heathen with thy hand,—*and* plantedst them;
 How thou didst *afflict* the people,—and cast them out,⁹
- 3 For 'they got not the land in possession by their own sword,
 Neither did their own arm save them:
 'But thy right hand, and thine arm, and 'the light of thy countenance,
 "Because thou hadst a favour unto them.
- 4 'Thou art my ¹⁰ King, O God:—*command* deliverances for Jacob.
- 5 'Through thee *will* we push down our enemies:
 Through thy name will we 'tread them under that rise up against us.
- 6 For 'I will not trust in my bow,—neither shall my sword save me.¹¹
- 7 But 'thou hast saved us from our enemies,
 And hast "put them to shame that hated us.¹²
- 8 'In God we boast all the day long,—and praise thy name for ever. Selah.

1 Many of the best critics follow the ancient versions, and some copies of the Hebrew, in joining the next word to this verse; and thus, without altering a single letter, read, 'the salvation of my countenance and my God: thus making the three verses (5, 11, xliii. 5) all alike.

2 Rather, 'of the Hermons; the mountain-range of which Hermon was the summit. This was on the east of Jordan, and is put here for the whole of the district on that side of the river. The 'hill Mizar' is probably a spur of these mountains.

3 A striking representation of a succession of calamities; one wave summoning another to succeed it. The God to whom my life belongs, and upon whom it depends.

5 An expression denoting excruciating pain.

6 Or, 'unmerciful.' But see note on Ps. iv. 3.

7 That is, 'Manifest thy faithfulness' by fulfilling thy promises.

8 See notes on titles of Ps. xxxii., xlii. Psalm xlv. was evidently composed when the Hebrews had long been in possession of their land (vers. 1—3); but were now

defeated, scattered, insulted, and many of them enslaved or slain (9—16); though they stedfastly rejected idolatry, and maintained their allegiance to their Divine King (4—8, 17—22). Thus it seems to apply either to the beginning of David's reign (see 1 Sam. xxxi.), or to the time of the Maccabees (see 1 Macc. i.; 2 Macc. v.); or more probably of Hezekiah (see 2 Kings xviii. 13; xix. 4): but in this case the protestations of faithfulness must be taken as being made in comparison with the apostasy of the kingdom of Israel, and in connection with Hezekiah's great reformation: see 2 Kings xviii. 5; 2 Chron. xxix.—xxx.

9 Or, 'and didst cause them (viz. our fathers) to spread abroad;' answering to the 'planting' in the preceding line; whilst 'the people' answer to 'the heathen.'

10 The speaker throughout the psalm being the Jewish nation personified, the singular and plural numbers are used indifferently.

11 As these were not my fathers' confidence (see ver. 3), neither shall they be mine. There is also probably a reference to Josh. xxiv. 12.

12 That is, thou didst so in former times: see ver. 1.

* ver. 11; Ps. 43. 5.
 d Ps. 37. 7; 56. 2, 11;
 71. 14; Lam. 2. 24—
 26.

* see refs. Num. 6. 26.

f Ps. 77. 6—11; Jon. 3. 7.

g 2 Sam. 17. 22.

h Ps. 133. 3.

i Job 10. 17; Jer. 4.

j 20; Eccl. 7. 26.

k Ps. 98. 7; Jon. 2. 3.

l Ps. 44. 4; 133. 3; see

refs. l. c. 25. 21.

m Ps. 32. 7; 63. 6; see

refs. Job 35. 10.

n see refs. Ps. 18. 2.

o Ps. 13. 1.

p Ps. 38. 6; 43. 2.

q Ps. 65. 3.

r ver. 3; Joel 2. 17;

Mic. 7. 10.

s ver. 5; Ps. 43. 5.

t Jer. 30. 17.

u Ps. 7. 8; 26. 1; 35.

v Ps. 35. 1; 1 Sam. 24.

w Ps. 28. 7.

x Ps. 42. 9.

y Ps. 40. 11; 57. 3.

z Ps. 3. 4.

a 1 Chr. 18. 1, 39; 21.

b 19.

c see refs. Ps. 42. 5, 11.

d Ps. 78. 3; Ex. 12. 26,

27.

e Ps. 78. 55; 80. 8; Ex.

15. 17; 24. 11; Deu.

7. 1.

f Ps. 105. 44; 135. 10

—12.

g Ex. 23. 28; Jos. 10.

h 11; 1 Sam. 5. 6, 7.

i Deu. 8. 17, 18; Jos.

24. 12.

k see refs. Ps. 17. 7.

l see refs. Num. 6. 26.

m Deu. 4. 37; 7. 8.

n Ps. 74. 12; 95. 14.

o see refs. Ps. 42. 8.

p Ps. 18. 39—42.

q see refs. Deu. 33. 17;

Dan. 8. 4.

r Ps. 60. 12; Is. 10. 6;

Zeac. 10. 5.

s Ps. 33. 16, 17; Hos.

1. 7.

t Ps. 140. 7; 144. 10.

u Ps. 40. 14.

v see refs. Ps. 34. 2;

Ro. 2. 17.

- 9 But ^athou hast cast off, and put us to shame;
And goest not forth with our armies.
- 10 Thou makest us to ^aturn back from the enemy;
And they which hate us ^aspoil for themselves.
- 11 ^bThou hast given us like sheep *appointed* for meat;
And hast ^cscattered us among the heathen.
- 12 ^dThou sellest thy people for nought,¹
And dost not increase *thy wealth* by their price.
- 13 ^eThou makest us a reproach to our neighbours,
A scorn and a derision to them that are round about us.
- 14 ^fThou makest us a byword among the heathen,
^gA shaking of the head among the people.
- 15 ^hMy confusion *is* continually before me,
And ⁱthe shame of my face hath covered me.
- 16 ^kFor the voice of him that reproacheth and blasphemeth;
^lBy reason of the enemy and avenger.²
- 17 "All this is come upon us;—" yet have we not forgotten thee,
Neither have we dealt falsely in thy covenant.
- 18 Our heart is not turned back,—neither have our steps declined from thy way;
- 19 Though thou hast sore broken us in ^mthe place of dragons,³
And covered us ⁿwith the shadow of death.
- 20 If we have forgotten the name of our God,
Or ^ostretched out our hands to a strange god;
- 21 ^pShall not God search this out?—for ^qhe knoweth the secrets of the heart.
- 22 ^rYea, for thy sake⁴ are we killed all the day long;
We are counted as sheep for the slaughter.
- 23 ^sAwake, why sleepest thou, O Lord?—arise, ^tcast us not off for ever.
- 24 ^uWherefore hidest thou thy face,—and forgettest our affliction and our oppression?
- 25 For ^vour soul is bowed down to the dust:—our belly cleaveth unto the earth.⁵
- 26 Arise for our help,—and redeem us for thy mercies' sake.

PSALM XLV.

To the chief Musician ^bupon Shoshannim, ^cfor the sons of Korah, Maschil [*or, of instruction*],
A Song of loves.

- 1 MY heart is inditing a good matter:
I speak of the things which I have made ^dtouching the king:
My tongue *is* the pen of a ready writer.
- 2 ^eThou art fairer than the children of men:—^fgrace is poured into thy lips: ^g?
Therefore ^hGod hath blessed thee for ever.
- 3 Gird thy ⁱsword upon *thy* thigh, ^jO Most Mighty,
With thy glory and thy majesty.
- 4 ^kAnd in thy majesty ride prosperously
^lBecause of truth ^mand meekness *and* righteousness;
And thy right hand shall teach thee terrible things.
- 5 ⁿThine arrows *are* sharp ^oin the heart of the king's enemies;
^pWhereby the people fall under thee.
- 6 ^qThy throne, O God, *is* for ever and ever:
The sceptre of thy kingdom *is* a right sceptre.
- 7 ^rThou lovest righteousness, and hatest wickedness:

^a Ps. 60. 1, 10; 74. 1;
88. 14; 89. 38; 108. 11.

^b I.e. 26. 17; Deut. 28.
25; Jos. 7. 8, 12.
^c Ps. 80. 41; Is. 10. 6,
14.

^d Jer. 12 3; Ro. 8. 36
^e Ps. 40. 1; see refs.
Lv. 26. 33.

^f see refs. Deu. 32. 30
Jer. 15. 13.
^g Ps. 79. 4; 80. 6; Deu.
28. 37.

^h Jer. 21. 9.
ⁱ Ps. 22. 7; 2 Ki. 19.
21; Joh. 16. 4.

^j Jos. 7. 7—9; Ezra
9. 6.
^k Ps. 69. 7; Jer. 51. 51.

^l Ps. 74. 18, 22, 23.
^m Ps. 8. 2.
ⁿ Dan. 9. 13.
^o ver. 20.

^p Ps. 119. 51, 157; Job
23. 11, 12.
^q Is. 34. 13, 14; 35. 7.

^r Ps. 23. 4; Job 23. 5.
^s Job 11. 13; Ps. 68. 31.
^t Ps. 139. 1, etc.; see
refs. Job 14. 16; 31.
11; Jer. 17. 10.

^u Eccl. 12. 14; Rev. 2.
22.
^v Ro. 8. 36.
^w Ps. 7. 6; 35. 23; 59.
4, 5; 78. 65.

^x ver. 31.
^y see refs. Ps. 10. 1;
13. 1; 88. 14.
^z Ps. 119. 25; Is. 51. 23.

^a Ps. 69 and 80, title.
^b Ps. 2. 6.
^c S. Song 5. 10—16.
^d I.k. 4. 22; John 7.
46.

^e Ps. 72. 17—19; Phil.
2. 9—11.
^f Is. 49. 2; Heb. 4. 12;
Rev. 1. 16; 19. 15.

^g Is. 9. 6, 7.
^h Zec. 9. 9; Rev. 6. 2;
Ps. 11.
ⁱ John 1. 17; 14. 6.
^j Mt. 11. 23.

^k Ps. 21. 12.
^l Ps. 2. 1—8.
^m Ps. 89. 23, 26, 37; 93.
2; Dan. 2. 44; Heb.
1. 8.

ⁿ Ps. 3. 15; 33. 5; Heb.
1. 9.

1 Without advantage to Thyself.

2 See note on Ps. viii. 2.

3 Wild animals of the deserts; here put figuratively for savage enemies.

4 On account of our attachment to thy service and worship. The apostle Paul (Rom. viii. 36) applies these words to the sufferings of himself and his fellow-Christians.

5 Images denoting extreme dejection and depression.

6 'Shoshannim' signifies *lilies*, particularly the scarlet martagon (see Sol. Song v. 13); and probably denotes some tune, or some musical instrument which bore a resemblance to lilies: but some apply the word to the subject of the psalm, and remark that lilies are a natural emblem of female beauty. The psalmist here describes the personal grace (2), warlike prowess (3—5), righteousness (6, 7), and rich adornments (8) of a royal Bridegroom. He then depicts the beauty, dress, and attendants of the

bride (9); whom he exhorts to leave her home, and give herself wholly to her husband; promising her his favour and the homage of the nations (10—12). The bride, gorgeously attired within her father's palace (13), is then led in marriage procession to the King (14, 15); and nuptial benedictions are pronounced, predicting a numerous progeny (16, 17). Some royal festival may be allowed to have suggested the *form* of the poem; but it cannot be doubted that the inspired poet had before his mind no merely human monarch, but the Divine Messiah (see vers. 6, 7; Heb. i. 8, 9) whose union with his church in an indissoluble bond of everlasting love is thus rapturously celebrated. Hence the term 'loves' in the title; which, whether referring to the emotion itself or to its objects, must be taken in this peculiar sense. See Pref. to Song of Solomon.

7 See Luke iv. 22. But personal grace here represents our Lord's spiritual excellence and perfections.

PSALM XLV. 8—XLVI. 9.

- Therefore ¹ God, thy God, ² hath anointed thee
With the oil ³ of gladness ⁴ above thy fellows. ¹
- 8 ⁵ All thy garments *smell* of myrrh, and aloes, and cassia,
Out of ⁶ the ivory palaces, whereby they have made thee glad. ²
- 9 ⁷ Kings' daughters *were* among thy honourable women:
⁸ Upon thy right hand did stand ⁹ the queen ³ in gold of Ophir.
- 10 Harken, O daughter, and consider, and incline thine ear;
¹⁰ Forget also thine own people, ⁴ and thy father's house;
- 11 ¹¹ So shall the king greatly desire thy beauty:
¹² For he *is* thy Lord; and worship thou him.
- 12 And the daughter of Tyre ⁵ shall be there ⁶ with a gift;
Even ⁷ the rich among the people shall intreat thy favour.
- 13 ⁸ The king's daughter *is* all glorious within: ⁹—her clothing *is* of wrought gold.
- 14 ¹⁰ She shall be brought unto the king in raiment of needlework:
¹¹ The virgins her companions ⁷ that follow her—shall be brought unto thee.
- 15 ¹² With gladness and rejoicing shall they be brought:
¹³ They shall enter into the king's palace.
- 16 Instead of thy fathers shall be ¹⁴ thy children, ⁸
¹⁵ Whom thou mayest make princes in all the earth.
- 17 ¹⁶ I will make thy name to be remembered in all generations:
¹⁷ Therefore shall the people praise thee for ever and ever.

PSALM XLVI.

To the chief Musician for [or, of] the sons of Korah, ¹ A Song upon ² Alamoth. ⁹

- 1 GOD *is* our ³ refuge and strength,—⁴ a very present help in trouble. ¹⁰
- 2 Therefore ⁵ will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the sea; ¹¹
- 3 ⁶ Though the waters thereof roar and be troubled,
Though ⁷ the mountains shake with the swelling thereof. Selah.
- 4 ⁸ There *is* ⁹ a river, ¹² the streams whereof shall make glad ¹⁰ the city of God,
¹¹ The holy ¹² place of the tabernacles of the Most High.
- 5 God *is* ¹³ in the midst of her;—she shall not be moved:
God shall help her, and that right early [when the morning appeareth ¹⁴].
- 6 ¹⁵ The heathen raged, the kingdoms were moved:
He uttered his voice, ¹⁶ the earth melted.
- 7 ¹⁷ The Lord of hosts *is* with us;—the God of Jacob *is* our refuge. Selah.
- 8 ¹⁸ Come, behold the works of the Lord,
What ¹⁹ desolations he hath made in the earth.
- 9 ²⁰ He maketh wars to cease unto the end of the earth; ¹⁴

⁹ Ps. 89. 20; Le. 8. 12;
Is. 61. 1, 3.
¹⁰ 1 Ki. 1. 38, 40.
¹¹ Ex. 30. 25; Ps. 21. 6.
¹² Col. 1. 18, 19.
¹³ S. Song 1. 5, 13; 3. 6.
¹⁴ 1 Ki. 22. 39.
¹⁵ S. Song 6. 8.
¹⁶ see 1 Ki. 2. 19.
¹⁷ John 3. 29; Eph. 5.
20, 27.

¹⁸ are Ge. 2. 24; Deu.
21. 13.
¹⁹ S. Song 2. 11; 4. 1—
5. 7, 9, 10.
²⁰ Ps. 95. 6; Is. 54. 5.
²¹ Ps. 72. 10; Mt. 2. 11;
Rev. 21. 24, 26.
²² Ps. 22. 29; Is. 49. 23;
60. 3, 10, 11.
²³ Rev. 19. 7, 8.
²⁴ S. Song 1. 4.
²⁵ S. Song 1. 3; 8. 13.
²⁶ Is. 35. 10; 51. 11;
Rev. 7. 15—17; 19. 7.
²⁷ John 14. 3; Rev. 3.
12, 21.
²⁸ Is. 63. 10; 60. 4, 5.
²⁹ 1 Pet. 2. 9; Rev. 1. 6;
5. 10; 20. 6.
³⁰ Ps. 72. 17—19; Is. 66.
22; Mal. 1. 11.
³¹ Is. 61. 2.

¹ Ps. 48 and 66.
² 1 Chr. 15. 20.
³ Ps. 62. 7, 8; 91. 2;
142. 5; Pro. 14. 26.
⁴ Ps. 115. 18; Deu. 4. 7.
⁵ Ps. 27. 3; Heb. 13. 6.
⁶ Ps. 53. 3, 4; Jer. 5.
22; Mt. 7. 25.
⁷ Judg. 5. 4, 5.
⁸ see Is. 8. 6, 7; Rev.
22. 1, 2.
⁹ Ps. 68. 1, 8; 87. 3;
Is. 60. 14.
¹⁰ Deu. 12. 11.
¹¹ Ps. 68. 18; Deu. 23.
14; Is. 12. 6; Fro.
43. 7, 9; Hos. 11. 9;
Joel 2. 27; Zeph. 3.
15; Zec. 2. 5, 10, 11;
8. 3; Rev. 21. 2, 3.
¹² see Ps. 30. 5, 143. 8;
Ex. 14. 24, 27; 2 Chr.
20. 20.
¹³ Ps. 1—4.
¹⁴ Ps. 64. 18; Jos. 2. 9,
11, 24; Am. 9. 5;
Nah. 1. 5.
¹⁵ ver. 11; see refs.
Num. 14. 9.
¹⁶ Ps. 66. 5; Num. 23.
21.
¹⁷ Is. 2. 4; Mic. 4. 3, 4.

¹ More than thy fellow-kings. The Messiah, being Divine as well as human, is 'higher than the kings of the earth.' He is 'King of kings.' Comp. Heb. i. 8, 9; Rev. xix. 11, 16.

² Or, 'From palaces of ivory, stringed instruments have made thee glad.' 'Ivory palaces' are palaces whose chambers were inlaid or ornamented with ivory. That such palaces and chambers were not unknown in Jewish life may be inferred from 1 Kings xxii. 39; also S. Song vii. 4; Amos iii. 15; vi. 4.

³ By 'the queen' is meant the bride of the Messiah, the church of Christ.

⁴ Alluding to the law of marriage in Gen. ii. 24, and perhaps to the calling of Abraham in Gen. xii. 1. The church is required to come out from the world, and to be exclusively devoted to her Lord.

⁵ According to the Hebrew idiom, the 'daughter of Tyre' denotes the city or its inhabitants, personified as a virgin. So the 'daughter of Zion,' Ps. ix. 14. In the times of David and Solomon, and long after, the Tyrians were the most commercial people in the world; and with them the Israelites had most trading intercourse. Hence Tyre was naturally used as a type for the wealth of the world, which is to be subordinated to the use of Christ and his church; an idea which is still more plainly brought out in the following part of the verse. See Ps. lxxii. 10; lxxvii. 4; Is. lx. 6.

⁶ That is, *within doors*. The bride is described as awaiting her removal from her father's to her husband's house.

⁷ Some regard this as a figurative representation of the admission of the Gentiles to the spiritual privileges of ancient Israel.

⁸ Literally, 'thy sons.' This passage predicts the numerous spiritual progeny of the Messiah, and the perpetuity of his reign over the whole earth.

⁹ See note on 1 Chron. xv. 20. Psalm xlv. is one of exalted praise and thanksgiving to God as the Almighty Protector of his people. It was a special favourite of the reformer Luther in times of peculiar danger; and is admirably adapted for the solace of the church in all her conflicts and sorrows. The occasion on which it was composed is unknown.

¹⁰ Rather, 'a help in trouble he is found [to be] very greatly'; alluding to the experience which God's people have of his all-sufficient help.

¹¹ Amidst the greatest convulsions, whether of nature or of society.

¹² A peaceful and refreshing river forms a natural contrast to the turbulent and threatening sea described in ver. 3. It is a frequent Scriptural emblem (derived perhaps from the river of Eden, Gen. ii. 10) of the favour of God and the blessings of his gospel: see Ps. xxxvi. 8; Zech. xiv. 8; Rev. xxii. 1. The assurance of Divine favour will calm the soul in the greatest trouble: see Phil. iv. 7.

¹³ Rather, 'who hath made desolations,' etc.

¹⁴ In these words, the prophet's thoughts appear to comprehend the future era of universal peace so often foretold in Scripture.

- * He breaketh the bow, and cutteth the spear in sunder;
 * He burneth the chariot in the fire.
 10 ^m Be still, and * know that I *am* God:
 * I will be exalted among the heathen,—I will be exalted in the earth.
 11 ^p The Lord of hosts *is* with us;—the God of Jacob *is* our refuge. Selah.

PSALM XLVII.

To the chief Musician, A Psalm for [or, of] the sons of Korah. 1

- 1 OH ^a clap your hands, all ye people;—^r shout unto God with the voice of triumph.
 2 For the Lord most high *is* ^s terrible:—^e he *is* a great King over all the earth.
 3 * He shall subdue the people under us,—and the nations under our feet.
 4 He shall choose our ^s inheritance for us,
 The excellency of Jacob ^s whom he loved. Selah.
 5 ^s God *is* gone up ^a with a shout,—the Lord with the sound of a trumpet.
 6 Sing praises to God, sing praises:—sing praises unto ^b our King, sing praises.
 7 * For God *is* the King of all the earth:—^a sing ye praises with understanding.⁵
 8 * God reigneth over the heathen:—God sitteth upon the throne of his holiness.
 9 The princes of the people are gathered together,
^s *Even* ^b the people of the God of Abraham:
 * For the shields ^r of the earth *belong* unto God:—he *is* greatly exalted.⁸

PSALM XLVIII.

A Song and Psalm for [or, of] the sons of Korah. 9

- 1 GREAT *is* the Lord, and ^a greatly to be praised
 * In the city of our God, *in* ^s the mountain of his holiness.¹⁰
 2 * Beautiful for situation,¹¹ ^m the joy of the whole earth, *is* mount Zion,
 * On ¹² the sides of the north, ^e the city of the great King.
 3 ^p God *is* known in her palaces for a refuge.
 4 For, lo, ^s the kings were assembled,—they passed by together.
 5 They saw *it*, and so they marvelled;—they were troubled, and hasted away.
 6 Fear ^s took hold upon them there,—^e and pain, as of a woman in travail.
 7 Thou ^m break'st the ships of Tarshish ¹³—^s with an east wind.
 8 ^s As we have heard, so have we seen¹⁴
 In ^s the city of the Lord of hosts, in the city of our God:
 God will ^s establish it for ever. Selah.
 9 We have thought of ^b thy lovingkindness, O God,—^e in the midst of thy temple.
 10 According to ^a thy name,¹⁵ O God,—so *is* thy praise unto the ends of the earth:
 * Thy right hand *is* full of righteousness.
 11 Let mount Zion rejoice,

* Ps. 76. 3-6.
 1 Exod. 20. 3, 9; Mic.
 5. 10.
 11 Hab. 2. 20; Zec. 7.
 12
 13 see refs. 1 Sam. 17.
 46.
 15 Is. 2. 11, 17; Rev.
 15. 3, 4.
 P ver. 7.
 2 Ki. 11. 12; Is. 55.
 12.
 1 Ezra 3. 11-13.
 2 Ps. 68. 3-5; 76. 12;
 Deut. 7. 21; No. 1. 5;
 Is. 64. 3.
 3 Ps. 95. 3; Jer. 10.
 10; Mal. 1. 14.
 11 Ps. 18. 47.
 12 Ex. 20. 6; 1 Pet. 1. 4.
 13 Mal. 1. 2.
 14 Ps. 68. 17-19, 24, 25.
 15 Num. 23. 21.
 16 Ps. 145. 1.
 17 ver. 2; Zec. 14. 9.
 18 1 Cor. 11. 11-16.
 19 Ps. 29. 28, 43. 1; 96.
 10; 97. 1; 98. 1; 1
 Chr. 16. 31; Rev.
 19. 6.
 20 (1 Cor. 17. 7); Ex. 3. 6;
 Ro. 1. 11, 12.
 21 Ps. 80. 18.

* Ps. 89. 7.
 1 Ps. 46. 4; 87. 3.
 2 Is. 2. 2, 3; 27. 13;
 Mic. 4. 1; Zec. 8. 3.
 3 Ps. 30. 2; Jer. 4. 10;
 Lam. 2. 15; Dan. 8.
 9; 11. 16.
 4 Is. 60. 15-20; 66
 10; Eccl. 20. 6.
 5 Is. 11. 13.
 6 Mt. 5. 35.
 7 Ps. 76. 1; Is. 4. 5, 6;
 Zec. 2. 4, 6.
 8 Ps. 83. 2-8; 2 Sam.
 10. 6, 14, 16-19.
 9 Ex. 14. 25; 2 Ki. 7.
 6, 7; Rev. 6. 15, 16.
 10 Ex. 15. 15, 16; Is.
 13. 6-8.
 11 Is. 21. 3; Hos. 13. 13.
 12 Ex. 27. 26.
 13 Jer. 18. 17.
 14 Ps. 44. 1.
 15 vers. 1, 2.
 16 Ps. 46. 5; Is. 2. 2,
 Mic. 4. 1.
 17 Ps. 20. 3; 40. 10;
 77. 10, 11.
 18 Eccl. 63. 2.
 19 Dent. 28. 58; Jos. 7.
 9; Ps. 113. 3; Mal.
 1. 11, 14.
 20 Ps. 11. 7; 45. 7;
 Rev. 19. 11.

1 Some think that Psalm xlvii. was composed after the destruction of Sennacherib, which must have been a relief to other nations (see ver. 1) beside the Jews: others refer it to the events related in 2 Chron. xx. 1-30; when, by a most remarkable Divine interposition, Judah obtained a victory without a battle. In any case, the psalmist regards the present triumph as an earnest of the future glories of the people of God.

2 Rather, 'to be feared;' or, 'venerated.'

3 These words probably mean the sacred territory, called in prophecy 'the glory of all lands' (Ezek. xx. 15). Every victory re-established the people in their land.

4 Some refer this to the return of the ark to its mountain sanctuary, after it had been with the army. Others regard it as poetically describing God's return to heaven, after having come down to deliver his people.

5 Rather, 'sing a Maschil,' or *psalm*.

6 Rather, 'And the people of the God of Abraham;' i. e. the heathen princes hasten to join the Lord's people: see Psa. lxxxvii. 4; Zech. ix. 7. The designation 'God of Abraham' probably refers to the promise made to that patriarch that he should be a blessing to *all people*.

7 So the princes or rulers are called, as the protectors of their people: see Hos. iv. 18, margin.

8 When all the principalities and powers of the earth acknowledge their subjection to Jehovah, then will He be duly exalted.

9 Psalm xlviii. celebrates Jerusalem as the residence of Jehovah (vers. 1-3), and particularly as having been recently saved by him (4-8), for which he is worthy of

praise from age to age (9-14). It may probably be referred to the discomfiture of the allied kings of Moab, Ammon, and Edom, in the time of Jehoshaphat: see 2 Chron. xx.

10 That is, 'his holy mountain;' so called on account of the temple, which stood upon it.

11 Rather, 'for elevation:' an allusion to the lofty site of Jerusalem. To this verse Jeremiah pathetically refers in Lam. ii. 15.

12 This may perhaps be a description of the whole city; 'Mount Zion [on the south, with] the northern quarters,' forming together 'the city of the great King.' But it more probably refers to its appearance as seen by an army coming from Edom on the south. Jerusalem was near the northern frontier of the kingdom of Judah.

13 On 'ships of Tarshish,' see note on 1 Kings x. 22. This verse may perhaps be joined with the preceding thus: '[And as] thou break'st,' etc. How naturally a writer in Jehoshaphat's time would use this figure to express sudden terror and destruction will appear from 1 Kings xxii. 48, 49; 2 Chron. xx. 35-37.

14 That is, 'What we have heard of as occurring in other times and places we have now experienced ourselves.' See Job xlii. 5.

15 This may mean either, 'Wherever thy perfections (expressed in *thy name*) are known, there thou wilt be praised;' or, 'Thou shalt be praised in all the earth for thy recent salvation, in which thou hast repeated the previous manifestations of thy name,' i. e. of thyself. See 2 Chron. xx. 29.

PSALM XLVIII. 12—L. 1.

- Let the daughters of Judah be glad, — because of thy judgments.
 12 Walk about Zion, and go round about her : — tell the towers thereof.
 13 Mark ye well her bulwarks, consider her palaces ;
 That ye may tell it to the generation following.
 14 For this God is our God for ever and ever :
 He will ^a be our guide *even* unto death.¹

PSALM XLIX.

To the chief Musician, A Psalm for [or, of] the sons of Korah.²

- 1 HEAR this, all *ye* people ; — give ear, all *ye* inhabitants of the world :
 2 Both ^a low and high, — rich and poor, together.
 3 ^a My mouth shall speak of wisdom ;
 And the meditation of my heart *shall be* of understanding.
 4 ⁱ I will incline mine ear to a parable :
 I will open my ^a dark saying upon the harp.³
 5 Wherefore should I fear in the days of evil,
 When ^a the iniquity of my heels⁴ shall compass me about ?
 6 They that ^a trust in their wealth,
 And ^a boast themselves in the multitude of their riches ;
 7 None *of them* can by any means redeem his brother,
 Nor ^a give to God a ransom for him :
 8 (For ^a the redemption of their soul is precious,⁵ and it ceaseth for ever)
 9 That he should still live for ever, — *and* ^a not see corruption :
 10 For⁶ he seeth that ^a wise men die,
 Likewise the fool and the brutish person perish,
^a And leave their wealth to others.
 11 Their inward thought is, *that* their houses *shall continue* for ever,
 And their dwelling places to all generations ;
 They ^a call their lands after their own names.
 12 Nevertheless ^a man *being* in honour abideth not :
^a He is like the beasts *that* perish.
 13 This⁷ their way is their ^a folly : — yet their posterity approve their sayings. Selah.
 14 ^a Like sheep⁸ ^a they are laid in the grave ; — death shall feed on them ;
 And ^a the upright shall have dominion over them in the morning ;⁹
^a And their beauty shall consume in the grave from their dwelling.¹⁰
 15 But God ^a will redeem my soul from the power of the grave :
 For ^a he shall receive me. Selah.
 16 ^a Be not thou afraid when one is made rich,
 When the glory of his house is increased ;
 17 ^a For when he dieth he shall carry nothing away :
^a His glory shall not descend after him.
 18 Though while he lived ^a he blessed his soul :
 And *men* ^a will praise thee, when thou doest well to thyself.¹¹
 19 He shall ^a go to the generation of his fathers ; — they shall never see ^a light.
 20 ^a Man *that is* in honour, and understandeth not, — ^a is like the beasts *that* perish.¹²

PSALM L.

A Psalm ^a of [or, for] Asaph.¹³

- 1 THE ^a mighty God, *even* the LORD, hath spoken,
 And called the earth ^a from the rising of the sun unto the going down thereof.

1 The Septuagint and Vulgate rendering, 'for ever,' which does not require the change of a single letter in the Hebrew, agrees better with the first clause.

2 The writer of Psalm xlix., after calling attention to his important subject (vers. 1—4), shows how little reason the righteous has to envy the delusive prosperity of the wicked (5—12) ; especially when viewed in contrast with his own better portion and hopes (13—20). Of the occasion on which it was composed there is no trace. It should be compared with Psa. xxxvii., xxxix., lxxiii.

That is, in a song. What the writer hears from God he will open or expound to man.

4 Rather, 'my supplanters ;' 'my insidious adversaries.'

5 That is, 'costly.' The meaning is, 'The ransom price of their life is costly ; beyond all power of being attained, so as for a man to escape death and live for ever.'

6 Or, 'For he shall see [corruption] : wise men shall

die, together shall the fool and the brutish perish,' etc.

7 'Such is the destiny of the foolish, yet their posterity approve their sayings.'

8 That is, blindly, in confusion, and without choice or foresight of their own.

9 Or, 'shortly.' This word is rendered 'early' in Psa. xlv. 5 ; xc. 14.

10 Or, 'So that they shall have no [longer any] dwelling,' i.e. in this world.

11 That is, 'takest care of thyself.'

12 This verse is, with a slight but significant variation, a repetition of the sentiment expressed in ver. 12, where the pleasures and possessions of the worldling are spoken of as *uncertain* ; whilst here they are stigmatized as *irrational*.

13 Asaph was one of the chief musicians whom David 'set over the service of song in the house of the Lord ;'

f Pa. 58. 10 ; Zeph. 3. 14. 15 ; Rev. 15. 4. s Is. 33. 18.

A Pa. 73. 24 ; Is. 58. 11.

f Pa. 62. 9.

A Deu. 32. 2.

f Pa. 78. 2 ; Num. 23. 7 ; Mt. 13. 35. m Pro. 1. 6.

a Pa. 38. 4 ; 56. 6, 7 ; Hos. 7. 2. o Pa. 52. 7 ; 62. 10 ; Job 31. 24, 25 ; Mk. 10. 24 ; Titim. 6. 17. P Jer. 9. 23.

q Mt. 16. 26.

r Job. 36. 18, 19.

s Pa. 80. 48 ; Ecc. 8. 8.

t Ecc. 2. 16 ; Hch. 9. 27.

u ver. 17 ; see refs. Pa. 55. 6 ; Pro. 11. 4.

x Ge. 4. 17 ; 2 Sam. 18. 18. y ver. 20 ; Pa. 39. 5 ; 82. 7 ; 1 Pet. 1. 24. z Ecc. 3. 18—21 ; 9. 12.

a Lk. 12. 20.

b see refs. Pa. 44. 11.

c Job 21. 13, 26.

d Pa. 47. 3 ; Dan. 7. 23 ; Mal. 4. 3 ; 1 E.

22. 30 ; 1 Cor. 6. 2 ;

Rev. 2. 26 ; 20. 4.

e Pa. 39. 11 ; Job 1. 21.

f Pa. 31. 6 ; 55. 13 ;

Hos. 13. 14.

g Pa. 73. 21.

A Pa. 37. 1.

i see refs. Job 1. 21, 27. 19.

k Is. 10. 3.

l Deu. 29. 19 ; Lk. 12. 19.

m 1 Sam. 25. 6 ; Rev.

13. 3, 4.

n Ge. 15. 15.

o Pa. 56. 13 ; Job 33. 30.

p ver. 12.

q Ecc. 3. 19.

r see 1 Chr. 15. 17 ;

2 Chr. 29. 30.

s see refs. Ne 9. 32 ;

Is. 9. 6 ; Jer. 32. 18.

t Pa. 113. 3 ; Mal. 1. 11.

- 2 Out of Zion, * the perfection of beauty,—^a God hath shined.¹
 3 Our God shall come, and shall * not keep silence:
 * A fire shall devour before him,
 And * it shall be very tempestuous round about him.
 4 * He shall call to the heavens from above,
 And to the earth,² that he may judge his people.
 5 * Gather * my saints³ together unto me;
 * Those that have made a covenant with me by sacrifice.
 6 And * the heavens shall declare his righteousness:
 For * God *is* judge himself. Selah.
 7 * Hear, O my people, and * I will speak;
 O Israel, and I will testify against thee:—^a *I am* God, *even* thy God.
 8 * I will not reprove thee ^m for thy sacrifices⁴
 Or thy burnt offerings, *to have been* continually before me.
 9 * I will take no bullock out of thy house,—*nor* he-goats out of thy folds.
 10 * For every beast of the forest *is* mine,—*and* the cattle upon a thousand hills.⁵
 11 I know all the fowls of the mountains:—*and* the wild beasts of the field *are* mine.
 12 If I were hungry, I would not tell thee:
 * For the world *is* mine, and the fulness thereof.
 13 Will I eat the flesh of bulls,—or drink the blood of goats?
 14 * Offer⁶ unto God thanksgiving;—*and* * pay thy vows unto the Most High:
 15 And * call upon me in the day of trouble:
 * I will deliver thee, and thou shalt * glorify me.
 16 But unto the wicked God saith,
 * What hast thou to do to declare my statutes,⁷
 Or *that* thou shouldest take my covenant in thy mouth?
 17 * Seeing thou hatest instruction,—*and* * castest my words behind thee.
 18 When thou sawest a thief, then thou * consentedst with him,
 And hast been ^b partaker with adulterers.⁸
 19 Thou givest thy mouth to evil,—*and* * thy tongue frameth deceit.
 20 Thou sittest *and* speakest against thy brother;
 Thou slanderest thine own mother's son.
 21 These *things* hast thou done, ^a and I kept silence;⁹
 * Thou thoughtest that I was altogether *such an one* as thyself:
 But * I will reprove thee, and set *them* in order¹⁰ before thine eyes.
 22 Now * consider this, ye that ^a forget God,
 Lest I * tear *you* in pieces, and *there be* ^a none to deliver.
 23 * Whoso offereth praise glorifieth me:
 And ^m to him that ordereth *his* conversation¹¹ *aright*
 Will I show * the salvation of God.

^a see refs. Ps. 48. 2.
^b Ps. 80. 1; Deut. 33. 2.
^c Ps. 83. 1; Is. 42. 13, 14; 63. 6, 7.
^d Ps. 107. 3; see refs. Lev. 10. 2; Deut. 7. 10; Nah. 1. 5, 6.
^e Ps. 18. 7—15.
^f see refs. Deut. 4. 26; 31. 28; 32. 1.
^g Mt. 24. 31; 1 Thes. 4. 16, 17; 2 Thes. 2. 1.
^h Ps. 97. 10; Deut. 33. 3; Is. 13. 3.
ⁱ Ex. 21. 3—8; Mt. 26. 28; Heb. 9. 10—23.
^j Ps. 97. 6.
^k Ps. 75. 7.
^l A. Ps. 81. 8; Is. 1. 18.
^m 2 Ki. 17. 13; Ne. 9. 29, 30.
ⁿ see refs. Ex. 20. 2; Eccl. 20. 5, 7, 13, 20.
^o Ps. 40. 6; 51. 16; Is. 1. 11; Jer. 7. 21, 23.
^p Hinc. 6. 6.
^q Mic. 6. 6—8; Ac. 17. 25.
^r Gal. 1. 21, 25; 2. 19; Jer. 27. 5, 6.
^s Ps. 24. 1, 2; Ex. 19. 5; Deut. 10. 14; Job 41. 11; 1 Cor. 10. 28, 29.
^t 1 Pet. 21; Ps. 60. 30, 31; 107. 22; Hos. 11. 2; Heb. 13. 13.
^u Ps. 75. 11; see refs. Num. 30. 2.
^v Ps. 91. 15; 107. 6, 13, 19, 28; Job 22. 27; Hos. 5. 15; Zec. 13. 9.
^w Ps. 34. 4; 66. 13—20.
^x ver. 23; Ps. 22. 23; Mt. 5. 16.
^y Is. 1. 15.
^z 1 Thes. 1. 29; Ro. 2. 21, 22.
^{aa} Ne. 9. 26; Is. 5. 24; Jer. 8. 9.
^{ab} Ro. 1. 32.
^{ac} 1 Tim. 5. 22.
^{ad} Ps. 5. 9; 10. 7; 52. 2.
^{ae} Eccl. 8. 11, 12; Is. 26. 10; 57. 11.
^{af} see Ro. 2. 4, 5.
^{ag} Ps. 90. 8; Eccl. 12. 11.
^{ah} Hag. 1. 5.
^{ai} Ps. 9. 17; 10. 4; Job 8. 13; 1. 51, 13.
^{aj} Hos. 5. 11; 13. 8.
^{ak} Ps. 7. 2.
^{al} see refs. vers. 14, 15; Ps. 27. 6; Ro. 12. 1.
^{am} Ps. 21. 1, 5; 25. 11; John 7. 17; Ac. 10. 2—4; Gal. 6. 16.
^{an} Ps. 91. 16; Is. 49. 6; 51. 5, 6.

he was also an inspired psalmist: see 1 Chron. vi. 31, 39; xv. 17, 19; 2 Chron. xxix. 30. There are twelve psalms which bear his name. In this sublime psalm, the Divine Lawgiver, appearing on Zion, in glory similar to that of Sinai (vers. 2, 3), summons the whole world to witness his judgment of his people (vers. 1—6). With regard to the *first* table of the Decalogue, he charges them with losing sight of the purpose of their outward rites, and the spirituality of his worship (7—15). With respect to the *second*, he severely rebukes the hypocrites who professed to serve him whilst they violated all his moral commands (16—21); and then concludes with a warning and a promise (22, 23). This psalm would serve to prepare the minds of pious Israelites for the abolition of their peculiar ritual by the introduction of a more perfect economy; whilst it fitly describes and solemnly threatens the formalists and hypocrites of every age.

1 Compare with this the sublime descriptions of God's appearance on Sinai in Exod. xix. and Deut. xxxiii. 2, which were evidently before the mind of the writer, and have supplied some of the very phrases employed.

2 For similar summonses of heaven and earth to be present at the Divine proceedings, see Deut. iv. 26; xxxii. 1; Isa. i. 2; Mic. vi. 1, 2. They increase the solemnity of the proceeding, and show its universal importance.

3 Those who profess to be such: the primary reference

being to the Jewish nation, whom God set apart for himself.

4 That is, on account of their absence or omission.

5 Literally, 'hills of a thousand'; which may mean 'hills where the cattle rove by thousands.' God cannot be supposed either to need or to desire such supplies; and, even if he did, he need not come to man for them, since the whole animal creation is his property, and at his disposal. These ritualists had forgotten both God's self-sufficiency and his spirituality.

6 Rather, 'sacrifice'; i. e. 'Let the sacrifices you offer be regarded neither as needed by God, nor as meritorious actions of yours; but as thanksgivings for God's mercy towards you.'

7 By professing to regard and obey them. The apostle Paul pointedly apostrophizes the same class of Jewish formalists in Rom. ii. 21—23.

8 Vers. 18—20 refer to the seventh, eighth, and ninth commandments of the Decalogue. See note on title.

9 God is described as 'keeping silence' when he does not openly show his displeasure by reproof or punishment.

10 So that none shall be omitted or overlooked. God will lay hereafter before the wicked an exact catalogue, so to speak, of their misdeeds, which they shall be compelled to read and own, whether they will or not.

11 See note on Psa. xxxvii. 14. The former clause refers to the *worship* (see vers. 14, 15), the latter to the course of *life* which God approves.

PSALM LI.

To the chief Musician, A Psalm of David, ° when Nathan the prophet came unto him, after he had gone in to Bath-sheba.¹

- 1 HAVE mercy upon me, O God,—° according to thy lovingkindness :
According unto ° the multitude of thy tender mercies—° blot out my transgressions.
- 2 ° Wash me thoroughly from mine iniquity,—and cleanse me from my sin.
- 3 For² ° I acknowledge my transgressions :—and ° my sin is ever before me.
- 4 ° Against thee, thee only,³ have I sinned,—and done *this* evil ° in thy sight :
° That thou mightest be justified when thou speakest,⁴
And be clear when thou judgest.
- 5 ° Behold, I was shapen in iniquity ;—° and in sin did my mother conceive me.⁵
- 6 Behold, thou desirest truth ° in the inward parts :
And in ° the hidden⁶ part thou shalt make me to know wisdom.
- 7 ° Purge⁷ me with hyssop,⁸ and I shall be clean :
Wash me, and I shall be ° whiter than snow.
- 8 Make me to hear joy and gladness ;
That ° the bones *which* thou hast broken⁹ ° may rejoice.
- 9 ° Hide thy face from my sins,—and ° blot out all mine iniquities.
- 10 ° Create in me a clean heart, O God ;—and ° renew a right¹⁰ spirit within me.
- 11 Cast me not away ° from thy presence ;—and ° take not thy ° holy spirit from me.
- 12 ° Restore unto me the joy of thy salvation ;—and ° uphold me *with thy* ° free spirit.¹¹
- 13 ° Then will I teach transgressors thy ways ;¹²
And sinners shall be ° converted unto thee.
- 14 Deliver me from ° bloodguiltiness, O God, thou God of my salvation :
And ° my tongue shall sing aloud of ° thy righteousness.
- 15 O Lord, ° open thou my lips ;—and ° my mouth shall show forth thy praise.
- 16 For ° thou desirest not sacrifice ; else would I give it :
Thou delightest not in burnt offering.
- 17 ° The sacrifices¹³ of God *are* a broken spirit :
A broken and a contrite heart, O God, ° thou wilt not despise.
- 18 Do good in thy good pleasure unto Zion :—build¹⁴ thou the walls of Jerusalem.
- 19 Then shalt thou be pleased with ° the sacrifices of righteousness,
With burnt offering and whole burnt offering :
Then shall they offer bullocks¹⁵ upon thine altar.

° 2 Sam. 12. 1; 11. 2, 4.
° See refs. Ps. 25. 6, 7.
° Ps. 5. 7.
° ver. 9; Is. 43. 25;
44. 22; Col. 2. 14.
° ver. 7; Exe. 36. 25;
Zec. 13. 1; Heb. 9.
14; 10. 22; 1 John
1. 7, 9; Rev. 1. 5.
° see refs. Ps. 32. 5.
° Ps. 40. 12; Is. 59. 12.
° see refs. Ge. 39. 9;
Lev. 5. 19.
° 1 K. 15. 21.
° Ps. 50. 6; Ro. 3. 4.
° Ps. 54. 3; see refs.
Job 14. 4.
° Job 14. 4.
° Job 34. 35; Jer. 31.
33; Ro. 7. 22.
° 1 Pet. 3. 4.
° Is. 14. 4, 6, 40; Num.
19. 18; Heb. 9. 19.
° Is. 1. 18.
° Ps. 6. 2, 3; 38. 3.
° Job 5. 17, 18; Is. 57.
15, 16; Hos. 6. 1.
° Mt. 16. 17.
° Jer. 16. 17.
° ver. 1.
° Ps. 36. 25—27; Ac.
15. 9; 2 Cor. 5. 17;
Eph. 2. 10.
° Ro. 12. 2; Eph. 4.
23, 24.
° Ge. 4. 14; 2 Ki. 13.
23.
° Is. 63. 10.
° Ps. 11. 13; Ro. 8. 9;
Eph. 4. 30.
° Ps. 85. 6—8; Job 29.
2, 3.
° Ps. 119. 116, 117; Is.
41. 13; Jer. 10. 23.
° Ro. 8. 15; 2 Cor. 3.
17; Gal. 4. 6, 7.
° Ps. 32. 6; Mt. 5. 19;
1 K. 22. 32.
° Ps. 19. 7; Jer. 31.
18; Mt. 18. 3; Jam. 5.
19, 20.
° 2 Sam. 11. 14—17;
12. 9.
° see refs. Ps. 35. 28.
° No. 9. 33.
° Ps. 4. 11; Exe. 3. 27.
° Ps. 63. 3—5.
° Ps. 40. 6; 50. 8;
Num. 15. 27; Is. 1.
11; Jer. 7. 22; Hos.
6. 6.
° Ps. 34. 18; Is. 57.
15; 66. 2.
° Ps. 22. 24; 102. 17.
° Ps. 4. 5; Mat. 3. 3.

1 The character and contents of Psalm li. agree well with the historical occasion indicated by the title. Though written as the utterance of a single penitent, it is evidently designed for public use; and is intended to make David's repentance as well known as his guilt had been. The first part of the psalm contains confessions of sin, mingled with prayers for pardon, sanctification, and renewed peace (vers. 1—12); the second part expresses his desires to testify his gratitude for Divine mercy (13—19). It should be read in connection with Ps. xxxii.

2 Those to whom God gives grace to confess their sins may expect his mercy in forgiving them.

3 The psalmist's mind is at first fully occupied with the offence and dishonour to God which his sin had occasioned; though ver. 14 clearly shows that he was quite alive to the other aspects and mischievous consequences of his crime.

4 This may mean either, 'So that thou art just in passing sentence upon me, and clear in condemning me;' or, 'I acknowledge my transgressions,' etc. (ver. 3), 'in order that it may appear that thou art just,' etc.

5 David adverts to this fact, not to extenuate his own transgression, but to humble himself the more deeply by acknowledging that his present sins were only the bitter waters flowing from a corrupt source within. We are never properly humbled for sin, until we see its power in the heart, as well as its fruits in the life.

6 In my inmost soul.

7 Literally, 'Thou wilt purge,' etc.; 'thou wilt wash,' etc. 'Thou wilt make,' etc. (ver. 8). So in ver. 16, 'Thou wilt open,' etc. The desire for holiness and peace is sustained by confidence in God's merciful intentions. Comp. 1 Thess. iv. 3; v. 23.

8 See note on 1 Kings iv. 33. Hyssop was much used

in the purifications under the Mosaic law: see Exod. xii. 22; Lev. xiv. 4, 6; Numb. xix. 18; Heb. ix. 19. To 'purge with hyssop,' therefore, suggests the idea of a purification from guilt, founded on atonement.

9 A forcible figure to express the anguish produced by the consciousness of aggravated and unforgiven guilt. See Ps. xxxii. 3.

10 Or, 'firm;' i.e. constant, steadfast in thy service. This passage, and others in the Old Testament, so clearly teach the need of regeneration by Divine power, even though a man might be an Israelite after the flesh, that our Lord expressed surprise at the ignorance discovered by 'a master in Israel' on this important subject. See John iii. 3—10.

11 Or, 'and [with] a free spirit sustain me;' i.e. a willing, generous spirit, prompting the cheerful obedience of love; the spirit of adoption, as opposed to the 'spirit of bondage;' see Rom. viii. 15.

12 This may mean either, God's method of dealing with men (see Ps. xviii. 26, and note), or the ways in which he requires us to walk. See Ps. cxix. 37. In both these senses the psalmist might desire to teach others the Divine ways. Of this resolution, a partial fulfilment is to be found in Ps. xxxii. 8—11.

13 A really contrite spirit is worth all, and more than all, the numerous sacrifices of the ritual.

14 That is, *continue* to build them. David had begun the work some years ago (see 2 Sam. v. 9), but it was not completed till the reign of Solomon (see 1 Kings iii. 1). Whether from the use of this psalm or for other similar reasons, building became a symbol of prosperity, as dismantling was of injury. See Ps. lxxxix. 40. A true penitent desires not only his own, but others' good.

15 These are mentioned as the finest and choicest victims.

PSALM LII. 1—LIV. 7.

PSALM LII.

To the chief Musician, Maschil, *A Psalm* of David, ^a when Doeg the Edomite came and ^b told Saul, and said unto him, David is come to the house of Ahimelech. ¹

- 1 WHY boastest thou thyself in mischief, O 'mighty man?
^aThe goodness of God *endureth* continually.²
- 2 'Thy tongue deviseth mischiefs;—^alike a sharp³ razor, ^a working deceitfully.
- 3 Thou 'lovest evil more than good;
And ^alying rather than to speak righteousness. Selah.
- 4 Thou lovest all ^adevouring words,—O *thou* deceitful tongue.
- 5 'God shall likewise destroy thee for ever,
He shall take thee away, and ^apluck thee out of *thy* dwelling place,
And 'root thee out of ^athe land of the living. Selah.
- 6 'The righteous also shall see, and fear,—^aand shall laugh at him:
- 7 Lo, *this is* the man *that* made not God his strength;
But ^atrusted in the abundance of his riches,
And strengthened himself in his wickedness.
- 8 But I *am* ^alike a green olive tree in the house of God:
^bI trust in the mercy of God for ever and ever.
- 9 I will praise thee for ever, because thou hast done *it*:
And I will ^await on thy name;—^dfor *it is* good before thy saints.

PSALM LIII.

To the chief Musician upon Mahalath,⁴ Maschil, *A Psalm* of David.

- 1 THE ^afool hath said in his heart, *There is* no God.
Corrupt are they, and have done abominable iniquity:
^a*There is* none that doeth good.
- 2 God ^alooked down from heaven upon the children of men,
To see if there were *any* that did understand, that did ^aseek God.
- 3 Every one of them is gone back:—they are altogether become filthy;
There is none that doeth good, no, not one.
- 4 Have the workers of iniquity ^ano knowledge?
Who eat up my people *as they eat bread*:—they have not called upon God.
- 5 ^aThere were they in great fear, *where* no fear was:
For God hath ^ascattered the bones of him that encampeth *against* thee:
Thou hast put *them* to shame, ^abecause God hath despised them.
- 6 'Oh that the salvation of Israel *were* come out of Zion!
When God bringeth back the captivity of his people,
Jacob shall rejoice, and Israel shall be glad.

PSALM LIV.

To the chief Musician on Neginoth, Maschil, *A Psalm* of David, ^a when the Ziphims came and said to Saul, Doth not David hide himself with us? ⁵

- 1 SAVE me, O God, ^aby thy name,—and ^ajudge me by thy strength.
- 2 Hear my prayer, O God;—give ear to the words of my mouth.
- 3 For ^astrangers⁶ are risen up against me,—and ^aoppressors seek after my soul:
'They have not set God before them. Selah.
- 4 Behold, ^aGod *is* mine helper:—^athe Lord *is* with them that uphold my soul.
- 5 He shall reward evil unto mine enemies:—cut them off ^ain thy truth.⁷
- 6 'I will freely sacrifice unto thee:—I will praise thy name, O Lord; ^afor *it is* good.
- 7 For ^ahe hath delivered me out of all trouble:
^aAnd mine eye hath seen *his desire* upon mine enemies.

¹ The contents of Psalm lii. seem fully to bear out this inscription: see 1 Sam. xxii. David states his subject (ver. 1), and contrasts the malignant intentions of his foes (2—4) with the punishment and disgrace which God will inflict on them (5—7), and the protection and deliverance which he will grant to his servant (8, 9). The psalm is well adapted to cheer the people of God in any season of persecution.

² As if he had said, 'Mighty and malicious as thou art, the might and mercy of Jehovah are far greater.'

³ Not merely sharp, but *sharpened*; whetted for the occasion, so as to move smoothly when cutting keenly.

⁴ The word 'Mahalath' may be the name of a sort of *flute* or *lute*, or of a *tune*, so named from the first word of some popular poem. Psalm liii. is another edition of Psa. xiv.: on which see notes. The chief variation is in ver. 5, which represents those who are described in Psa. xiv. as treating the pious with contumely, as having themselves become objects of contempt.

⁵ The Ziphites gave this information twice: see 1 Sam. xxiii. 19; xxvi. 1. Psalm liv. contains a prayer (vers. 1—3), and a confident expectation of an answer (4—7).

⁶ Though of the same tribe, they treat me as an alien.

⁷ That is, 'agreeably to the tenor of thy promises.'

^a 1 Sam. 22. 9.
^b See 22. 9.

¹ 1 Sam. 21. 7.

^a Ps. 103. 17; 107. 1.

^a see refs. Ps. 50. 19;

Jer. 18. 18.

^a Ps. 57. 4; 59. 7; 64.

3; Pro. 12. 18.

^a Ps. 103. 2.

^a Mic. 3. 2.

^a Ps. 62. 4; Jer. 9. 3.

—5, 8.

^a Jam. 3. 6—9.

^a Ps. 7. 11, 15; 55. 23;

Pro. 12. 19.

^a Ps. 37. 35, 36.

^a Pro. 2. 22.

^a see refs. Ps. 27. 13.

^a see refs. Ps. 37. 31;

40. 3; 61. 9; Job 22.

19; Mal. 1. 5.

^a Ps. 58. 10.

^a see refs. Ps. 49. 6.

^a Ps. 92. 13, 14; Jer. 11.

16; Hos. 11. 6.

^a see refs. Ps. 13. 5.

^a see refs. Ps. 27. 14;

Pro. 18. 10.

^a Ps. 51. 6.

^a Ps. 10. 4; 14. 1, etc.

^a Ro. 3. 10.

^a Ps. 33. 13.

^a 2 Chr. 15. 2; 19. 3.

^a Jer. 4. 22.

^a Le. 26. 17, 36; Pro.

28. 1.

^a Eccl. 6. 5.

^a Ps. 2. 4, 73. 20.

^a Ps. 14. 7.

^a 1 Sam. 23. 19, 26. 1.

^a see refs. Ps. 20. 1.

^a Ps. 26. 1.

^a Ps. 86. 11.

^a Ps. 59. 3.

^a Ps. 31. 1.

^a Ps. 118. 13; 1 Chr.

12. 18; Ps. 41. 10.

^a Ps. 118. 7.

^a Ps. 89. 49; 1 Chr. 19.

^a Ps. 66. 13—16.

^a Ps. 52. 9.

^a Ps. 31. 19.

^a Ps. 69. 10; 91. 8;

92. 11.

PSALM LV. 1—LVI. 1.

PSALM LV.

To the chief Musician on Neginoth, Maschil, *A Psalm* of David.¹

- 1 ^a GIVE ear to my prayer, O God;—and ^e hide not thyself from my supplication.
- 2 Attend unto me, and hear me:—I ^f mourn² in my complaint, and make a noise;
- 3 Because of the voice of the enemy,—because of the oppression of the wicked:
^a For they cast iniquity³ upon me,—and in wrath they hate me.
- 4 ^b My heart is sore pained within me:—and ^c the terrors of death are fallen upon me.
- 5 ^b Fearfulness and trembling are come upon me,—and horror hath overwhelmed me.
- 6 And I said, Oh that I had wings like a dove!⁴
For then would I fly away, and be at rest.
- 7 *Lo, then* ^d would I wander far off,—and remain in the wilderness. Selah.
- 8 I would hasten my escape—from ^e the windy storm and tempest.
- 9 Destroy, O Lord, and ^e divide their tongues:⁵
For I have seen ^e violence and strife in the city.
- 10 Day and night they⁶ go about it upon the walls thereof:
Mischief also and sorrow are in the midst of it.
- 11 Wickedness *is* in the midst thereof:—deceit and guile depart not from her streets.
- 12 ^f For *it was* not an enemy *that* reproached me;—then I could have borne *it*:
Neither *was* it he that hated me *that* did ^e magnify *himself* against me;
Then I would have hid myself from him:
- 13 But *it was* thou, a man mine equal,—^g my guide,⁷ and mine acquaintance.
- 14 We took sweet counsel together,—and ^e walked unto the house of God in company.
- 15 ^h Let death seize upon them,—and let them ^e go down quick into hell:⁸
For wickedness *is* in their dwellings, and among them.⁹
- 16 As for me, ⁱ I will call upon God;—and the Lord shall save me.
- 17 ^j Evening, and morning, and at noon, will I pray, and cry aloud:
And he shall hear my voice.
- 18 ^k He hath delivered my soul in peace from the battle *that was* against me:
For ^l there were many with me.¹⁰
- 19 God shall hear, and afflict them,—^m even he that abideth¹¹ of old. Selah.
Because they have ⁿ no changes,—therefore they fear not God.
- 20 He hath ^o put forth his hands against such as ^e be at peace with him:
He hath broken his covenant.¹²
- 21 ^p *The words* of his mouth were smoother than butter,—but war *was* in his heart:
His words were softer than oil,—yet *were* they drawn swords.
- 22 ^q Cast thy burden¹³ upon the Lord, and he shall sustain thee:
^r He shall never suffer the righteous to be moved.
- 23 But thou, O God, shalt bring them down into the pit of destruction:
^s Bloody and deceitful men ^e shall not live out half their days;
But I will trust in thee.

PSALM LVI.

To the chief Musician upon Jonath-elem-rechokim,¹⁴ Michtam [*or*, *A golden Psalm*!] of David, when the ^t Philistines took him in Gath.¹⁵

- 1 BE ^u merciful unto me, O God: for man would ^e swallow me up;¹⁶
He fighting daily oppresseth me.

¹ In Psalm lv. a sufferer complains bitterly of persecution, from which he desires to escape (vers. 1—8); describes the prevalence of wickedness in the city where he has dwelt (9—11); particularizes the hypocrisy and treachery of a leader in the city (12—15), to which he again refers (19—21); and declares his determination to confide in God (16—19, 22, 23). There are no events in the sacred history to which the whole applies so well as to Absalom's rebellion and occupation of Jerusalem, and the treason of Ahithophel. Yet the terms used are so general as to admit of an application to other circumstances, and to suggest a comparison with our Lord's betrayal by Judas.

² Rather, 'give loose to my thought.'

³ Either, iniquitous calumnies; or, injuries.

⁴ The pigeon, or dove, is one of the swiftest of birds. There is much plaintive elegance in this soliloquy.

⁵ That is, 'disconcert their counsels;' perhaps alluding to the confusion of tongues at Babel.

⁶ 'Violence and Strife' (see ver. 9) are personified as keeping the walls of the city, whilst Mischief and its comrades occupy the interior.

⁷ Rather, 'my associate.'

⁸ That is, 'alive into the grave' (Heb. *Sheol*); obviously alluding to the destruction of Korah and his company: see Numb. xvi. 33.

⁹ Literally, 'in their heart;' *i. e.* not only around, but within them.

¹⁰ That is, fighting 'with (*i. e.* against) me.'

¹¹ Rather, 'that sitteth (as judge and sovereign) of old.'

¹² The covenant of friendship into which he had entered.

¹³ Or, 'what he gives thee' to bear.

¹⁴ These three words may be rendered, 'the dumb dove [among] strangers;' which may either be an enigmatical description of David as an innocent sufferer in a foreign land, agreeing with the remaining part of the title, or the first words of an ode to the tune of which this psalm was sung.

¹⁵ Referring probably to the incident related in 1 Sam. xxi. 11—15. The application of the psalm to that event is, however, attended with many difficulties. Psalm lvi. divides itself naturally into two stanzas, containing complaints, prayers, and hopes (vers. 1—4, and 5—11), followed by grateful praises and vows (12, 13).

¹⁶ Heb., 'Pants after me;' longing for my blood.

^d Ps. 5. 1.
^e Ps. 13. 1; 113. 7.
^f Is. 38. 14.

^g 2 Sam. 16. 7, 8; 19. 19.

^h Ps. 116. 3.

ⁱ Ps. 18. 4, 5.

^j 2 Sam. 15. 14.

^k 1 Sam. 27. 1; Pro.

^l 6. 4, 5; Jer. 9. 2.

^m Ps. 18. 4; Is. 17. 12, 13.

ⁿ Ge. 11. 7—9; 2 Sam.

^o 15. 31; 17. 1—11;

^p John 7. 45—53; Ac.

^q 21. 6—10.

^r Jer. 6. 7.

^s Ps. 41. 9.

^t Ps. 35. 26; 38. 16.

^u Ps. 41. 9; 2 Sam. 15.

^v 19; 17. 23; Jer. 9. 4.

^w Ps. 32. 4.

^x 2 Sam. 17. 23; 18.

^y 9, 11.

^z Numb. 16. 30.

^{aa} see refs. Ps. 50. 15.

^{ab} Dan. 6. 10; Lk. 18.

^{ac} 1; Ac. 3. 1; 10. 3, 9,

^{ad} 30; 1 Thes. 5. 17.

^{ae} Ps. 3. 6, 7; 2 Sam.

^{af} 18. 28.

^{ag} 2 Chr. 32. 7, 8.

^{ah} Ps. 90. 1, 2; Den.

^{ai} 33. 27; Mic. 5. 2.

^{aj} Ps. 73. 5, 6; Ecc. 8.

^{ak} 11.

^{al} Ac. 12. 1.

^{am} Ps. 7. 4; 120. 6, 7.

^{an} Ps. 28. 3; 57. 4; 62.

^{ao} 4; 64. 3; Pro. 5. 3.

^{ap} 4; 12. 18; Mt. 26. 19.

^{aq} see refs. Ps. 37. 5;

^{ar} 62. 8; Is. 50. 10;

^{as} Mt. 6. 31—31.

^{at} see refs. Ps. 37. 24;

^{au} 1 Sam. 2. 9.

^{av} Ps. 5. 6.

^{aw} Job 15. 32; Pro. 10.

^{ax} 27; Ecc. 7. 17.

^{ay} so title to Ps. 16.

^{az} 1 Sam. 21. 11.

^{ba} Ps. 57. 1.

^{bb} Ps. 27. 2; 35. 25;

^{bc} 57. 3.

- 2 Mine enemies [observers¹] would daily 'swallow me up:
For *they be* 'many that fight against me, O thou Most High.¹
- 3 'What time I am afraid, I will trust in thee.
- 4 'In God I will praise his word,²—'in God I have put my trust;
'I will not fear what flesh can do unto me.
- 5 Every day 'they wrest my words:—all their thoughts *are* against me for evil.
- 6 'They gather themselves together, 'they hide themselves,
'They mark my steps, 'when they wait for my soul.³
- 7 'Shall they escape by iniquity?⁴—'in *thine* anger cast down the people, O God.
- 8 Thou tellest 'my wanderings:
Put thou 'my tears into thy bottle:⁵—*are they* not in thy book?
- 9 'When I cry *unto thee*, 'then shall mine enemies turn back:
This I know, for 'God *is* for me.
- 10 'In God will I praise his word:—in the Lord will I praise *his* word.
- 11 In God have I put my trust:—'I will not be afraid what man can do unto me.
- 12 'Thy vows *are* upon me, O God:⁶—I will render praises unto thee.
- 13 For 'thou hast delivered my soul from death:
'Will not *thou deliver* my feet from falling.
'That I may walk before God in 'the light of the living?

PSALM LVII.

To the chief Musician, Al-taschith, 'Michtam [or, Destroy not, A golden Psalm] of David,
'when he fled from Saul in the cave

- 1 BE 'merciful unto me, O God, be merciful unto me:
For 'my soul trusteth in thee:
'Yea, in the shadow of thy wings will I make my refuge,
'Until *these* calamities be overpast.
- 2 I will cry unto God most high;—unto God 'that performeth⁸ *all things* for me.
- 3 'He shall send from heaven, and save me
From the reproach of him that would 'swallow me up.⁹ Selah.
God 'shall send forth his mercy and his truth.
- 4 My soul *is* among lions:—and I lie *even* among them that are set on fire,¹⁰
Even the sons of men, 'whose teeth *are* spears and arrows,
And 'their tongue a sharp sword.¹¹
- 5 'Be thou exalted,¹² O God, above the heavens;
Let 'thy glory be above all the earth.
- 6 'They have prepared a net for my steps;—'my soul is bowed down:
They have digged 'a pit before me,
Into the midst whereof they are fallen *themselves*. Selah.
- 7 'My heart is fixed,¹³ O God, my heart is fixed:—I will sing and give praise.
- 8 'Awake up, 'my glory;¹⁴ awake, psaltery and harp:—I *myself* will awake early.¹⁵
- 9 'I will praise thee, O Lord, among the people:
I will sing unto thee among the nations.
- 10 'For thy mercy *is* great unto the heavens,—and thy truth unto the clouds.
- 11 'Be thou exalted, O God, above the heavens:—let thy glory be above all the earth.

1 Or, 'that fight highly (i. e. *proudly*) against me.'
2 The promise which he has made to me.
3 That is, 'my life.' Their object in so closely watching my movements is to destroy me. See Psa. cxix. 95.
4 Rather, 'They escape (i. e. they hope to escape) by iniquity'; they rely for deliverance and success on their nefarious schemes.
5 That is, 'preserve them in thy memory': see the next clause. 'Tears' are here compared to a precious liquor, which is carefully preserved in a skin bottle.
6 The psalmist speaks as if he were already in possession of the object of his prayers. Extraordinary deliverances call for unusual expressions of gratitude and devotion to God.
7 'Al-taschith' means, 'Destroy not.' Some explain these words by a reference to their use in Deut. ix. 26; 1 Sam. xxvi. 9; supposing in the latter case that they had become the formula of deprecation. As they are prefixed to psalms of very various characters, it is most likely that they are the first words of a well-known poem. Psalm lvii. resembles the preceding in its style and subject; but its tone is throughout somewhat more cheerful. It is natu-

rally divided into two stanzas (vers. 1—5, and 6—11).
8 Rather, 'perfecteth.' Not only God's omnipotence, but his unchanging faithfulness, encourages the suppliant. See Psa. cxxxviii. 8; Phil. i. 6.
9 Or, 'He reproacheth him that would swallow me up.'
10 Rather, 'among flaming ones'; i. e. persons *breathing out flame*; ferocious enemies, such as are described in Acts ix. 1.
11 The tongue is mentioned in this comparison on account of the slander and abuse which proceeded from it.
12 By displaying thy perfections in the deliverance of thy servant. It is the consolation of God's people that their safety is linked with his glory.
13 It is fortified against all fear, by reliance on thee.
14 This may mean, 'my soul': see notes on Psa. vii. 5; xvi. 9: but some explain the term to mean, 'my tongue'; and others, with considerable probability, 'my inspiration as a sacred poet.' See the next clause.
15 Literally, 'I will awake the dawn'; a bold figure of poetry, as if the writer had said, 'The morning shall not awake me to praise; but in my songs I will anticipate the dawn.'

¹ Psa. 54. 5.
² Psa. 57. 3.
³ Psa. 3. 1; 118. 10—12.
⁴ 1 Sam. 21. 10, 12; 20. 6; 2 Cor. 1. 8—10.
⁵ vers. 10, 11; see refs. Psa. 12. 6.
⁶ Psa. 27. 1—3; 46. 1.
⁷ Psa. 118. 6; 1a. 31. 3; Heb. 13. 6.
⁸ 1a. 23. 20, 21.
⁹ Psa. 59. 3; 140. 2.
¹⁰ Psa. 10. 8—10.
¹¹ Psa. 57. 6.
¹² Psa. 71. 10.
¹³ Psa. 94. 20—23.
¹⁴ Psa. 55. 15, 23; Jer. 10. 25.
¹⁵ 1 Sam. 19. 18; 22. 1—5; 27. 1—3.
¹⁶ see refs. Psa. 35. 12.
¹⁷ Psa. 132. 16; Min. 3. 16.
¹⁸ Jer. 33. 3.
¹⁹ Psa. 78. 13.
²⁰ Psa. 45. 7—11; Ro. 8. 31.
²¹ ver. 4.
²² Psa. 27. 1.
²³ Psa. 65. 13, 14; 119. 106; Ge. 28. 20, 22.
²⁴ Psa. 86. 12, 13; 116. 8.
²⁵ see refs. Psa. 17. 5.
²⁶ Psa. 116. 9; Ge. 17. 1.
²⁷ Job 33. 30.

²⁸ Psa. 112. title; 1 Sam. 22. 1; 24. 3.
²⁹ Psa. 56. 1.
³⁰ Psa. 5. 10; see refs. 13. 5.
³¹ see refs. Psa. 17. 8; 61. 7.
³² 1a. 26. 20.
³³ Psa. 108. 8, 1a. 26. 12.
³⁴ Psa. 18. 6; 111. 5—7.
³⁵ Psa. 56. 1, 2.
³⁶ Psa. 10. 11, 43. 3; 61. 7.
³⁷ Pro. 30. 11.
³⁸ Psa. 55. 21; 61. 3; Pro. 12. 18; 25. 18.
³⁹ ver. 11; see refs. Psa. 21. 13.
⁴⁰ Psa. 148. 13; Num. 15. 21; 1a. 6. 3.
⁴¹ Psa. 7. 15, 16; 9. 15; 35. 7, 8; 110. 5.
⁴² Psa. 12. 6.
⁴³ Psa. 7. 15.
⁴⁴ Psa. 108. 1—5; 112. 7.
⁴⁵ Judg. 5. 12; 1a. 52. 1.
⁴⁶ Psa. 16. 9; 33. 12; 108. 1, 2.
⁴⁷ see refs. Psa. 18. 49, 108. 3.
⁴⁸ Psa. 36. 5; 71. 19; 103. 11; 108. 4.
⁴⁹ ver. 5.

PSALM LVIII. 1—LIX. 7.

PSALM LVIII.

To the chief Musician, *Al-taschith, Michtam [*or*, Destroy not, A golden *Psalms*] of David, 1

* Ps. 57, title.

- 1 DO ye indeed speak righteousness, O congregation?²
Do ye judge uprightly, O ye sons of men?
- 2 Yea, in heart ye work wickedness;
‘Ye weigh the violence of your hands in the earth.’³
- 3 ‘The wicked are estranged⁴ from the womb:
They go astray as soon as they be born, speaking lies.
- 4 ‘Their poison is like the poison of a serpent:
They are like the deaf adder *that stoppeth her ear*;
- 5 Which will not hearken to the voice of charmers,⁵—charming never so wisely.
- 6 ‘Break their teeth, O God, in their mouth:
Break out the great teeth of ‘the young lions, O Lord.
- 7 ‘Let them melt away as waters *which* run continually:
When he bendeth his bow to shoot his arrows, let them be as cut in pieces.⁶
- 8 As a snail *which* melteth,⁷ let *every one of them* ‘pass away:
‘*Like* the untimely birth of a woman, *that they may not see the sun.*
- 9 Before your pots can feel ‘the thorns,
‘He shall take them away ‘as with a whirlwind, both living, and in *his* wrath.⁸
- 10 ‘The righteous shall rejoice when he seeth the vengeance:
‘He shall wash his feet⁹ in the blood of the wicked.
- 11 ‘So that a man shall say, Verily *there is* a reward for the righteous:
Verily he is a God that ‘judgeth in the earth.

† Ps. 91. 20; Is. 10. 1.

“ see refs. Ps. 51. 5; Is. 48. 8.

“ Ps. 140. 3; Eccl. 10. 11; Ro. 3. 13.

“ Jer. 8. 17.

“ Ps. 3. 7; Job 4. 10.

“ Ps. 17. 12.

“ Ps. 112. 10; see refs. Job. 2. 11.

“ Ps. 37. 35, 36.

“ Job 3. 16; Eccl. 6. 3.

“ Ps. 118. 12; Eccl. 7. 6.

“ Job 18. 18; 20. 5, etc.

“ Ps. 1. 27; 10. 25;

Is. 17. 13.

“ Ps. 52. 6; 64. 10;

107. 32.

“ Ps. 68. 23.

“ Ps. 92. 15.

“ Ps. 67. 4; 96. 13;

98. 9.

PSALM LIX.

To the chief Musician, “Al-taschith, Michtam [*or*, Destroy not, A golden *Psalms*] of David;

“ when Saul sent, and they watched the house to kill him.¹⁰

“ Ps. 57, title.

“ 1 Sam. 19. 11.

“ Ps. 7. 1, 2; 18. 48.

- 1 DELIVER ‘me from mine enemies, O my God:
Defend me from them that rise up against me.
- 2 Deliver me from the workers of iniquity,—and save me from bloody men.
- 3 For, lo, they lie in wait for my soul:—‘the mighty are gathered against me;
‘Not *for* my transgression, nor *for* my sin, O Lord.
- 4 They run¹¹ and prepare themselves without *my* fault:
‘Awake to help me, and behold.
- 5 Thou therefore, O Lord God of hosts, the God of Israel,
Awake to visit all the heathen:¹²
Be not merciful to any wicked transgressors. Selah.
- 6 ‘They return¹³ at evening:
They make a noise like a dog, and go round about the city.
- 7 Behold, they belch out with their mouth:—‘swords *are* in their lips:
For ‘who, *say they*, doth hear?

“ see refs. Ps. 10. 9, 10;

56. 6.

“ Ps. 63. 4; 1 Sam. 21.

11.

“ Ps. 35. 23; 44. 23.

“ ver. 14; 1 Sam. 10.

11.

“ Ps. 55. 21; 57. 4;

Pro. 12. 16.

“ Ps. 10. 11, 13; 64. 5;

73. 11; 91. 7; Job

22. 13; Is. 29. 15.

1 See note on title of preceding Psalm. Psalm lviii. is directed against unjust rulers; describing their inveterate wickedness (vers. 1—5); praying for their speedy punishment (6—9); and expressing the satisfaction with which the righteous will contemplate it (10, 11). Many with good reason apply it particularly to Saul.

2 The Hebrew word here used is variously translated. Some render it as in the text; others, ‘mighty ones,’ or ‘rulers;’ others, ‘dumb,’ reading the whole clause, ‘Are ye indeed dumb [when ye should] speak righteousness?’ Others, again, with the ancient versions, take it adverbially as strengthening the preceding word ‘indeed.’ ‘Do ye in very deed speak righteousness?’ And this is perhaps, upon the whole, the most probable rendering.

3 These wicked rulers, instead of ‘weighing’ or dispensing justice to their subjects, dispensed the most violent injustice.

4 That is, estranged from God and goodness. For similar expressions, see Eph. iv. 18; Col. i. 21.

5 In the East, there are professed enchanters, who exercise a remarkable influence over serpents, chiefly by means of musical instruments. Any species which should remain unaffected by such incantations would be regarded as peculiarly malignant.

6 Or, ‘as if deprived of their points,’ blunted.

7 This word seems to refer to the slimy track which the snail leaves behind it.

8 Rather, ‘both living and burning:’ meaning either,

‘both the fresh green thorns gathered for fuel and those already set on fire;’ or, with reference to the *contents* of the vessel, ‘whether raw (as the word means in 1 Sam. ii. 15) or heated,’ i. e. cooked. In either case the idea intended is that of a sudden change, which carries men away in the midst of their employments.

9 As the victorious survivor of a conflict, walking over the battle-field, might be said to do.

10 The contents of Psalm lix. correspond with the title, and with the history in 1 Sam. xix. 11. In subject and style, it resembles others of the same period; but it has a peculiar artificial division into two parts of two stanzas each (1—6, 6—10, 11—13, 14—17); so that the same thoughts are re-produced in the alternate stanzas, in nearly the same order, and often in nearly the same language: comp. vers. 6 and 14, 10 and 17.

11 Perhaps used as a military term. See Ps. xviii. 29.

12 Or, ‘nations.’ The psalmist feels confident that, when God exercises his punitive justice in the world, such flagrant transgressors as these persecutors cannot escape.

13 Or, as in ver. 14, ‘Let them return,’ etc. The verse describes the disappointment of the enemy, who are compared to the gregarious untamed dogs which prowl about the streets of Eastern cities. The psalmist desires that his enemies may become miserable outcasts like these animals; loathed as unclean, and howling for want of food.

PSALM LIX. 8—LX. 9.

- 8 But * thou, O LORD, shalt laugh at them;
Thou shalt have all the heathen in derision.
9 *Because of* * his strength¹ will I wait upon thee:—* for God is my defence.
10 * The God of my mercy shall ^b prevent me:²
God shall let ^c me see *my desire* upon ^d mine enemies.
11 * Slay them not,³ lest my people forget:—scatter them by thy power;
And ^e bring them down, O LORD * our shield.
12 * For the sin of their mouth *and* the words of their lips⁴ let them even be ^f taken
in their pride:
And ^g for cursing⁵ and lying *which* they speak.
13 * Consume *them* in wrath, consume *them*, that they *may* not be:
And ^h let them know that God ruleth in Jacob—unto the ends of the earth. Selah.
14 And * at evening let them return;
And let them make a noise like a dog,—and go round about the city.
15 Let them * wander up and down for meat,—and grudge if they be not satisfied.
16 But * I will sing of thy power;
Yea, I will sing aloud of thy mercy * in the morning:
* For thou hast been my defence and refuge * in the day of my trouble.
17 Unto thee, 'O my strength, will I sing:
* For God is my defence, *and* the God of my mercy.

PSALM LX.

To the chief Musician * upon Shushan-eduth,⁶ Michtam [*or*, A golden *Psalms*] of David, to
teach; * when he strove with Aram-naharaim and with Aram-zobah,⁷ when Joab returned,
and smote of Edom in the valley of salt twelve thousand.

- 1 O GOD, * thou hast cast us off, thou hast scattered us,
Thou hast been displeased; * oh turn thyself to us again.
2 * Thou hast made the earth to tremble; thou hast broken it:
* Heal the breaches thereof; for it shaketh..
3 * Thou hast showed thy people hard things:
* Thou hast made us to drink the wine of astonishment.
4 * Thou hast given a banner to them that feared thee,
That it may be displayed because of the truth.⁸ Selah.
5 * That thy beloved⁹ may be delivered;—^a save *with* thy right hand, and hear me.
6 God hath * spoken in his holiness;¹⁰
I will rejoice, I will * divide * Shechem,—and mete out * the valley of Succoth.¹¹
7 * Gilead is mine, and * Manasseh is mine;
* Ephraim also is the strength¹² of mine head;—* Judah is my lawgiver;
8 * Moab is my washpot;¹³—^b over Edom will I cast out my shoe:¹⁴
* Philistia, triumph¹⁵ thou because of me.
9 Who will bring me *into* the * strong city?¹⁶—who will lead me into Edom?

1 If this reading be correct, it seems to mean the strength of the enemy. But some of the ancient copies and versions read as in ver. 17, 'my strength;' so that the rendering would be, 'O my strength, I will look to thee.'

2 He will give me speedy and timely succour. See note on Psa. xviii. 5.

3 The psalmist desires that his foes may be made an example of infamy; their humiliation being a warning to all others.

4 Or, 'The sin of their mouth is the word of their lips;' i. e. whatever they speak is spoken sinfully.

5 The profane imprecations which they utter against the innocent.

6 'Shushan-eduth' means 'lily of testimony;' and is probably the name of a tune, or the title of an ode, to the music of which this psalm was set.

7 This title, though it seems incorrect in some particulars, is evidently right in ascribing the psalm to the time of David, under whom Ephraim and Judah were united, and by whom Moab, Edom, and Philistia were conquered. See notes on 2 Sam. viii. 1—14, and on Psa. ix. 1. The psalm contains three stanzas, in which the national danger is represented (vers. 1—4), the hopes founded on God's promises are described (5—8), and their accomplishment is confidently asked (9—12). The last two stanzas are repeated in Psa. cviii. 7—13.

8 Either, 'in the cause of thy truth' which we main-

tain; or, 'according to thy veracity;' i. e. 'thou hast given a banner, etc., agreeably to thy promise.'

9 That is, 'thy beloved people;' as in Deut. xxxiii. 12.

10 The psalmist refers not so much to any particular declaration, as to the general tenor of the assurances given to the Israelites, both as to their possession of the land of Canaan in its largest extent, and as to their triumphs over the neighbouring heathen. See Gen. xlix.; Numb. xxiv.; Deut. xxxiii. The words that follow contain the expectations which the psalmist founded upon the Divine promises.

11 Shechem, Ephraim, and Judah, Succoth, Gilead, and Manasseh, represent the *whole land* both west and east of the Jordan.

12 Or, 'defence.' Ephraim and Judah were the most powerful tribes; and Judah had now the political superiority.

13 That is, used for the meanest purposes. The phrase denotes the most abject subjection.

14 Meaning either, I will utterly trample it down; or, I will treat it with the greatest contempt.

15 Rather, 'Shout aloud;' receive me thy conqueror with shouts of applause.

16 In reliance on God's promise, the people are ready to go forward into the very heart of their enemies' country. 'The strong city' is Petra, the famous capital of Idumea, hewn in the rock, and almost impregnable.

* see refs. Ps. 2. 4; 1 Sam. 19. 16.

Y Ps. 18. 1, 2; 27. 1.
* ver. 17; Ps. 62. 2.

* Ps. 21. 3.

* see refs. Ps. 51. 7;

112. 8; 1 Sam. 26. 10.

* Ps. 56. 2.

* no Ge. 4. 12—15

f Job 40. 12.

* see refs. Ps. 3. 3.

A Ps. 140. 9, 10; Pro.

12. 13; 18. 7.

* Ps. 10. 2; Pro. 6. 2.

* Ps. 103. 17, 18.

* Ps. 7. 9.

* Ps. 83. 18; 1 Sam.

17. 46, 47.

* ver. 6.

* see refs. Job 15. 23.

* Ps. 21. 13.

* Ps. 5. 3.

* Ps. 4. 1; 61. 3.

* Ps. 77. 2

* see refs. Ps. 18. 1.

* vers. 9, 10.

* Ps. 80.

* 2 Sam. 8. 3, 13; 1

Chr. 18. 3, 12.

* see refs. Ps. 41. 9.

* Ps. 81. 3, 7, 19; 90.

13.

* see refs. Ps. 18. 7;

104. 32.

* 2 Chr. 7. 14.

* Ps. 71. 20

* Ps. 75. 8; Is. 51. 17,

32; Jer. 25. 15.

f Ps. 20. 5; Ex. 17. 15.

* Ps. 108. 6—13; Deut.

7. 7, 8.

A Ps. 17. 7; 20. 6.

* Ps. 89. 35; Am. 4. 2.

* Jos. 1. 8.

* Ge. 12. 6, Sichern;

* Jos. 20. 7.

* Jos. 13. 27.

* Jos. 17. 1, 5, 6.

* 1 Chr. 12. 19.

* see Deut. 33. 17; 1

Sam. 28. 2.

* Ge. 49. 10.

* 2 Sam. 8. 2

* Ps. 108. 9; 2 Sam. 8.

14; Eze. 35. 14.

* 2 Sam. 8. 1.

* 2 Sam. 11. 1; 12. 16.

PSALM LX. 10—LXII. 12.

- 10 ^a Will not thou, O God, *which* ^v hadst cast us off?
And *thou*, O God, *which* didst ^z not go out with our armies?
11 ^a Give us help from trouble:—for ^b vain is the help of man.
12 Through God ^c we shall do valiantly:
For *ho it is that* shall ^d tread down our enemies.

PSALM LXI.

To the chief Musician upon Neginah, ¹ A Psalm of David. ²

- 1 HEAR my cry, O God;—attend unto my prayer.
2 From the end of the earth will I cry unto thee, when my heart is overwhelmed:
Lead me to ^c the rock *that* is higher than I. ³
3 For ^f thou hast been a shelter for me,—and ^g a strong tower from the enemy.
4 ^a I will abide in thy tabernacle for ever:
ⁱ I will trust in the covert of thy wings. Selah.
5 For thou, O God, hast heard my vows:
Thou hast given *me* ^k the heritage ⁴ of those that fear thy name.
6 ⁱ Thou wilt prolong the king's life:—and his years as many generations.
7 ^m He shall abide before God for ever:
Oh prepare mercy ⁿ and truth, *which* may preserve him.
8 So will I sing praise unto thy name for ever,—^o that I may daily perform my vows.

PSALM LXII.

To the chief Musician, to ^p Jeduthun, ⁵ A Psalm of David. ⁶

- 1 TRULY [*or*, Only] ^q my soul waiteth ^r upon God:
^s From him *cometh* my salvation.
2 ^t He only *is* my rock and my salvation;
He is my ^u defence; ^v I shall not be greatly moved.
3 How long will ye imagine mischief against a man?
Ye shall be slain ^w all of you:
^x As a bowing wall *shall ye be*, and as a tottering fence.
4 ^y They only consult to cast *him* down from his excellency: ⁹
^z They delight in lies:
^a They bless with their mouth, but they curse inwardly. Selah.
5 ^b My soul, wait thou only upon God;—for ^c my expectation *is* from him.
6 ^d He only *is* my rock and my salvation:—*he is* my defence; ^e I shall not be moved.
7 ^f In God *is* my salvation and ^g my glory:
The rock of my strength, and my refuge, *is* in God.
8 Trust in him ^h at all times; ⁱ ye people,—^j pour out your heart before him:
God *is* ^k a refuge for us. Selah.
9 ^l Surely men of low degree *are* vanity,—and men of high degree *are* a lie: ¹⁰
^m To be laid ¹¹ in the balance,—they *are* altogether ⁿ *lighter* than vanity.
10 ^o Trust not in oppression,—and become not vain in robbery:
^p If riches increase, ¹² ^q set not your heart *upon them*.
11 God hath spoken ^r once;—twice ¹³ have I heard this;
That ^s power *belongeth* unto God.
12 Also unto thee, O LORD, *belongeth* ^t mercy:
For ^u thou renderest to every man according to his work.

^a Ps. 20. 7; 44. 5-8;
^v ver. 1; Ps. 41. 9;
108. 11.
^c Job. 7. 12;
^e Ps. 25. 22;
^b Ps. 118. 4; 124. 1-3;
140. 3; Is. 31. 3.
^d Ps. 18. 32-42; Num. 24. 18; 1 Chr. 19. 13;
^f see refs. Ps. 44. 5;
Is. 63. 3.

^k Ps. 18. 46; 27. 5.
^f Ps. 140. 7.
^g see refs. Ps. 18. 2;
Pro. 18. 10;
^a Ps. 27. 4; 27. 4.
ⁱ see refs. Ps. 17. 8;
57. 1; 91. 4.
^k Ps. 16. 5, 6.
ⁱ Ps. 21. 4.
^m Ps. 41. 12.
ⁿ Ps. 40. 11; 57. 3;
Ps. 20. 28;
^o Ps. 65. 1; 66. 13-16.

^p 1 Chr. 25. 1, 3.
^q see refs. Ps. 33. 20;
65. 1.
^r Ps. 37. 39; 68. 19;
20; Jer. 3. 23.
^s ver. 6; see refs. Ps. 18. 2.
^t Ps. 59. 9, 17.
^u Ps. 37. 24.
^v Is. 30. 13.
^y Ps. 2. 1-3.
^z Ps. 52. 3.
^a see refs. Ps. 28. 3.
^b vers. 1, 2; Lam. 3. 24-26; Mic. 7. 7.
^c Ps. 33. 7.
^d ver. 2.
^e Ps. 15. 5; 16. 8;
Pro. 10. 30.
^f Is. 43. 25; Jer. 3. 23;
9. 23, 24.
^g Ps. 3. 3.
^h Ps. 34. 1; 46. 1-3;
Job 13. 13.
ⁱ Ps. 42. 4; Lam. 2. 19.
^k Ps. 14. 2; 46. 7;
Pro. 14. 26.
^l Ps. 35. 5, 11; 118. 9;
Is. 40. 15, 17; Ro. 3. 4.
^m Dan. 5. 27.
ⁿ Is. 40. 15, 17.
^o Job 20. 19-29; Is. 30. 12, 13.
^p Ps. 52. 7; Den. 8. 12-14; Job 31. 21, 25; 1 k. 12. 15-21.
^q Tim. 6. 17.
^r Pro. 23. 5.
^s Job 33. 14.
^t Ps. 68. 3, 35; Is. 26. 4; Mt. 6. 13; Rev. 19. 1.
^u see refs. Ex. 34. 6, 7.
^v see refs. Job 34. 11;
Eze. 7. 27; 1 Cor. 3. 8; Eph. 6. 8; Col. 3. 25.

1 The singular of 'Neginoth.' See note on title of Psa. iv.

2 Psalm lxi. was composed whilst the tabernacle was in use (ver. 4), and after David had received the promise of an everlasting kingdom (6, 7). Yet he appears to be in exile and distress (2). It therefore best suits the time of Absalom's rebellion. The first stanza contains confiding prayer (1-4); the second states the grounds of confidence (5-8). In this, personal deliverance is connected with the fulfilment of the great promise in 2 Sam. vii. 12-16.

3 That is, 'a place of security which I could not reach without thy assistance.'

4 The blessings which God bestows upon those who love and fear him were naturally spoken of by an Israelite in language referring to his inheritance in Canaan.

5 See note on title of Psa. xxxix.

6 There is nothing in Psalm lxii. to indicate when and by whom it was written. Those who attribute it to David refer it to different periods of his life. Its subject is *confidence in God alone*, in contrast with all other resources,

and in face of all enemies and dangers. It contains professions, exhortations, and praise, but not a single prayer. The psalm is naturally divided into three stanzas (vers. 1-4, 5-8, 9-12).

7 Or, 'is silent.' See note on Psa. xxxvii. 7.

8 Rather, 'Will ye all [seek to] slay him, [a man who is] as a bowing wall and a tottering fence.' David's circumstances seemed so desperate that his enemies combined their efforts to destroy him with full expectation of success.

9 Rather, 'elevation;' the figure of the preceding verse being followed out.

10 Deceiving the hope of those who trust in them.

11 Rather, 'in the balance they go up,' as the lighter scale.

12 Wealth, even when lawfully gained, must not be trusted in.

13 Rather, 'One [thing] God hath spoken, these two [things] I have heard, [namely], etc. The power of God, and his mercy exercised consistently with justice, are the two pillars on which the psalmist rests (vers. 1, 5).

PSALM LXIII. 1—LXIV. 10.

PSALM LXIII.

A Psalm of David, * when he was in the wilderness of Judah. 1

- 1 O GOD, * thou *art* my God; * early will I seek thee :
 * My soul thirsteth for thee, my flesh longeth for thee
 In a dry and thirsty² land, where no water is ;
 2 To see³ thy power and thy glory,—so as I have seen thee * in the sanctuary.
- 3 * Because³ thy lovingkindness *is* better than life,—* my lips shall praise thee.
- 4 Thus will I bless thee⁴ while I live:—* I will lift up my hands in thy name.
- 5 My soul shall be⁵ satisfied as *with* marrow and fatness ;
 And my mouth shall praise *thee* * with joyful lips :
 6 When⁶ I remember thee upon my bed,
 And meditate on thee in the *night* watches. 4
- 7 * Because thou hast been my help,
 Therefore * in the shadow of thy wings will I rejoice.
- 8 * My soul followeth⁵ hard after thee:—* thy right hand upholdeth me.
- 9 But those⁷ that seek my soul, to destroy *it*,
 Shall go into the lower parts of the earth. 8
- 10 * They shall fall by the sword:—they shall be a portion for foxes. 7
- 11 But * the king shall rejoice in God ;
 * Every one that sweareth by him⁸ shall glory :
 But * the mouth of them that speak lies shall be stopped.

PSALM LXIV.

To the chief Musician, A Psalm of David. 9

- 1 HEAR my voice, O God, in my prayer :
 * Preserve my life from fear of the enemy.
- 2 * Hide me from⁹ the secret counsel of the wicked ;
 * From the insurrection of the workers of iniquity.
- 3 * Who whet their tongue like a sword,
 * And bend *their bows*¹⁰ to shoot their arrows, *even* bitter words :
 4 * That they may shoot in secret at * the perfect :
 * Suddenly do they shoot at him, and fear not.
- 5 * They encourage themselves *in* an evil matter :
 * They commune of laying snares privily;—* they say, Who shall see them ?
- 6 * They search out iniquities;—they accomplish a diligent search : 11
 Both * the inward *thought* of every one of *them*, and the heart, *is* deep.
- 7 * But God shall shoot¹² at them *with* an arrow ;
 * Suddenly shall they be wounded.
- 8 So they shall make * their own tongue¹³ to fall upon themselves :
 * All that see them shall flee away.
- 9 * And all men shall fear, and shall * declare the work of God ; 14
 * For they shall wisely consider of his doing.
- 10 * The righteous shall be glad in the LORD, and shall trust in him ;
 And all * the upright in heart shall glory.

* 1 Sam. 22. 5; 23. 14—16.

v Ps. 31. 14; 91. 2.

* Ps. 5. 3; Job 8. 5;

Pro. 8. 17.

a see refs. Ps. 42. 2.

b Ps. 27. 4; 78. 61;

1 Sam. 4. 21; 1 Chr.

16. 11.

c Ps. 68. 21; 73. 17.

d Ps. 4. 6; 21. 6; 30. 5.

e Ps. 51. 15; Hos. 14. 2.

f Ps. 101. 33; 145. 1.

g Ps. 145. 2.

h Ps. 131. 2; 1 Ki. 8.

i Ps. 17. 15; see refs.

36. 8.

j Ps. 71. 23.

k Ps. 42. 8; 119. 55.

l 17. 18; 149. 5.

m Ps. 51. 1.

n Ps. 61. 4.

o Ps. 73. 25; 146. 6.

p Ps. 37. 24; 73. 23;

Is. 41. 10.

q see refs. Ps. 35. 4, 26.

r Eze. 35. 5; 39. 4.

s Ps. 21. 1.

t see refs. Deu. 6. 13;

Zeph. 1. 5.

u Ps. 31. 18.

v Ps. 31. 13—15.

w see refs. Ps. 27. 5;

143. 9.

x 1 Sam. 23. 22, 23; 2

Sam. 17. 2

y Ps. 2. 2; 3. 1.

z Ps. 11. 2; see refs.

57. 4.

a Ps. 58. 7; Jer. 9. 3.

b Ps. 10. 8, 9; No. 4.

c Ps. 50. 3, 4.

d 1 Sam. 18. 11.

e see Pro. 1. 11—14.

f 1 Sam. 23. 19.

g Ps. 10. 11; 59. 7;

Eze. 8. 12.

h Ps. 35. 11; 1 Sam.

22. 9, 13; 24. 9;

Dan. 6. 4, 5.

i Ps. 5. 9; Is. 29. 15;

Jer. 17. 9.

j Ps. 7. 12, 13; see

refs. 18. 4.

k Pro. 6. 15.

l Job 13. 6; Pro. 12.

m 31. 18, 7.

n Ps. 31. 11; 52. 6;

Numb. 16. 34.

o Ps. 40. 3.

p Jer. 50. 28; 51. 10.

q Ps. 107. 42, 43; Hos.

14. 9.

r see refs. Ps. 32. 11;

58. 10.

s Ps. 97. 11.

1 This is the wilderness along the east of the tribe of Judah. David remained here a short time during his flight from Absalom (see 2 Sam. xv. 23, 28; xvi. 2; xvii. 16); and to this period the psalm probably refers (see ver. 11). Longing and praying for return to public worship (vers. 1, 2), and gratefully remembering past mercies (3—8), David anticipates his own deliverance through the destruction of his foes (9—11).

2 Or, 'weary,' as in 2 Sam. xvi. 2; xvii. 29. David's bodily privations are doubtless here alluded to, though the phrase may have a figurative application.

3 Rather, 'For thy loving-kindness,' etc.; asserting it as a *fact*, rather than assigning it as a *reason* for what follows.

4 The ancient Hebrews divided the night into three watches, which are severally mentioned, Lam. ii. 19; Judg. vii. 19; Exod. xiv. 24. The number of divisions was afterwards increased to six.

5 Rather, 'cleaveth firmly to thee.'

6 Perhaps alluding to the doom of Korah and his company (Numb. xvi. 31—34).

7 Or, 'jacksals.' See the account of the defeat and

destruction of Absalom's army in 2 Sam. xviii. 6—8.

8 That is, by God.

9 Psalm lxiv. complains of calumnious persecutors (1—6), and anticipates their exemplary punishment (7—10). It suits the time when David was suffering from the hatred of Saul.

10 More simply, 'And bend [i. e. *aim, direct*] their arrows,' etc. This figure suggests the poignant pain produced by calumny.

11 Rather, 'They search out iniquities; [they say] we are ready; the search is completed.' They scrutinized every action with the view of putting a bad construction upon it.

12 The arrow of God is here contrasted with the arrow of the wicked (vers. 3, 4). He makes the injuries which they intended to inflict on others revert to themselves.

13 The consequences of their false malignant speeches and their mischievous deliberations.

14 That is, 'shall declare it to be his work;' 'his doing' (see next clause): they shall no longer foolishly ascribe it to mere chance or human agency.

PSALM LXV. 1—LXVI. 12.

PSALM LXV.

To the chief Musician, A Psalm and Song of David.¹

- 1 PRAISE " waiteth for thee, O God, in Sion :
And " unto thee shall the vow be performed.
- 2 O thou " that hearest prayer,—" unto thee shall all flesh come.
- 3 " Iniquities prevail against me :
As for our transgressions, thou shalt " purge them away.
- 4 " Blessed is the man whom thou " choosest,
And causest to approach unto thee, that he may dwell in thy courts :
" We shall be satisfied with the goodness of thy house,—even of thy holy temple.
- 5 By " terrible things " in righteousness² wilt thou answer us,
O God of our salvation ;
Who art the confidence of " all the ends of the earth,
And of them that are " afar off upon the sea :
- 6 Which by his strength setteth fast the mountains ;—" being girded with power :
- 7 " Which stilleth the noise of the seas,
" The noise of their waves, " and the tumult of the people.
- 8 They also that dwell in the uttermost parts are " afraid at thy tokens.
Thou makest " the outgoings³ of the morning and evening to rejoice.
- 9 Thou " visitest the earth, and " waterest it :
Thou greatly enrichest it " with the river of God,⁴ which is full of water :
" Thou preparest them corn,—when thou hast so provided for it.
- 10 " Thou waterest the ridges thereof abundantly :—thou settlest the furrows thereof :
Thou makest it soft with showers :—thou blessest the springing thereof.
- 11 Thou " crownest the year with thy goodness ;—and thy paths drop fatness.
- 12 They drop upon the pastures of the wilderness :
And the little hills rejoice on every side.
- 13 The pastures are clothed with flocks ;
" The valleys also are covered over with corn ;—they shout for joy, they also sing.

PSALM LXVI.

To the chief Musician, A Song or Psalm.⁵

- 1 " MAKE a joyful noise unto God, all ye lands :
- 2 Sing forth the honour of his name :—make his praise glorious.
- 3 Say unto God, How " terrible art thou in thy works !
" Through the greatness of thy power
Shall thine enemies submit themselves unto thee.
- 4 " All the earth shall worship thee,
And " shall sing unto thee ; they shall sing to thy name. Selah.
- 5 " Come and see the works of God :
He is " terrible in his doing toward the children of men.
- 6 " He turned the sea into dry land :—" they went through the flood on foot :
" There did we rejoice in him.
- 7 He ruleth by his power for ever ;—" his eyes behold the nations :
" Let not the rebellious exalt themselves. Selah.
- 8 " Oh bless our God, ye people,—and make the voice of his praise to be heard :
- 9 " Which holdeth " our soul in life,—and " suffereth not our feet to be moved.
- 10 For " thou, O God, hast proved us :—" thou hast tried us, as silver is tried.
- 11 " Thou broughtest us into the net ;⁷—thou laidst affliction " upon our loins.
- 12 " Thou hast caused men to ride over our heads ;
" We went through fire and through water :⁸
" But thou broughtest us out into a wealthy place.⁹

¹ Psalm lxxv. is a joyous and grateful hymn apparently designed for use in the sanctuary, connecting its spiritual enjoyments (vers. 1—4) with the great works of Divine power (5—8), and especially with Divine bounty in the fertility of the earth (9—13). The Hebrews were taught to acknowledge this in their sacred festivals. See Exod. xxiii. 16 ; Lev. xxiii. 9—14, 39 ; Deut. xvi. 9, 13. And it is not improbable, that, when David added the use of music to the worship of the tabernacle, he composed this psalm to be sung at one of these festivals ; perhaps on the occasions referred to in Lev. xxiii. 9—14.

² By astonishing and awe-inspiring deliverances.

³ That is, the places from which they appear to come ;

a poetical representation of the east and the west.

⁴ Probably a poetical figure for the rain.

⁵ The writer of Psalm lxxvi. calls upon all to praise God (vers. 1—4) for the wonders of former days (5—7), but especially for a recent national deliverance (8—12) ; and declares his determination to pay his vows in the temple (13—15), since his prayers have been heard (16—20). The language is of general application, and affords no clue to the particular events which called forth this song of praise.

⁶ Heb., 'putteth;' i. e. restoreth to life the nation that seemed to have perished.

⁷ Into complicated difficulties and embarrassments.

⁸ 'Fire' and 'water,' as two great agents of destruction, are commonly used to represent distress and danger.

⁹ Or, 'to abundance.' The same Hebrew word is translated 'runneth over' in Psa. xxiii. 6.

" Ps. 62. 1.

x Ps. 56. 12 ; 76. 11.

y Ps. 66. 19 ; 1 Chr. 4. 10 ; Is. 65. 24 ; 1 John 5. 14, 15.

z Ps. 22. 27 ; 86. 9 ; Is. 49. 6 ; 66. 23.

a see refs. Ps. 38. 4.

b see refs. Ps. 51. 2 ; 73. 9 ; Is. 6. 7.

c Ps. 33. 12 ; 84. 4.

d see refs. Ps. 4. 3 ; 78. 70, 71.

e see refs. Ps. 36. 8.

f Ps. 45. 4 ; see refs. 47. 2.

g Ps. 145. 17 ; Rev. 16. 5.

h Ps. 22. 27 ; Is. 45. 22.

i Is. 51. 5 ; Zeph. 2. 11.

k Ps. 93. 1.

l Ps. 89. 9 ; 107. 29 ; Mt. 8. 25, 27.

m Ps. 33. 4 ; Job 38. 8 —11.

n Ps. 76. 10 ; Is. 17. 12, 13.

o Ps. 48. 5, 6 ; 66. 3 ; 135. 9 ; Jon. 2. 9—11.

p Ps. 19. 5.

q Den. 11. 12.

r Ps. 68. 9, 10 ; 104. 13 ; Job 5. 10, 11 ; Jer. 5. 24 ; 14. 22.

s Ps. 40. 4.

t Ps. 104. 15.

" Ps. 103. 4.

r Is. 55. 12.

v Ps. 81. 1 ; 100. 1.

x see refs. Ps. 47. 2 ; 65. 5.

y Ps. 18. 44 ; 81. 15.

z see refs. Ps. 22. 27 ; 67. 3 ; 117. 1.

a Ps. 95. 1, 2.

b Ps. 46. 8 ; 111. 2.

c ver. 3.

d Ex. 14. 21, 22.

e Jon. 3. 14, 16.

f Ps. 106. 11 ; Ex. 15. 1, etc.

g see refs. Ps. 11. 4.

h Ps. 2. 10—12 ; Ex. 18. 11 ; Job 9. 4.

i Den. 32. 43 ; Ro. 15. 10, 11.

m 1 Sam. 25. 29 ; Ac. 17. 28.

n see refs. Ps. 37. 23, 24.

o see refs. Ps. 17. 3 ; Is. 48. 10.

p see refs. Job 23. 10 ; Zec. 13. 9 ; 1 Pet. 1. 6, 7.

q Job 19. 6 ; Lam. 1. 13 ; 3. 2.

r Den. 33. 11.

s Ps. 129. 1—3 ; Is. 51. 23.

t Is. 43. 2 ; Zec. 13. 9.

u Ps. 40. 2.

PSALM LXVI. 13—LXVIII. 6.

- 13 * I will go into thy house with burnt offerings:—^a I will pay thee my vows,
14 Which my lips have uttered,—and my mouth hath spoken, * when I was in trouble.
15 I will offer unto thee burnt sacrifices of fatlings, with the incense of rams;
I will offer bullocks with goats. Selah.
16 * Come and hear, all ye that fear God,
And ^b I will declare what he hath done for my soul.¹
17 I cried unto him with my mouth,—and he was extolled with my tongue.
18 * If I regard iniquity in my heart,—the LORD will not hear me:
19 But verily God ^d hath heard me;—he hath attended to the voice of my prayer.
20 Blessed be God, which hath not turned away my prayer,—nor his mercy from me.

PSALM LXVII.

To the chief Musician on Neginoth, A Psalm or Song. 2

- 1 GOD be merciful unto us, and bless us;
And ^c cause his face to shine upon us. Selah.
2 * That ^e thy way may be known upon earth,
^b Thy saving health³ among all nations.
3 * Let the people praise thee, O God;—let all the people praise thee.
4 * Oh let the nations be glad and sing for joy:
For 'thou shalt judge the people righteously,
And ^m govern the nations upon earth. Selah.
5 Let the people praise thee, O God;—let all the people praise thee.
6 * Then shall the earth yield⁴ her increase;
And God, *even* ^c our own God, shall bless us.
7 * God shall bless us;—and ^e all the ends of the earth shall fear him.

PSALM LXVIII.

To the chief Musician, A Psalm or Song of David. 5

- 1 LET ^e God arise, let his enemies be scattered:
Let them also ^e that hate him flee before him.
2 * As smoke is driven away, ^c so drive them away:
* As wax melteth before the fire,—^c so let the wicked perish * at the presence of God.
3 But ^e let the righteous be glad;—let them rejoice before God:
Yea, let them exceedingly rejoice.
4 * Sing unto God, sing praises to his name:
* Extol him that rideth upon the heavens⁶ ^b by his name JAH,⁷
And rejoice before him.
5 * A father of the fatherless, and ^d a judge of the widows,
Is God ^e in his holy habitation.
6 * God setteth the solitary in families:
* He bringeth out those which are bound with chains:⁸
But ^a the rebellious dwell in a dry land.

¹ That is, 'for me.' The psalmist throughout identifies his own interests with those of the nation, the people of God; and hence uses sometimes the singular and sometimes the plural.

² Psalm lxvii., like Psa. lxx., appears to have been composed in connection with one of the great festivals, probably the feast of tabernacles (see note on ver. 6, and on Lev. xxiii. 34), by one who entered fully into the spiritual designs of those services; looking beyond the temporal privileges and prosperity of the Hebrew nation to the blessings to be conferred upon the whole world by the Messiah.

³ Rather, 'salvation.' A blessing is implored on Israel, to prepare them to communicate blessings to all nations.

⁴ Rather, 'the earth has yielded her increase.'

⁵ Psalm lxviii. begins with the formula used in the wilderness at the removal of the ark (Numb. x. 35), and contains throughout allusions to that sacred procession of Jehovah's presence, describing a solemn procession, in which the northern and southern tribes united, to the sanctuary at Jerusalem. All this points to some period in the reign of David when the ark was brought up to Mount Zion. Some, observing the martial character of this psalm, suppose it to have been composed when the ark, which had been with the army (see 2 Sam. xi. 11), was brought back after the subjugation of the Ammonites. But considering David's unhappy circumstances and state

of mind at that time, this appears a much less probable occasion for the psalm than the first bringing up of the ark to Zion: and this event might well be celebrated in a warlike ode, as that fortress had lately been taken, after having for several centuries defied the power of Israel; whilst David's other wars were yet unfinished. David praises Jehovah as the protector of his people and the destroyer of the wicked (vers. 1—3); celebrates his doings in former times for Israel (4—14), his choice and conquest of Zion for his dwelling-place (15—19), and his recent favours to his people (20—23); describes the procession with the ark to the sanctuary (24—27); predicts the future extension and exaltation of the kingdom of God on earth (28—31); and concludes with a call to universal praise (32—35).

⁶ Rather, 'Cast up a way for him who rideth through the deserts,' etc. The word here used is always appropriated to the long desert valley which the Israelites traversed. The imagery is taken (as in Isa. xl. 3) from the custom of Eastern princes, who sent pioneers before their armies to prepare the roads.

⁷ This name is an abbreviation of *Jehovah*; for the meaning of which see note on Exod. iii. 14.

⁸ Rather, 'He bringeth out those who are bound into prosperity.' The glorious change effected by God in the condition of his oppressed people is contrasted with that of his enemies next mentioned.

^a Ps. 100. 4; 116. 14, 17—19; 118. 19; Jon. 2. 9.
^b see refs. Ps. 22. 25.
^c see Ge. 28. 20—22; 35. 3; 1 Sam. 1. 10, 11.

^d Ps. 31. 2, 11; 71. 18.
^e Mk. 5. 19.

^f Job 27. 8, 9; Pro. 15. 8, 29; 28. 9; Is. 1. 15; John 9. 31; Jam. 4. 3.
^g Ps. 6. 9; 31. 6; 116. 1, 2.

^h see refs. Num. 6. 21—27.
ⁱ Zec. 8. 20—23.
^j Ac. 18. 25.
^k Is. 49. 6; Lk. 2. 30, 31; 3. 6; Tit. 2. 11.
^l Ps. 45. 17; 66. 4.
^m Ps. 97. 1; Is. 42. 10, 12; Ro. 15. 10, 11.
ⁿ Ps. 9. 8; 96. 10, 13; 98. 9.
^o Ps. 2. 8; Rev. 11. 15—17.

^p Ps. 85. 12; Lc. 26. 4; Is. 1. 19; 30. 23, 24; Eze. 31. 26, 27.
^q Ps. 48. 14; Ge. 17. 7.
^r Ps. 29. 11.
^s see refs. Ps. 22. 27; Zec. 9. 10; Mal. 1. 11.

^t Num. 10. 35; 2 Chr. 6. 41, 42; Is. 33. 3.
^u Ps. 21. 8; see refs. Ps. 20. 5.
^v Ps. 37. 20; Is. 9. 18; 110. 13, 3.
^w Ps. 97. 5; Is. 61. 2; Mic. 1. 4.
^x Ps. 80. 16; Nah. 1. 5, 6.
^y see refs. Ps. 32. 11.

^z Ps. 66. 4.
^{aa} ver. 33; see refs. Den. 33. 26.
^{ab} Ex. 3. 11; 6. 3.

^{ac} see refs. Ps. 10. 14, 18; 146. 2.
^{ad} see refs. Den. 10. 18.
^{ae} Ps. 33. 11; Is. 57. 15.
^{af} Ps. 107. 41; 113. 9; 1 Sam. 2. 5.
^{ag} Ps. 107. 10, 14; 146. 7; Ac. 12. 6, etc.
^{ah} Ps. 107. 34, 40.

- 7 O God,¹ 'when thou wentest forth before thy people,
 8 'When thou didst march through the wilderness; Selah:
 9 'The earth shook, the heavens also dropped at the presence of God:
Even Sinai itself was moved at the presence of God, the God of Israel.
 10 'Thou, O God, didst send a plentiful rain,²
 Whereby thou didst confirm thine inheritance,³ when it was weary.
 11 'Thy congregation hath dwelt therein:⁴
 'Thou, O God, hast prepared of thy goodness for the poor.
 12 The Lord gave the word:—*great was* the company of those that published it.⁵
 13 'Kings of armies did flee apace:
 And 'she that tarried at home divided the spoil.
 14 'Though ye have lien among the pots,⁶
 'Yet shall ye be as the wings of a dove covered with silver,
 And her feathers with yellow gold.
 15 'When the Almighty scattered kings in it,—it was *white* as snow⁷ in Salmon.
 16 'The hill of God is as the hill of Bashan;⁸—an high hill as the hill of ⁹ Bashan.
 17 'Why leap⁹ ye, ye high hills?—*this* is the hill which God desireth to dwell in;
 Yea, the Lord will dwell in it for ever.
 18 'The chariots of God are twenty thousand, *even* thousands of angels:¹⁰
 The Lord is among them, as in Sinai, in the holy place.¹¹
 19 'Thou hast ascended on high,—^c thou hast led captivity captive:¹²
 'Thou hast received¹³ gifts for men;
 Yea, for 'the rebellious also, 'that the Lord God might dwell among them.
 20 'Blessed be the Lord, *who* ^d daily loadeth us with benefits,
Even the God of our salvation. Selah.
 21 'He that is our God is the God of salvation;
 And 'unto God the Lord belong the issues from death.
 22 But 'God shall wound the head of his enemies,
 'And the hairy scalp of such an one as goeth on still in his trespasses.
 23 The Lord said, I will bring ^e again from Bashan,
 I will bring *my people*¹⁴ again 'from the depths of the sea:
 24 'That thy foot may be dipped in the blood of *thine* enemies,
 'And the tongue of thy dogs in the same.
 25 They have seen thy goings, O God;
Even 'the goings of my God, my King, in the sanctuary.
 26 'The singers went before, 'the players on instruments followed after;
 'Among them were the damsels playing with timbrels.

1 Ps. 114. 1—6; Ex. 13. 21; Judg. 4. 14; Hab. 3. 13.
 2 Judg. 5. 4; Hab. 3. 12.
 3 Ps. 77. 18; Ex. 19. 16, 19; Judg. 5. 4, 5; Is. 64. 1, 3.
 4 Deut. 11. 11, 12; Ex. 31. 26.
 5 Ps. 74. 1, 2; Ex. 19. 5, 6; Num. 16. 3.
 6 Ps. 71. 19; Deut. 26. 5, 9; 32. 8—14; 1 Sam. 2. 6.
 7 Ps. 14. 25; Num. 31. 8, 9, 54; Jos. 10. 15; 12. 8.
 8 Num. 31. 27; 1 Sam. 20. 24.
 9 Ps. 81. 6; Ex. 1. 14.
 10 Ps. 105. 37; 1 Cor. 6. 11; Eph. 2. 1—3.
 11 Num. 21. 3; Jos. 10. 10; 12. 1, etc.
 12 Ps. 2. 6.
 13 Ps. 13. 10.
 14 Ps. 11. 4, 6.
 15 Ps. 87. 1, 2; see refs. Deut. 12. 5, 11; 1 Ki. 9. 3.
 16 see refs. Deut. 33. 2; 2 Ki. 6. 16, 17; Heb. 12. 22.
 17 Ps. 47. 5; Mk. 16. 19; Ac. 1. 9; Eph. 4. 8.
 18 Judg. 5. 12.
 19 Is. 24. 29; John 14. 16, 17; Ac. 2. 4, 33.
 20 Is. 55. 7; Mt. 9. 13; 1 Tim. 1. 13.
 21 Ps. 78. 60; Is. 57. 15; John 14. 17, 23; 2 Cor. 6. 16.
 22 Ps. 103. 5.
 23 Is. Lam. 3. 23.
 24 Ps. 118. 17, 18; see refs. Deut. 32. 39; Ps. 4. 23; Rev. 1. 18; 20. 1.
 25 Ps. 110. 6; Hab. 3. 13.
 26 Ps. 7. 12; 55. 23; 1 Ki. 13. 5.
 27 Num. 21. 33; Is. 11. 11—16.
 28 see refs. Ex. 14. 22, 29; Jer. 23. 5—8; Hos. 1. 10, 11.
 29 Ps. 58. 10.
 30 Ps. 24. 7—10.
 31 Ps. 47. 5; 1 Chr. 13. 8; 15. 16.
 32 Ps. 67. 7; 150. 3—5.
 33 Ps. 148. 12, 13; Ex. 15. 20.

1 Vers. 7, 8 are taken, with little alteration, from the song of Deborah in Judg. v. 4, 5.

2 Heb., 'a rain of liberalities.' This may refer either literally to refreshing showers, with which the people were favoured from time to time in the wilderness, or to the abundant gifts of different kinds bestowed upon them there, especially the manna.

3 That is, 'thy people': see Deut. xxxii. 9.

4 In the wilderness mentioned in ver. 7. The 'poor' in the latter part of the verse are the same as the 'congregation' in the former. God had graciously provided for these a home in the land of promise.

5 Rather, 'Great was the company of the women announcing the joyful news'; alluding to the ancient custom of females celebrating victories with song and dance: see Exod. xv. 20; 1 Sam. xviii. 6, 7.

6 Rather, 'When ye shall lie down among the folds' (i. e. when, the toils of war being over, ye shall enjoy rural and domestic repose), 'ye shall be as,' etc. The following clause alludes to the play of colours on the wings of doves in sunshine: Ye shall be surrounded by every token of opulence and splendour.

7 That is, as many explain, 'white with the bones of the slain.' 'Salmon' was a hill near to Shechem: see Judg. ix. 48.

8 Rather, 'A hill of God (i. e. a great hill, as a similar phrase is rendered in Psa. xxvi. 6) is the hill of Bashan; a high hill is the hill of Bashan.' This is the range of Anti-Libanus, which formed the northern boundary of Bashan. Its southern peak, called 'Hermon,' is often referred to in Scripture, being the loftiest and most

majestic mountain in Canaan; and its grandeur, as such, is here contrasted with the greater glory of Zion as the 'holy mountain.'

9 Rather, 'Why look ye askance?' i. e. with envy, at the honour put on Zion as the earthly residence of God.

10 Rather, 'many thousands.' As chariots formed a large part of the military resources and triumphal pomp of the greatest monarchs of that day (see 2 Sam. viii. 4; x. 18), so David poetically represents the Divine Conqueror and King of Zion as attended by an innumerable multitude of chariots. Comp. 2 Kings vi. 17.

11 Or, 'Sinai is in the holy place'; i. e. the ancient honours of Sinai are transferred to the sanctuary on Zion; the glorious presence of God, once witnessed there, is now vouchsafed here. Comp. Heb. xii. 18—24.

12 That is, 'Thou hast taken a multitude of captives.'

13 Rather, 'Thou hast obtained gifts among men'; probably a concise expression for, 'Thou hast taken spoil which thou mayest distribute as gifts among men.' So that the apostle's quotation in Eph. iv. 8 agrees exactly with the sense, though not with the words of the psalm. And if God's conquest and possession of a place where he might manifest his grace be here celebrated, the passage is obviously applicable to the victory achieved, and the blessings bestowed by our Divine Redeemer.

14 Rather, 'my enemies'; for they are the persons spoken of in vers. 21, 23. God would subdue and triumph over them; so that whether they were on the heights of Bashan, or in the profoundest depths of the sea, they should not be able to escape. Comp. Amos ix. 3.

PSALM LXVIII. 26—LXIX. 13.

- 26 " Bless ye God in the congregations,
Even the Lord, from ^a the fountain¹ of Israel.
- 27 There is ^a little Benjamin *with*² their ruler,
^a The princes of Judah and their council,
The princes of Zebulun, and the princes of Naphtali.
- 28 Thy God hath ^a commanded thy strength:
^b Strengthen, O God, that which thou hast wrought for us.
- 29 Because of thy temple at Jerusalem—^c shall kings bring presents unto thee.
- 30 Rebuke the company of spearmen,³
^a The multitude of the bulls, with the calves of the people,
Till every one ^c submit himself with pieces of silver:
Scatter thou the people *that* delight in war.
- 31 ^a Princes shall come out of Egypt;
^a Ethiopia shall soon ^a stretch out her hands unto God.
- 32 Sing unto God, ^a ye kingdoms of the earth;
Oh sing praises unto the Lord; Selah:
- 33 To him ^a that rideth upon the heavens of heavens, *which were*¹ of old;
Lo, ^a he doth send out his voice, and *that* a mighty voice.
- 34 " Ascribe ye strength unto God:
^a His excellency is over Israel,—and his strength is in the clouds [*or*, heavens].
- 35 O God, ^a thou art terrible out of thy holy places:
The God of Israel is ^a he that giveth strength and power unto *his* people.
^a Blessed be God.

PSALM LXIX.

To the chief Musician ^a upon Shoshannim, *A Psalm of David.* 4

- 1 SAVE me, O God;—for ^a the waters are come in unto *my* soul.
- 2 " I sink in deep mire, where *there is* no standing:
I am come into deep waters, where the floods overflow me.
- 3 " I am weary of my crying: ^a my throat is dried:
^a Mine eyes fail while I wait for my God.
- 4 They that ^a hate me without a cause are ^b more than the hairs of mine head:
They that would destroy me, *being* ^c mine enemies wrongfully, are mighty:
Then I restored *that* which I took not away.⁵
- 5 O God, thou knowest my foolishness;—and ^a my sins are not hid from thee.⁶
- 6 " Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake:
Yet not those that seek thee be confounded for my sake, ^a O God of Israel.
- 7 Because ^a for thy sake I have borne reproach;—^a shame hath covered my face.
- 8 " I am become a stranger unto my brethren,
And an alien unto my mother's children.
- 9 " For the zeal of thine house⁷ hath eaten me up;
^a And the reproaches of them that reproached thee are fallen upon me.
- 10 " When I wept, and *chastened* my soul with fasting, that was to my reproach.
- 11 I made sackcloth also my garment;—^a and I became a proverb to them.
- 12 " They that sit in the gate⁸ speak against me;
And ^a I *was* the song of the drunkards.
- 13 But as for me, ^a my prayer is unto thee, O Lord, ^a in an acceptable time:
O God, ^a in the multitude of thy mercy hear me, in the truth of thy salvation.⁹

¹ That is, 'ye who are of the fountain of Israel;' comparing the lineage of the chosen people to the source of a stream: see Deut. xxxiii. 28; Isa. xlviii. 1.

² Rather, 'Benjamin the youngest, *their* ruler.'

³ Rather, 'Rebuke the beast of the reeds;' meaning either the crocodile or the hippopotamus; as a symbol of Egypt, the most powerful heathen kingdom then existing: see next verse.

⁴ In Psalm lxix. a godly man complains of the sufferings (vers. 1—4) which his sincere though not sinless (5) devotedness to God had brought upon him (6—12); and prays for his own deliverance (13—18) and the destruction of his foes (19—28); this he anticipates and connects with God's more extensive mercies to Israel (29—36). The psalm is parallel to Psa. xxii., xxxv.; and, in connecting the believer's experience with that of his Redeemer, it resembles Psa. xvi., xl. See notes on titles of these psalms. If composed by David, it was probably written in his later afflictions. But many assign it to a later period, during or after the exile in Babylon.

⁵ This is an emphatic manner of expressing the causelessness of the enmity complained of. 'So far from having wronged any of those who thus persecute me, I have gone beyond the demands of justice in endeavouring to satisfy them.'

⁶ The meaning is, 'Thou, who knowest all my sins, knowest that I am guiltless of the crimes imputed to me.' The psalmist maintains that he is suffering rather for his piety than for his sins: see ver. 7.

⁷ That is, 'a jealous regard for the honour of thy sanctuary.' This verse is quoted in John ii. 17; Rom. xv. 3.

⁸ Some refer this to the *idle loungers* who frequented the gate: but it may mean, 'The [nobles] who sit in the gate,' etc. (see Deut. xxv. 7; Job xxix. 7; Jer. xxxix. 3): so that, connecting this with the second clause of the verse, the meaning would be, 'I am an object of hatred and scorn to the *highest* and the *lowest*.'

⁹ That Divine faithfulness which insures the salvation of those who trust in it.

^a Ps. 111. 1; 1 Chr. 16. 7, etc.
^b Deut. 33. 28; 1s. 48. 1.
^c Ge. 42. 32; 1 Sam. 9. 21.
^d Ps. 68. 7.

^a see refs. Ps. 12. 8; 71. 3.
^b Ps. 138. 8; Phil. 1. 6.
^c Ps. 45. 12; 72. 10; 78. 11; 1 Ki. 10. 10, 24, 25; 2 Chr. 32. 33; 1s. 49. 7; 66. 16, 17.
^d Ps. 22. 12.
^e Ps. 18. 44; 2 Sam. 8. 2, 8—11.
^f 1s. 19. 18—25; 45. 11.
^g Ps. 72. 9; 1s. 45. 11; Zeph. 3. 10; Ac. 8. 27—29.
^h Ps. 14. 20; 143. 6.
ⁱ Ps. 100. 1; Deut. 32. 43.
^j ver. 4; Ps. 18. 10; 104. 3.
^k Ps. 102. 25.
^l Ps. 21. 3, etc.
^m Ps. 29. 1.
ⁿ Deut. 33. 26.
^o Ps. 45. 4; 65. 5; 66. 5; 78. 12.
^p see refs. Ps. 29. 11; Deut. 33. 25.
^q Ps. 72. 18, 19.

^r Ps. 45. title.

^s vers. 2, 11, 15; see refs. Ps. 42. 7; 43. 2; Lam. 3. 51; Jon. 2. 3.
^t Ps. 40. 2.
^u Ps. 6. 6.
^v Ps. 22. 15.
^w Ps. 119. 82, 123; see refs. Job 11. 20; 1s. 38. 14.
^x Ps. 35. 19; John 15. 21—24.
^y Ps. 40. 12.
^z Ps. 28. 19, 20; 109. 3—5.
^{aa} Ps. 44. 20, 21; Jer. 16. 17.
^{ab} Ps. 25. 3.
^{ac} 2 Sam. 23. 3.
^{ad} Jer. 15. 15; John 15. 21—24.
^{ae} 1s. 50. 6; Mt. 26. 67.
^{af} Ps. 31. 11; Job 19. 13—19; 1s. 53. 3; Mt. 26. 68, 69; John 1. 31; 7. 5.
^{ag} Ps. 119. 139; John 2. 14—17.
^{ah} see Ps. 89. 50, 51; Rom. 15. 3.
^{ai} Ps. 35. 13, 14.
^{aj} Ps. 41. 13, 14; 1 Ki. 9. 7; Jer. 24. 9.
^{ak} Mt. 27. 12.
^{al} Ps. 35. 15, 16; Job 40. 9.
^{am} Ps. 55. 16, 17; Mt. 26. 36—41; John 17; Heb. 5. 7.
^{an} 1s. 49. 8; 55. 6; 2 Cor. 6. 2.
^{ao} Ps. 51. 1; 1s. 63. 7.

RECEIVED
LIBRARY

- 14 'Deliver me out of the mire, and let me not sink :
"Let me be delivered from them that hate me, and out of ²the deep waters.
- 15 Let not the waterflood overflow me,—neither let the deep swallow me up,
And let not the pit ³shut her mouth upon me.
- 16 Hear me, O LORD; ⁴for thy lovingkindness is good :
"Turn unto me ⁵according to the multitude of thy tender mercies.
- 17 And ⁶hide not thy face from thy servant ;
"For I am in trouble : hear me speedily.
- 18 ⁷Draw nigh unto my soul, and redeem it :—deliver me because of mine enemies.
- 19 Thou hast known ⁸my reproach, and my shame, and ⁹my dishonour :
Mine adversaries *are* all before thee.
- 20 ¹⁰Reproach¹ hath broken my heart ;—and 'I am full of heaviness :
And ¹¹I looked *for some* to take pity, but ¹²*there was none* ;
And for ¹³comforters, but I found none.
- 21 They gave me also gall for my meat ;
"And in my thirst they gave me vinegar to drink.
- 22 ¹⁴Let their table become a snare before them :
And *that which should have been for their welfare*,² *let it become* ¹⁵a trap.
- 23 ¹⁶Let their eyes be darkened, that they see not ;
And ¹⁷make their loins continually to shake.
- 24 ¹⁸Pour out thine indignation upon them,
And let thy wrathful anger take hold of them.
- 25 ¹⁹Let their habitation be desolate ;—and let none dwell in their tents.
- 26 For ²⁰they persecute ²¹him whom thou hast smitten ;
And ²²they talk to the grief³ of those whom thou hast wounded.
- 27 ²³Add iniquity⁴ unto their iniquity ;—and let them not come into thy righteousness.
- 28 Let them ²⁴be blotted out of the book of the living,
"And not be written with the righteous.
- 29 But I *am* poor and sorrowful :—let thy salvation, O God, ²⁵set me up on high.
- 30 ²⁶I will praise the name of God with a song,
And will ²⁷magnify him with thanksgiving.
- 31 ²⁸This also shall please the LORD better than an ox
Or bullock that hath horns and hoofs.
- 32 ²⁹The humble shall see *this*, and be glad :
And ³⁰your heart shall live that seek God.
- 33 For ³¹the LORD heareth the poor,—and despiseth not ³²his prisoners.
- 34 ³³Let the heaven and earth praise him,
The seas, ³⁴and every thing that moveth therein.
- 35 ³⁵For God will save Zion, and will ³⁶build the cities of Judah :
That they may dwell there, and have it in possession.
- 36 ³⁷The seed also of his servants shall inherit it :
And ³⁸they that love his name shall dwell therein.

PSALM LXX.

To the chief Musician, A Psalm of David, ¹to bring to remembrance. 5

- 1 *MAKE haste*, 'O God, to deliver me ;—make haste to help me, O LORD.
- 2 ²Let them be ashamed and confounded that seek after my soul :
Let them be turned backward, and put to confusion, that desire my hurt.
- 3 ³Let them be turned back for a reward of their shame that say, Aha ! aha !
- 4 Let all those that seek thee rejoice and be glad in thee :
And let such as love thy salvation say continually, Let God be magnified.
- 5 ⁴But I *am* poor and needy :—⁵make haste unto me, O God :
Thou *art* my help and my deliverer ;—O LORD, make no tarrying.

PSALM LXXI.

- 1 ¹IN ²thee, O LORD, do I put my trust :—let me never be put to confusion.
- 2 ³Deliver me in thy righteousness, and ⁴cause me to escape :

¹ Ps. 40. 1-3.
² Ps. 144. 7.
³ Ps. 1. 2, 15.
⁴ Num. 16. 25.
⁵ Ps. 36. 7; 63. 3.
⁶ Ps. 22. 16; 86. 16.
⁷ ver. 13.
⁸ see refs. Ps. 27. 9; 102. 2.
⁹ Mt. 26. 38.
¹⁰ Ps. 22. 1, 19.
¹¹ ver. 7-9; see refs. Ps. 22. 6, 7; Heb. 12. 2; 1 Pet. 2. 23.
¹² John 8. 49.
¹³ A. 42. 10.
¹⁴ Mt. 26. 37, 38; John 12. 27.
¹⁵ A. Ps. 142. 4; Is. 63. 5.
¹⁶ John 16. 33.
¹⁷ Job 16. 2; Mt. 26. 56.
¹⁸ Mt. 27. 34, 49; Mk. 15. 23, 36; John 19. 29.
¹⁹ Mal. 2. 2; Ro. 11. 8-10.
²⁰ Ps. 8. 14, 15; 1 Pet. 2. 8.
²¹ Is. 6. 9, 10; John 12. 39, 40; Ro. 11. 10;
²² Cor. 3. 14.
²³ Is. 21. 3; Dan. 5. 6.
²⁴ Ps. 73. 6; 1 Thes. 2. 16; Rev. 16. 1.
²⁵ Jer. 7. 14, 15; Mt. 23. 38; Ac. 1. 20.
²⁶ see 2 Chr. 28. 9; Job 19. 21, 22; Zec. 1. 15.
²⁷ Is. 53. 4; Zec. 13. 7.
²⁸ Mk. 15. 28-32.
²⁹ Is. 26. 10; Ro. 9. 31.
³⁰ see refs. Ex. 32. 32.
³¹ Ex. 13. 9; 1 K. 10. 20; Heb. 12. 23.
³² Ps. 18. 48; 91. 14.
³³ Ps. 28. 7.
³⁴ Ps. 34. 3.
³⁵ Ps. 50. 13, 14, 23.

A see refs. Ps. 34. 2.
I Ps. 22. 26.
I see refs. Ps. 34. 6.
I Ps. 107. 10; Eph. 3. 1; Rev. 2. 10.
I Ps. 96. 11; 148. 1-9;
Is. 44. 22; 49. 13.
I Is. 55. 12.
I Ps. 51. 18; 102. 13, 16; Is. 14. 32; 44. 26.
I Jer. 33. 10, 11.
I Ps. 102. 28.
I Ps. 91. 14; Ro. 8. 28; Jam. 1. 12; 2. 5.

* Ps. 38, title.
I see refs. Ps. 40. 13-17.
I Ps. 35. 4, 26; 71. 13.

* Ps. 40. 15.

I Ps. 40. 17.
I Ps. 141. 1.

A see refs. Ps. 31. 1, 2.
I Ps. 31. 1.
I Cor. 10. 13.

1 Including calumny and insult. To no one has the remainder of this verse ever been more applicable than to the Redeemer; whilst the next verse was circumstantially verified at his crucifixion. See Matt. xxvi. 56; xxvii. 34; John xix. 28-30. The drink here mentioned being that of the most abject, to offer it to any other was an insult.

2 Rather, 'And to them when in peace (i. e. when they think themselves safe) let it be a trap.'

3 Or, 'of the grief;' i. e. they talk about it derisively.
4 Some explain this, 'Let punishment (the consequence of sin) follow sin;' others, 'Leave them to themselves, so that they may go on to sin more and more.'

5 Psalm lxx. is the same, with a few small variations, as the last verses of Psa. xl. ; and is a prayer to God for speedy deliverance from imminent danger.

6 Both the occasion and the writer of Psalm lxxi. are unknown. It was evidently the production of the later

- Incline thine ear unto me, and save me.*
 3 *Bo thou my strong habitation, whereunto I may continually resort:*
 Thou hast given *commandment to save me;*
 For thou *art* my rock and my fortress.
 4 *Deliver me, O my God, out of the hand of the wicked,*
 Out of the hand of the unrighteous and cruel man.
 5 For thou *art* my hope, O Lord God:—*thou art* my trust from my youth.
 6 *By thee have I been holden up from the womb:*
 Thou art he that took me out of my mother's bowels:
My praise shall be continually of thee.
 7 *I am as a wonder unto many;—but thou art* my strong refuge.
 8 Let *my mouth be filled* *with thy praise—and with thy honour all the day.*
 9 *Cast me not off in the time of old age;*
 Forsake me not when my strength faileth.
 10 For mine enemies speak against me;²
 And they that lay wait for my soul *take counsel together,*
 11 *Saying, 'God hath forsaken him:*
Persecute and take him; for there is none to deliver him.
 12 *O God, be not far from me:—O my God, make haste for my help.*
 13 *Let them³ be confounded and consumed that are adversaries to my soul;*
 Let them be covered *with reproach and dishonour that seek my hurt.*
 14 *But I will hope continually,—and will yet praise thee more and more.*
 15 *My mouth shall show forth thy righteousness and thy salvation all the day;*
 For *I know not the numbers thereof.*⁴
 16 I will go⁵ in the strength of the Lord God:
I will make mention of thy righteousness, even of thine only.
 17 O God, *thou hast taught me from my youth:*
 And *hitherto have I declared thy wondrous works.*
 18 *Now also when I am old and greyheaded,—O God, forsake me not;*
Until I have showed thy strength unto this generation,
And thy power to every one that is to come.
 19 *Thy righteousness also, O God, is very high,*
Who hast done great things:—O God, who is like unto thee!
 20 *Thou, which hast showed me⁶ great and sore troubles, shalt quicken me again,*
 And shalt *bring me up again from the depths of the earth.*
 21 *Thou shalt increase my greatness,—and comfort me on every side.*⁷
 22 I will also praise thee *with the psaltery,—even thy truth, O my God:*
 Unto thee will I sing with the harp,—O thou *Holy One of Israel.*
 23 *My lips shall greatly rejoice when I sing unto thee;*
 And *my soul, which thou hast redeemed.*
 24 *My tongue also shall talk of thy righteousness all the day long:*
 For *they are confounded, for they are brought unto shame, that seek my hurt.*

PSALM LXXII.

*A Psalm for [or, of] Solomon.*⁸

- 1 *GIVE* *the king thy judgments, O God,*
 And thy righteousness unto *the king's son.*¹⁰
 2 *He shall judge thy people with righteousness,—and thy poor with judgment.*

years of the author's life: see vers. 9, 17, 18. It contains an earnest prayer for deliverance from danger (vers. 1—13), and an expression of steady confidence in the God of his mercies (14—24). Vers. 1—3 are a reproduction of Ps. xxxi. 1—3, with a few variations.

1 Rather, 'My mouth *shall be filled*,' etc. See ver. 6.
 2 Rather, 'For mine enemies say to me,' etc. What they say is in ver. 11.

3 Rather, 'They *shall be* confounded,' etc.
 4 That is, they are innumerable.

5 This is an elliptical expression for 'I will go [to the house of God] with the mighty deeds of Jehovah;' *i. e.* as in the next line, to praise him for them: see refs.

6 Rather, 'us.' The psalmist connects his own experience with that of all God's people.

7 Rather, 'Thou wilt turn and comfort me.'

8 This should be rendered, as in the other titles, 'of Solomon.'

- d* Ps. 17. 6.
e Ps. 31. 2, 3.
f see refs. Ps. 44. 4.
g see refs. Ps. 31. 3.
A Ps. 140. 1, 4.
i Ps. 39. 7; 42. 11;
 Jer. 17. 7, 17.
k see refs. Ps. 22. 9,
 10; Is. 46. 3, 4.
l ver. 14; Ps. 31. 1.
m Is. 8. 18; Zec. 3. 8;
 1 Cor. 4. 3.
n Ps. 62. 7.
o vers. 15, 24; Ps. 35.
 28.
p ver. 18; Is. 46. 4.
q see refs. Ps. 56. 6.
r 2 Sam. 17. 1; Mt.
 27. 1.
s Mt. 27. 42, 43.
t Ps. 22. 11, 19; 35. 22;
 38. 21, 22.
u Ps. 70. 1.
v ver. 21; Ps. 35. 4,
 26; 40. 14; 70. 2.
y Ps. 43. 5.
z ver. 6.
a vers. 8, 21; Ps. 35. 28.
b Ps. 40. 5; 139. 17, 18.
c Ps. 5. 7; 66. 3.
d Is. 63. 7.
e Ro. 3. 21; 10. 3.
f ver. 5.
g Ps. 66. 16.
h ver. 9.
i Ps. 145. 4, 5.
k see refs. Ps. 36. 5, 6.
l Ps. 72. 18; Job 5. 9.
m Ps. 35. 10; 86. 8; 89.
 6, 8.
n Ps. 60. 3; 66. 10—12;
 139. 7.
o Ps. 80. 18; Hos. 6.
 1, 2.
p Ps. 16. 10; 86. 13.
q 2 Sam. 3. 1.
r Ps. 92. 1—3; 150. 3.
s 2 Ki. 19. 22; Is. 60. 9.
t Ps. 63. 5.
u Ps. 103. 4; 2 Sam.
 4. 9.
v vers. 8, 15; Deu. 11.
 19.
w ver. 13.
x Ps. 127. title.
y 1 Ki. 1. 39, 43.
z 1 Ki. 1. 47, 48.
a Ps. 45. 6, 7; Is. 11.
 3—5; 32. 1; Jer. 33.
 15.
d vers. 12—14.

9 Psalm lxxii. anticipates the advent of a righteous King; whose government it celebrates as being founded in justice (vers. 1—4); permanent and salutary in its administration (5—7); universal in extent (8—11); beneficent to the poor (12—14); and consequently ensuring for the King himself universal love, and growing and endless fame (15—17). Vers. 18, 19 are a doxology, and ver. 20 is a postscript belonging to this book or division of the psalms. The illustrations and character of the psalm harmonize better with the reign of Solomon than with any other. And it appears to have been composed by that great monarch, in his best days, as a prophecy of the Messiah, in whom alone it can find its fulfilment.

10 The 'king's son' is evidently the same person as 'the king' in the preceding clause. The subjects of these petitions are identical with those of the predictions which follow.

PSALM LXXII. 3—LXXIII. 4.

- 3 'The mountains shall bring peace to the people,
And the little hills,¹ by righteousness.²
- 4 'He shall judge the poor of the people,—he shall save the children of the needy,
And shall ^g break in pieces ^h the oppressor.
- 5 'They shall fear thee ^a as long as the sun and moon endure,
Throughout all generations.
- 6 'He shall come down like rain³ upon the mown grass :
As showers *that* water the earth.
- 7 In his days shall the righteous flourish ;
^m And abundance of peace so long as the moon endureth.
- 8 'He shall have dominion also from sea to sea,
And from the river⁴ unto ^o the ends of the earth.
- 9 'They that dwell in the wilderness shall bow before him ;
^q And his enemies shall lick the dust.
- 10 'The kings of Tarshish⁵ and of the isles shall bring presents :
The kings of Sheba and Seba⁶ shall offer gifts.
- 11 'Yea, all kings shall fall down before him :—^r all nations shall serve him.
- 12 For he ^s shall deliver the needy when he crieth ;
The poor also, and ^t him that hath no helper.
- 13 He shall spare the poor and needy,—and ^u shall save the souls of the needy.
- 14 He shall ^v redeem their soul from deceit and violence :
And ^w precious shall their blood be in his sight.
- 15 And ^x he shall live, and ^y to him shall be given of the gold of Sheba :
^z Prayer also shall be made for him continually ;⁷—*and* daily shall he be ^a praised.
- 16 'There shall be an handful⁸ of corn in the earth ^b upon the top of the mountains ;
^c The fruit thereof shall shake like Lebanon :
^d And *they* of the city shall flourish like grass of the earth.
- 17 'His name shall endure for ever :—his name shall be continued as long as the sun :
And ^e *men* shall be blessed in him :—^f all nations shall call him blessed.
- 18 'Blessed *be* the Lord God, the God of Israel,
^g Who only doeth wondrous things.
- 19 And ^h blessed *be* his glorious name for ever :
ⁱ And let the whole earth be filled *with* his glory. ^j Amen, and Amen.
- 20 The prayers of David the son of Jesse are ended.

PSALM LXXIII.

A Psalm ^k of [or, for] Asaph.⁹

- 1 TRULY God *is* good to Israel,—*even* to such as are of a clean heart.
- 2 But as for me, 'my feet were almost gone :—'my steps had well nigh slipped.
- 3 'For I was envious at the foolish,—*when* I saw the prosperity of the wicked.
- 4 For *there are* ^l no bands in their death :—but their strength *is* firm.¹⁰

1 The mountains and hills are mentioned, probably as being the prominent points of the country ; thus expressing the idea that the *whole country* shall be in peace.

2 The connection of the 'peace' with the 'righteousness' is that which is more plainly stated in Isa. xxxii. 17. The 'peace' will be the *effect* of the righteousness ; and these two are repeatedly mentioned as the grand characteristics of Messiah's reign.

3 With a gentle, and at the same time refreshing and fertilizing influence.

4 That is, the Euphrates ; which was the eastern boundary of the kingdom of Israel under Solomon. See Deut. xi. 24. Universal dominion is doubtless intended.

5 See note on 1 Kings x. 22.

6 See notes on 1 Kings x. 1, and Ps. xlv. 12. These places are mentioned to show that the wealth of the world shall be made tributary to the Messiah.

7 'We pray for Christ,' says Augustine, 'when we pray for the church of Christ ; because it is his body.' We thus pray, whenever we offer the prayer, 'Thy kingdom come.'

8 This Hebrew word occurs nowhere else. According to some, it means 'handful,' and suggests the contrast between the small beginnings and the ultimately universal prevalence of the Messiah's kingdom. According to

others, it means 'plenty ;' so that in this verse the prosperity of that kingdom is represented by the two promised blessings of the old dispensation, abundant fertility and a numerous population.

9 Psalms lxxiii.—lxxxiii. are all ascribed in the titles to Asaph (see note on title to Ps. 1.) ; but it is clear that they were composed at different periods from the days of David down to the captivity in Babylon. There is nothing to fix the date of Psalm lxxxiii. ; but it was evidently written (see ver. 17) before the destruction of the temple. The pious author, though believing that God is *always* and *only* good to his people (ver. 1), had yet been sorely perplexed by the apparently unequal distribution of prosperity and afflictions in the present life (2—11), but had been kept from scepticism chiefly by the instructions of the sanctuary (12—17), which showed him the final result of all (18—20) ; so that he was humbled for his folly, and confirmed in his confidence in God and devotedness to him alone (21—28). The psalm, like Ps. xxxvii., xlix., is invaluable as a corrective of repining and unbelieving thoughts.

10 As the life rather than the *death* of the wicked is the subject of these remarks, some render, 'For they have no bands (or restraints) ; perfect and firm is their strength.' Others, for 'in,' render '*until* their death.'

^o Ps. 85. 10 ; Isa. 32. 17 ; 52. 7 ; Joel 3. 18.

^p Ps. 109. 31 ; Isa. 11. 4.

^q Ps. 2. 9 ; Dan. 2. 34.

^r Isa. 9. 4.

^s 1 Ki. 3. 28.

^t vers. 7, 17 ; Ps. 89. 36 ; 37 ; Dan. 2. 44 ; 7. 14.

^u see refs. Deu. 32. 2 ; 2 Sam. 23. 4 ; Pro. 19. 12 ; Hos. 6. 3.

^v 1 Ki. 4. 25 ; Isa. 2. 4 ; Dan. 2. 41 ; Lk. 1. 33.

^w Ps. 2. 8 ; 80. 11 ; 80. 25 ; Ex. 23. 31 ; 1 Ki. 4. 21, 21 ; Zec. 9. 10.

^x Ps. 22. 27.

^y Ps. 74. 14 ; 1 Ki. 9. 18 ; Isa. 35. 1.

^z Isa. 49. 23 ; Mic. 7. 17.

^a see refs. Ps. 68. 29 ; 2 Chr. 9. 21 ; Isa. 60. 7, 6, 5.

^b Ps. 138. 4, 5 ; Isa. 49. 22, 23 ; Rev. 11. 15.

^c Ps. 86. 9.

^d ver. 4 ; Job 29. 12 ; Isa. 41. 17.

^e Isa. 62. 5.

^f Ps. 109. 31 ; Job 5. 15 ; Lk. 1. 68.

^g 2 Sam. 4. 9 ; Tit. 2. 14.

^h Ps. 116. 15 ; Rev. 6. 9—11.

ⁱ Ps. 21. 4 ; Rev. 1. 18.

^j 1 Ki. 10. 14 ; Mt. 2. 11.

^k ver. 19 ; Mt. 6. 10.

^l John 5. 23 ; Phil. 2. 11 ; 2 Pet. 3. 18.

^m Job 8. 7 ; Mt. 13. 31—33 ; comp. Ac. 1. 15, with 2. 41 ; 4. 11.

ⁿ Isa. 2. 2, 3.

^o Ps. 92. 12, 14 ; Isa. 35. 2 ; Hos. 14. 5—7.

^p 1 Ki. 4. 20 ; Isa. 41. 4, 5 ; Jer. 33. 22.

^q Ps. 45. 17 ; 89. 36 ; Phil. 2. 10.

^r Ge. 12. 3 ; 22. 18 ; Jer. 4. 2 ; Ac. 3. 26 ; Gal. 3. 14.

^s Lk. 1. 48 ; Rev. 15. 4.

^t 1 Chr. 29. 10 ; Ps. 41. 13 ; 106. 48.

^u Ps. 77. 14 ; 136. 4 ; Ex. 15. 11 ; Job 9. 10.

^v Num. 14. 21 ; Isa. 6. 3 ; Hab. 2. 14 ; Zec. 14. 9.

^w Ps. 41. 13.

^x Ps. 50, title.

^y Ps. 116. 9 ; 1 Sam. 2. 9.

^z Ps. 39. 16 ; 94. 18.

^a see refs. Ps. 37. 1 ; Job 21. 7 ; Pro. 3. 31 ; Jer. 12.

^b Job 21. 23, 21.

PSALM LXXIII. 5—LXXIV. 1.

- 5 ^a They are not in trouble as other men;—neither are they plagued like other men.
 6 Therefore pride compasseth them about ^a as a chain;¹
 Violence covereth them ^b as a garment.
 7 Their eyes stand out with fatness:—they have more than heart could wish.²
 8 They are corrupt, and speak wickedly concerning oppression:³
 They speak loftily.
 9 They set their mouth ^a against the heavens,⁴
 And their tongue walketh through the earth.
 10 Therefore his⁵ people return hither:
^a And waters of a full cup are wrung out⁶ to them.
 11 And they say, 'How doth God know?
 And ^a is there knowledge in the Most High?
 12 Behold, these are the ungodly, who prosper in the world;
 They increase in riches.
 13 Verily I have cleansed my heart in vain,—and washed my hands in innocency.
 14 For ^a all the day long have I been plagued,—and chastened every morning.
 15 If I say, I will speak thus;⁷
 Behold, I should offend against the generation of thy children.
 16 When I thought⁸ to know this,—it was too painful for me;
 17 Until I went into the sanctuary of God;—then understood I their end.
 18 Surely thou didst set them in slippery places;
 Thou castedst them down into destruction.
 19 How are they brought into desolation, ^a as in a moment!
 They are utterly consumed with terrors.
 20 As a dream⁹ when one awaketh;
 So, O Lord, ^a when thou awakest, thou shalt despise their image.
 21 Thus my heart was ^a grieved,—and I was pricked in my reins.
 22 So foolish was I, and ignorant:—I was ^a as a beast before thee.
 23 Nevertheless I am continually with thee:
 Thou hast holden me by my right hand.¹⁰
 24 Thou shalt guide me with thy counsel,—and afterward receive me to glory.
 25 Whom have I in heaven but thee?
 And there is none upon earth that I desire beside thee.
 26 My flesh and my heart faileth:
 But God is the strength of my heart, and my portion for ever.
 27 For, lo, they that are far from thee shall perish:
 Thou hast destroyed all them that go a whoring from thee.
 28 But it is good for me to draw near to God:
 I have put my trust in the Lord God,—that I may declare all thy works.

PSALM LXXIV.

Maschil¹¹ of Asaph¹² [or, A Psalm for Asaph to give instruction].

- 1 O GOD, why hast thou cast us off for ever?
 Why doth thine anger smoke against the sheep of thy pasture?

¹ That is, an ornamental chain for the neck; probably referring to their haughty carriage.

² Rather, 'The thoughts of their hearts overflow'; namely, in the wicked and proud speeches mentioned in the next verse.

³ Rather, as in Isa. lix. 13, 'They speak oppression loftily'; i. e. they speak words tending to the injury of others.

⁴ Rather, 'in heaven:' they give unlimited range to their arrogant and reproachful language.

⁵ Some take this to mean God's people, who behold this painful spectacle; or are perhaps induced to conform too much to the world, in the hope of sharing its full cup of prosperity. But the unity of the passage seems to be better maintained by referring it to the people of the wicked; i. e. his friends and adherents, who come to join him, and drink out the full cup of his pleasures.

⁶ Rather, 'are drunk down by them.' The 'waters' are not those of affliction, but of prosperity.

⁷ That is, 'If I make my misgivings known, I shall suggest injurious doubts to thy sincere worshippers.' The psalmist cannot adopt the sceptical and undevout language of the half-hearted; for in so doing he would act treacherously towards God's faithful servants—those

who in a special sense are here called his 'children.'

⁸ This verse describes the psalmist's unsuccessful attempt to solve the moral problem that perplexed him by meditation and independent reasoning. He gained neither light nor rest till he sought the aid of devotion, and entered the sanctuary, as described in ver. 17.

⁹ Of the various meanings given to this verse, the best perhaps is, 'As a dream after awaking, so, O Lord, when thou arousest them, thou wilt put to scorn their image;' i. e. the unsubstantial appearance of their prosperity.

¹⁰ That is, 'Thou hast preserved me from the fall of which I was in danger:' see ver. 2.

¹¹ See note on title of Psa. xxxii.

¹² Psalm lxxiv. was evidently written after the capture of Jerusalem and destruction of the temple by the Chaldeans. If the title be correct, it must be supposed that the writer either bore the same name as the inspired composer of David's time, or was one of his descendants, 'a son of Asaph.' The psalmist, in the name of the people, entreats God's interposition (vers. 1, 2); depicts their desolation (3—9); and pleads former displays of Divine power on their behalf (10—17), and the connection between Jehovah's honour and Israel's deliverance (18—23).

^a see refs. Job 21. 7—9;

1 Cor. 11. 32.

^a Pro. 1. 9.

^b Ps. 109. 18, 29.

^c see refs. Ps. 17. 10;

Jer. 5. 28.

^d Ps. 53. 1.

^e Hos. 7. 18.

^f 2 Pet. 2. 18; Jude 16.

^g Ex. 5. 2; 2 Chr. 32.

15; Job 21. 14; Rev.

13. 8.

^a Ps. 75. 8.

ⁱ see refs. Job 22. 13.

^k Hos. 7. 2.

^l ver. 3; Ps. 17. 14;

37. 35.

^m Job 21. 15; 34. 9;

35. 3; Mal. 3. 14.

ⁿ Ps. 26. 6.

^o Job 7. 18; Jer. 15. 18.

^p 1 Sam. 2. 24; Mal.

2. 8; Mt. 18. 6, 7.

^q Ecc. 8. 17; Ro. 11. 33.

^r Ps. 63. 2; 77. 13;

119. 24, 130.

^s Ps. 37. 38; Ecc. 8.

13.

^t Ps. 35. 6; Deu. 32.

35.

^u Ps. 37. 20; 55. 23.

^v Ps. 58. 9; Job 20. 5.

^w Ps. 90. 5; Job 20. 8;

Is. 29. 7, 8.

^x Ps. 7. 6; 78. 65.

^a ver. 3.

^b Ps. 62. 5; 92. 6; Pro.

30. 2; Job 32. 9.

^c Ps. 32. 9.

^d Ps. 16. 8; 23. 4; Heb.

13. 5.

^e see refs. Ps. 63. 8.

^f Ps. 16. 7; 32. 8, 18.

14; Is. 28. 11.

^g Ps. 49. 15.

^h Ps. 16. 5; 80. 6; Phil.

3. 8.

ⁱ Is. 26. 8, 9; Hab. 3.

17, 18.

^j Ps. 81. 2; 119. 81.

^k see refs. Ps. 18. 2;

138. 3; Is. 40. 29—31.

^m see refs. Ps. 16. 5.

ⁿ Ps. 119. 155.

^o see refs. Ex. 31. 15;

Num. 15. 39; Jam.

4. 4.

^p Lam. 3. 25, 26; Heb.

10. 22; Jam. 4. 8.

^q Ps. 71. 17; 107. 22;

118. 17.

^r see refs. Ps. 44. 9, 23;

77. 7; Jer. 31. 37;

53. 24—26.

^s Ps. 79. 5; Deu. 29.

20.

^t Ps. 95. 7; 100. 3;

Jer. 23. 1; Eze. 31.

31.

PSALM LXXIV. 2—LXXV. 1.

- 2 Remember thy congregation, *“which thou hast purchased of old; The ^arod [or, tribe] of thine inheritance, which thou hast redeemed; ^bThis mount Zion, wherein thou hast dwelt.*
- 3 *“Lift up thy feet unto the perpetual desolations; Even ^call that the enemy hath done wickedly in the sanctuary.*
- 4 *“Thine enemies roar in the midst of thy congregations; ¹They set up their ensigns ²for signs.*
- 5 *A man was famous ³according as he had lifted up axes upon the thick trees.*
- 6 But now they break down *“the carved work thereof at once with axes and hammers.*
- 7 *“They have cast fire into thy sanctuary, They have defiled ^dby casting down ^ethe dwelling place of thy name to the ground.*
- 8 *“They said in their hearts, Let us destroy them together: They have burned up all the synagogues ^fof God in the land.*
- 9 We see not our signs: *“⁵there is no more any prophet: Neither is there among us any that knoweth how long.*
- 10 O God, *“how long shall the adversary reproach? Shall the enemy blaspheme thy name for ever?*
- 11 *“Why withdrawest thou thy hand, even thy right hand? Pluck ⁶it out of thy bosom.*
- 12 For *“God is my King of old,—working salvation in the midst of the earth.*
- 13 *“Thou didst divide the sea by thy strength: Thou brakest the heads of the dragons ⁷[or, whales] in the waters.*
- 14 Thou brakest the heads of *“leviathan in pieces, And gavest him ⁸to be meat to the people inhabiting the wilderness.*
- 15 *“Thou didst cleave the fountain and the flood:—⁹thou driedst up mighty rivers.*
- 16 *“The day is thine, the night also is thine: Thou hast prepared the light and the sun.*
- 17 Thou hast *“set all the borders of the earth:—¹⁰thou hast made summer and winter.*
- 18 *“Remember this, that the enemy hath reproached, O Lord, And that ^bthe foolish people have blasphemed thy name.*
- 19 Oh deliver not the soul *“of thy turtledove ⁸unto the multitude of the wicked: Forget not the congregation of thy poor for ever.*
- 20 *“Have respect unto the covenant: ⁹For the dark places of the earth are full of the habitations of ^ccruelty.*
- 21 *“Oh let not the oppressed return ashamed: Let the poor and needy praise thy name.*
- 22 *“Arise, O God, plead thine own cause: Remember how the foolish man reproacheth thee daily.*
- 23 *“Forget not the voice of thine enemies: The tumult of those that rise up against thee increaseth continually.*

PSALM LXXV.

To the chief Musician, *“Al-taschith ¹⁰[or, Destroy not], A Psalm or Song of [or, for] Asaph.*

- 1 UNTO thee, O God, do we give thanks,—*unto thee do we give thanks: For ¹¹that ^athy name is near thy wondrous works declare.*

^a see refs. Ex. 15. 16; Deu. 9. 20. ^b Ps. 33. 12; Deu. 4. 20; 32. 9; Jer. 10. 16. ^c Ps. 48. 1; 78. 68. ^d Ps. 44. 23, 26. ^e Ps. 79. 1; Lam. 1. 10. ^f 2 Chr. 36. 17; Lam. 2. 7. ^g Dan. 6. 27.

¹ 1 Ki. 6. 18, 20, 32, 35. ² 2 Ki. 25. 9; 1s. 64. 11. ³ Ps. 86. 39. ⁴ Deu. 12. 5. ⁵ Ps. 53. 4.

⁶ 1 Sam. 3. 1; Am. 8. 11, 12; Mic. 3. 6.

⁷ Ps. 13. 1, 2; 79. 4, 5.

⁸ Lam. 2. 3.

⁹ Ps. 11. 4; Num. 23. 21.

¹⁰ Ex. 14. 21; No. 9. 11.

¹¹ Ex. 14. 28; 1s. 51. 9, 10; Eze. 29. 3; 32. 2. ¹² 1s. 27. 1.

¹³ Ex. 12. 35, 36; Num. 14. 9.

¹⁴ Ps. 72. 6.

¹⁵ Ex. 17. 6; Num. 20. 11; Ps. 105. 41; 1s. 48. 21.

¹⁶ Job. 3. 13–17.

¹⁷ Ge. 1. 5–5.

¹⁸ Ps. 8. 3; Ge. 1. 14–18.

¹⁹ Deu. 32. 8; Ac. 17. 20.

²⁰ Ge. 8. 22.

²¹ ver. 22; Ps. 89. 50, 51; 1s. 62. 6, 7; Rev. 16. 19.

²² Ps. 33. 8.

²³ S. Song. 2. 11; 6. 9.

²⁴ Ps. 68. 10; 72. 2.

²⁵ Ps. 69. 25; 34. 36; 108. 45; Ge. 17. 7, 8; 1s. 28. 40–42, 41, 45; Jer. 33. 20–25.

²⁶ Deu. 12. 31; Ro. 1. 29–31.

²⁷ Ps. 9. 18; 12. 5; 102. 19–21.

²⁸ Ps. 9. 19.

²⁹ ver. 18; Ps. 80. 51.

³⁰ Ps. 10. 11, 12.

³¹ ver. 4; Ps. 2. 1, 2.

³² Ps. 57. title.

³³ Ex. 23. 21; Deu. 4. 7.

¹ That is, ‘in the holy assemblies of thy people;’ which they thus disturbed. Comp. Lam. ii. 7.

² ‘Their signs as signs;’ i. e. displacing the symbols of Jehovah’s presence as sovereign, they erect their insignia of sovereignty in the sanctuary itself.

³ Rather, ‘It is known (i. e. it appears) like raising on high axes in the thicket of the wood; for now they are breaking down,’ etc.

⁴ This word in ver. 4 is translated ‘congregations.’ It may mean that, by burning the temple, the enemies had put an end to all the holy assemblies; or it may refer to other places in which such assemblies were held.

⁵ That is, ‘the tokens of thy presence’ (see ver. 4). One of the more distinguished of these, namely, the gift of prophecy, is immediately mentioned. Comp. Lam. ii. 9.

⁶ Either, ‘[Draw it] from thy bosom [and] consume [them]’—the hand being placed sometimes in the bosom when not employed; or, ‘From thy bosom consume [them],’ in allusion to the shaking out of the bosom things which had been put there. Comp. Prov. xvi. 33 (where the word here used is found); Neh. v. 13, and note.

⁷ Or, ‘sea-monsters.’ These and ‘leviathan’ are symbols of the Egyptian monarch and his hosts, who were drowned in the Red Sea. See Ezek. xxix. 3. By ‘the

people inhabiting the wilderness’ (ver. 14) some understand wild animals (see Prov. xxx. 25, 26) which frequent the shore, and feed on the dead bodies cast up by the sea.

⁸ This beautiful metaphor suggests the ideas of innocence, affection, and weakness.

⁹ That is, the covenant made with our forefathers. The ‘cruelty’ afterwards mentioned is probably the outrage and violence perpetrated by the Chaldean conquerors in the unfrequented parts of the land.

¹⁰ See note on title of Psa. lvii. In a time of extreme danger from the pride and power of the wicked, the psalmist joyfully recognises the approaching interposition of the Divine Judge (vers. 1–3), warns the wicked of their doom (4–8), and anticipates the exaltation of the righteous (9, 10). The omission of the *north* in ver. 6, as being a quarter from which no earthly help could be expected, has led some to refer the psalm to the time of the Assyrian inroad from that direction (see 2 Kings xviii., xix.); but the danger spoken of appears rather to arise from internal foes.

¹¹ Rather, ‘Yea, thy name is near; they recount thy wonders. When I shall reach the appointed time, I will judge righteously. The land and its inhabitants are melting; I hold its pillars.’ Ver. 1 describes the

PSALM LXXV. 2—LXXVII. 1.

- 2 ^a When I shall receive the congregation—I will judge uprightly.
 3 ^p The earth and all the inhabitants thereof are dissolved:
 'I bear up the pillars of it. Selah.
 4 I said unto the fools, Deal not foolishly:
 And to the wicked, 'Lift not up the horn:
 5 Lift not up your horn on high:—speak *not with* 'a stiff neck.
 6 For promotion¹ *cometh* neither from the east,
 Nor from the west, nor from the south.
 7 But 'God *is* the judge:—'he putteth down one, and setteth up another.
 8 For 'in the hand of the Lord *there is* a cup,² and the wine is red;
 It is 'full of mixture; and he poureth out of the same:
 'But the dregs thereof, all the wicked of the earth shall wring *them* out, and
 drink *them*.
 9 But I will declare for ever;—I will sing praises to the God of Jacob.
 10 'All the horns of the wicked also will I cut off;
 But 'the horns of the righteous shall be exalted.

PSALM LXXVI.

To the chief Musician on Neginoth, A Psalm or Song of [or, for] Asaph.³

- 1 IN 'Judah *is* God known:—'his name *is* great in Israel.
 2 In 'Salem⁴ also *is* his tabernacle,—and 'his dwelling place in Zion.
 3 'There brake he the arrows of the bow,
 The shield, and the sword, and the battle. Selah.
 4 Thou⁵ *art* more glorious *and* excellent—⁶ than the mountains of prey.
 5 'The stouthearted are spoiled, 'they have slept their sleep:⁶
 And 'none of the men of might have found their hands.
 6 'At thy rebuke, O God of Jacob,
 'Both the chariot and horse are cast into 'a dead sleep.
 7 Thou, *even* thou, *art* to be feared:
 And 'who may stand in thy sight 'when once thou art angry?
 8 'Thou didst cause judgment to be heard from heaven;
 'The earth feared, and was still,
 9 When God 'arose to judgment,—'to save all the meek of the earth. Selah.
 10 'Surely the wrath of man shall praise thee:
 'The remainder of wrath shalt thou restrain.⁷
 11 'Vow, and pay unto the Lord your God:
 'Let all that be round about him bring presents unto him that ought to be feared.
 12 'He shall cut off the spirit of princes:—^c *he is* terrible to the kings of the earth.

PSALM LXXVII.

To the chief Musician, ^dto Jeduthun,⁸ A Psalm of [or, for] Asaph.⁹

- 1 'I CRIED unto God¹⁰ with my voice,
Even unto God with my voice; and 'he gave ear unto me.

approach of Jehovah; vers. 2, 3 are his proclamation. Hence some have not inappropriately applied these words to the Messiah.

¹ Many prefer the ancient rendering, 'For not from the east, nor from the west, nor from the desert of mountains (*i. e.* the south), [do we look for judgment on the wicked], for God is the Judge.' In either case, it is clear that exaltation or judgment is expected from God alone.

² The 'cup' often means, in Scripture, the portion allotted to a person. It may be one of prosperity and blessedness (see Ps. xvi. 5; xxiii. 5); or of suffering and wrath, as here and in Jer. xxv. 15; Rev. xvi. 19.

³ Psalm lxxvi. is entitled in the Septuagint, 'A Song for the Assyrian,' and its whole tenor agrees well with the supposition that it refers to the miraculous destruction of Sennacherib's army (2 Kings xix. 35). It triumphantly celebrates the deliverance of Jerusalem by a signal Divine interposition, which destroyed the enemy during the slumbers of the night (vers. 1—6); and then urges this as a reason why all men, and especially all princes, should fear God's judgments (7—12).

⁴ 'Salem' was probably the ancient name of Jerusalem (see Gen. xiv. 18), here used poetically.

⁵ This may be addressed to Zion, mentioned in ver. 2; which derives from Jehovah's presence and triumphant power far greater glory than was possessed by any of those mountains which were renowned as the fastnesses of robber-chiefs. Or it may be applied to Jehovah, who is contrasted with the invading power, here figuratively represented as 'a mountain of wild beasts.' See Nah. ii. 11, 12; iii. 1.

⁶ The sleep of death.

⁷ Rather, 'gird [about thee].' The very passions which excite men to rebel against God shall be made completely subservient to his purposes.

⁸ See note on title of Ps. xxxix.

⁹ Psalm lxxvii. contains the desponding complaint of one in extreme suffering (vers. 1—10); relieved by the remembrance of God's former mercies to his people (11—20). Its language is altogether personal; and it shows how the believer may obtain consolation for himself individually from the more general interpositions of God on behalf of his church. It contains no distinct intimation of the date of its composition.

¹⁰ Many pour forth vain complaints to their fellow-men; but the psalmist carried his sorrows to God's mercy-seat.

^a Ps. 74, 70—72; 2 Sam. 8, 15.
^p Ps. 73, 60—72; 1s. 24, 1—12.
^q 2 Sam. 5, 2.

^r Zec. 1, 21.

^s see refs. Ex. 32, 9.

^t Ps. 50, 6; 58, 11.
^u see refs. 1 Sam. 2, 7, 8; 15, 23, 28; Jer. 27, 4—8; Dan. 2, 21.
^v Ps. 60, 3; Job 21, 20; Jer. 25, 15; Rev. 14, 10; 16, 19.
^w Pro. 23, 30; 1s. 5, 22.
^x Ps. 73, 10.

^y Ps. 101, 8; Jer. 48, 25.
^z Ps. 69, 17; 148, 14; see refs. 1 Sam. 2, 10.

^a Ps. 48, 1—3.
^b Ps. 138, 13, 14.
^c see refs. Ge. 11, 18.
^d Ps. 132, 13, 14; 2 Chr. 6, 6; 1s. 12, 6.
^e see refs. Ps. 46, 9.
^f Zec. 38, 12, 13; 30, 1.
^g 1s. 16, 12.
^h see refs. Ps. 13, 3; 1s. 37, 36.
ⁱ 1s. 31, 8.
^j see refs. Ps. 18, 15; Ex. 15, 1, 21; 1 Ze. 39, 20; Nah. 2, 13; Zec. 12, 4.
^k Ex. 14, 27, 28; 2 Sam. 10, 18.
^l Jer. 51, 38.
^m Nah. 1, 6; Rev. 6, 17.
ⁿ Ps. 2, 12.
^o Judg. 5, 20; 2 Chr. 32, 20—22; Eze. 38, 20—23.
^p see refs. Ps. 46, 10, 2 Chr. 20, 29, 31; 1 K. 21, 26.
^q 1s. 9, 7—9; 72, 4.
^r 1s. 25, 9; 119, 4; Zeph. 2, 3.
^s see Ex. 9, 16, 17; 15, 9, 10; 18, 11; Ac. 4, 26—28.
^t Ps. 46, 6; 65, 7; Mt. 21, 22; Ac. 12, 3—11.
^u see refs. Ps. 50, 11.
^v see refs. Ps. 68, 29; 80, 7; Deu. 16, 16.
^w Ps. 48, 1, 6; 68, 12; 2 Chr. 32, 21.
^x see refs. Ps. 65, 5; 68, 33; 1s. 21, 21; Rev. 6, 15; 19, 17—21.
^y Ps. 39, and 62, title.
^z 1s. 3, 1.
^a Ps. 116, 1, 2.

PSALM LXXVII. 2—LXXVIII. 5.

- 2 ^a In the day of my trouble I ^b sought the LORD:
 'My sore¹ ran in the night, and ceased not:—^a my soul refused to be comforted.
 3 'I remembered God, and was troubled:
 I complained, and ^m my spirit was overwhelmed. Selah.
 4 Thou holdest² ⁿ mine eyes waking:—^o I am so troubled that I cannot speak.
 5 ^p I have considered the days of old,—the years of ancient times.
 6 I call to remembrance ^q my song³ in the night:
 'I commune with my own heart:—and ^r 'my spirit made diligent search.
 7 'Will the LORD cast off for ever?—and will he ^s 'be favourable no more?
 8 Is his mercy clean gone for ever?—doth ^t his promise fail for evermore?
 9 Hath God ^u forgotten to be gracious?
 Hath he in anger ^v shut up his tender mercies? Selah.
 10 And I said, This ^w is ^x my infirmity:
 But I will remember ^y the years⁴ of the right hand of the Most High.
 11 'I will remember the works of the LORD:
 Surely I will remember thy wonders of old.
 12 ^z I will meditate also of all thy work,—^a and talk of thy doings.
 13 'Thy way, O God, is in the sanctuary:⁵—^b who ^c is so great a God as our God?
 14 Thou art ^d the God that doest wonders:
 Thou hast declared thy strength among the people.
 15 'Thou hast with ^e thine arm redeemed thy people,
^f The sons of Jacob and Joseph. Selah.
 16 'The waters saw thee, O God, the waters saw thee; they were afraid:
 The depths also were troubled.
 17 The clouds poured out water:—the skies sent out a sound:
^g Thine arrows also went abroad.
 18 'The voice of thy thunder was in the heaven:⁶
^h The lightnings lightened the world:—ⁱ the earth trembled and shook.
 19 'Thy way ^j is⁷ in the sea,—and thy path in the great waters,
^k And thy footsteps are not known.⁸
 20 'Thou leddest thy people like a flock—by the hand of Moses and Aaron.

PSALM LXXVIII.

^a Maschil of Asaph⁹ [or, *A Psalm* for Asaph to give instruction].

- 1 ^a 'GIVE ear, O my people, to my law:
 Incline your ears to the words of my mouth.
 2 ^b 'I will open my mouth in a parable:—I will utter dark¹⁰ sayings of old:
 3 ^c 'Which we have heard and known,—and our fathers have told us.
 4 ^d 'We will not hide ^e them from their¹¹ children,
^f 'Showing to the generation to come ^g the praises of the LORD,
 And his strength, and his wonderful works that he hath done.
 5 For ^h he established ⁱ a testimony in Jacob,—and appointed a law in Israel,
 Which he commanded our fathers,

¹ Rather, 'My hand was stretched forth in the night;' *i. e.* in an attitude of supplication.

² Or, 'hejdest.' 'I was so troubled,' etc.; and in vers. 5, 6, 'I considered,' 'I called,' etc.

³ That is, the praises which I once sang, and the Divine benefits which excited me to sing.

⁴ It is better, without supplying any words not in the original, to render either, 'This is my stroke (or affliction), a change of the right hand of the Most High (*i. e.* in the dealings of God towards me);' or, 'The years of the,' etc. (*i. e.* the prolongation of God's chastisements).

⁵ Or, 'in holiness;' *i. e.* is most holy. God's 'way' here means his mode of dealing with his creatures, which ought to command their veneration and awe. See Exod. xv. 11.

⁶ Rather, 'in the whirlwind.'

⁷ Rather, 'Thy way was in the sea, and thy path in the great waters, and thy footsteps were not known;' the words being a poetical description of the passage of the Hebrews through the Red Sea.

⁸ Such as could not have been expected.

⁹ The writer of Psalm lxxviii., having reminded his readers that Jehovah had commanded Israel to keep in mind his dealings with them as a nation, that they might avoid their fathers' sins and punishments (vers. 1—8), applies this to establish the claim of Judah to supre-

macy; and shows that, numerous and marvellous as God's interpositions had been (12—29, 43—55), the people's rebellions and provocations had been many and great, whilst Ephraim was predominant, and the tabernacle was at Shiloh (9—11, 30—42, 56—64); until, in mercy to Israel, he established the sovereignty of Judah in the person and family of David, making his capital the religious centre, and his family the chosen shepherds of God's people (65—72). The psalm was probably written at some time when the controversy between Judah and Ephraim was urgent; but it is not easy to fix the precise date. The notice of the sanctuary built at Jerusalem (ver. 69), and the absence of all allusion to gross idolatry and to the other crimes of the kingdom of the ten tribes, seem to limit it to the period between Sheba's rebellion (2 Sam. xix. 41—xx. 2) and Abijah's victory over Jeroboam (2 Chron. xiii.). It teaches us how to value and use the records of God's dispensations through all ages of the world and the church.

¹⁰ Or, 'sententious sayings;' the important instruction involved in the facts of history.

¹¹ Religious privileges received by one generation from the preceding are a sacred deposit to be transmitted to the next. This may remind Christians of their obligation to teach their children the incomparably important and interesting facts and doctrines of the gospel of Christ.

^a Ps. 18. 6; see refs. 50. 15.

^b Jer. 32. 7—12; Is. 26. 9. 16.

^c Ps. 38. 3—8; Hos. 5.

^d Ge. 37. 35; Pro. 18. 14; Jer. 31. 15.

^e Job 6. 4; 23. 15. 16; Jer. 17. 17.

^f Ps. 61. 2; 142. 2, 3; 143. 4.

^g Est. 6. 1; Job 7. 13.

^h Job 6. 3.

ⁱ Ps. 143. 5; Deu. 32. 7; Is. 51. 9.

^j see refs. Job 35. 10.

^k Ps. 4. 4.

^l Lam. 3. 40.

^m Ps. 12. 1, 2; see refs. 71. 1.

ⁿ Ps. 85. 1.

^o see Num. 23. 19; Jer. 15. 18; Ro. 9. 8.

^p Is. 40. 27; 49. 14, 15.

^q Ro. 11. 32.

^r see refs. Ps. 31. 22; 73. 22.

^s ver. 5; 1 Sam. 30. 6.

^t Ps. 143. 5; 1 Chr. 16. 12.

^u Ps. 104. 24.

^v Ps. 71. 24; 105. 2; Deu. 6. 7.

^w Ps. 63. 2; 73. 17.

^x Ps. 81. 6—8; see refs. Ex. 15. 11.

^y see refs. Ps. 72. 19.

^z Ps. 130. 11, 12; Ex. 6. 6; Deu. 9. 29.

^a Ge. 48. 3—20.

^b Ps. 114. 3; Ex. 14. 21; Jos. 3. 15, 16; Hab. 3. 8, etc.

^c see refs. Ps. 18. 14; 2 Sam. 22. 15; Hab. 3. 11.

^d Ps. 29. 3; Job 37. 1.

^e Ps. 97. 4; Hab. 3. 4.

^f Ex. 19. 18; 2 Sam. 22. 8.

^g Ps. 29. 10; Hab. 3. 15.

^h Ex. 14. 28; Ro. 11. 33.

ⁱ Ps. 79. 52; 80. 1; Ex. 13. 21; 14. 19.

^j Is. 63. 11, 12; Hos. 12. 13.

^k Ps. 71. titlo.

^l Is. 51. 4.

^m see refs. Ps. 49. 4.

ⁿ see refs. Ps. 44. 1.

^o Ps. 145. 4; Deu. 4. 9; 6. 7; Joel 1. 3.

^p Ps. 71. 18; Ex. 12. 26, 27; 13. 8, 11; Deu. 11. 19; Jos. 4. 6, 7.

^q Ps. 115. 5, 6.

^r Ps. 117. 19; Deu. 4. 45.

^s Ex. 25. 16.

- * That they should make them known to their children :
6 ¹ That the generation to come might know *them*,
Even the children *which* should be born ;
Who should arise and declare *them* to their children :
7 That they might set their hope in God,
And not forget the works of God,—but keep his commandments :
8 And * might not be as their fathers,—^a a stubborn and rebellious generation ;
A generation ¹ that set not their heart aright,
And whose spirit was not stedfast with God.
9 The children of Ephraim, *being* armed, and carrying bows,
Turned back in the day of battle.¹
10 ² They kept not the covenant of God,—and refused to walk in his law ;
11 And ³ forgot his works,—and his wonders that he had showed them.
12 ^m Marvellous things did he² in the sight of their fathers,
In the land of Egypt, ⁿ in the field of Zoan.³
13 ^o He divided the sea, and caused them to pass through ;
And ^p he made the waters to stand as an heap.
14 ^q In the daytime also he led them with a cloud,
And all the night with a light of fire.
15 ^r He clave the rocks in the wilderness,
And gave *them* drink as *out of* the great depths.
16 He brought ^s streams also out of the rock,
And caused waters to run down like rivers.
17 And they sinned yet more against him
By ^t provoking the Most High in the wilderness.
18 And ^u they tempted God in their heart—by asking meat for their lust.
19 ^v Yea, they spake against God ;
They said, Can God furnish a table in the wilderness ?
20 ^w Behold, he smote the rock, that the waters gushed out,
And the streams overflowed ;
Can he give bread also ? ^x—can he provide flesh for his people ?
21 Therefore the LORD heard *this*, and ^y was wroth :
So a fire was kindled against Jacob,—and anger also came up against Israel ;
22 Because they ^z believed not in God,—and trusted not in his salvation :
23 Though he had commanded the clouds from above,
^a And opened the doors of heaven,
24 ^b And had rained down manna upon them to eat,
And had given them of the corn of heaven.
25 Man did eat angels' food : ^c—^d he sent them meat to the full.
26 ^e He caused an east wind to blow in the heaven :
And by his power he brought in the south wind.
27 ^f He rained flesh also upon them as dust,
And feathered fowls like as the sand of the sea :
28 And he let *it* fall in the midst of their camp,—round about their habitations.
29 ^g So they did eat, and were well filled :—for he gave them their own desire.
30 They were not estranged⁴ from their lust.
31 But ^h while their meat was yet in their mouths, the wrath of God came upon them,
And slew the fattest of them,—and smote down the chosen *men* of Israel.
32 For all this ⁱ they sinned still,—and ^j believed not for his wondrous works.
33 ^k Therefore their days did he consume in vanity,⁵—and their years in trouble.
34 ^l When he slew them, then they sought him :
And they returned and inquired early after God.
35 And they remembered that ^m God *was* their rock,
And the high God ⁿ their redeemer.

^e vers. 3, 4 ; Deu. 4, 9 ;
6, 7 ; 11, 19.
^f Ps. 102, 18.

^g 2 Krl. 17, 14 ; Eze. 20.
^h Ps. 68, 6 ; see refs.
Ex. 32, 9 ; Deu. 31,
27.
ⁱ ver. 37 ; 2 Chr. 20,
33.

^k Judg. 2, 10—12 ;
2 Krl. 17, 15.
^l Ps. 106, 13 ; Deu. 32,
18.
^m Ex. ch. 7 to 12.

ⁿ ver. 43 ; Ge. 32, 3 ;
Num. 13, 22 ; Is. 19,
11, 13 ; Eze. 30, 14.
^o Ex. ch. 14.
^p Ps. 33, 7 ; Ex. 15, 8.
^q see refs. Ex. 13, 21.

^r see refs. Ex. 17, 6.

^s Ps. 105, 41 ; Deu. 8,
15 ; 9, 21.

^t Ps. 95, 8 ; Deu. 9, 8,
22 ; Heb. 3, 16.
^u see refs. Ex. 16, 3 ;
Num. 11, 4, 13.
^x Ex. 16, 9 ; Num. 21, 5.

^y Ex. 17, 6 ; Num. 20,
11.

^z Num. 11, 1—3, 10.

^a Is. 7, 9 ; Heb. 3, 18 ;
Jude 5.

^b Ge. 7, 11 ; see refs.
2 Krl. 7, 2 ; Mal. 3, 10.
^c see refs. Ex. 16, 1, 11.

^d Ex. 16, 8.

^e Num. 11, 31.

^f Ex. 16, 12, 13.

^g Num. 11, 20.

^h Num. 11, 33.

ⁱ Num. ch. 14, ch. 16,
ch. 17.

^k ver. 22.

^l Num. 14, 29, 35 ; 26,
64, 65.

^m see Num. 21, 7 ; Hos.
8, 15.

ⁿ see refs. Deu. 32, 4,
15, 31.

^o Ex. 8, 6 ; 15, 13 ; Deu.
7, 8 ; Is. 41, 14 ; 44,
6 ; 63, 9.

¹ During the ascendancy of Ephraim, the Israelites had failed, through unbelief and fear, to subdue Canaan and destroy its inhabitants ; and to this neglect might be traced the national calamities which followed.

² Or, 'he had done.' This passage recounts the marvellous works which should have awakened gratitude.

³ Or, Tanis, now Snu ; a very ancient city (Numb. xiii. 22) on the east of the Tanitic branch of the Nile. It was the capital of a district or *nome*, here called a 'field ;' and the seat of some of the native dynasties of Egyptian kings.

⁴ The supplies which they had already received ought to have precluded all such doubts.

⁵ Literally, 'bread of the mighty ones did each eat ;' perhaps meaning the best bread.

⁶ Rather, 'They were not [yet] estranged from their lust (they were still gratifying it), their food was yet in their mouths ; [when] the wrath of God,' etc.

⁷ As the punishment of their unbelief. Their lives were worn out in the wilderness : their desire of seeing and enjoying the promised land was not gratified. See the application of this to the Christian in Heb. iii., iv.

- 36 Nevertheless they did ^p flatter him with their mouth,
And they lied unto him with their tongues.
- 37 For ^r their heart was not right with him,
Neither were they stedfast in his covenant.
- 38 ^r But he, *being* full of compassion, forgave *their* iniquity,—and destroyed *them* not :
Yea, many a time ^r turned he his anger away,—and did not stir up all his wrath.
- 39 For ^r he remembered ^r that they *were but* flesh ;
^r A wind that passeth away, and cometh not again.
- 40 How oft did they ^r provoke him in the wilderness,—and grieve him in the desert !
41 Yea, ^r they turned back and tempted God,—and ^r limited ^r the Holy One of Israel.
- 42 They remembered not his hand,
Nor the day when he delivered them from the enemy.
- 43 How ^r he had wrought his signs in Egypt,—and his wonders in the field of Zoan :
44 ^r And had turned their rivers into blood ;
And their floods, that they could not drink.
- 45 ^r He sent divers sorts of flies among them, which devoured them ;
And ^r frogs, which destroyed them.
- 46 ^r He gave also their increase unto the caterpillar,—and their labour unto the locust.
- 47 ^r He destroyed their vines ² with hail,—and their sycamore trees with frost.
- 48 ^r He gave up their cattle also to the hail,—and their flocks to hot thunderbolts.³
- 49 He cast upon them the fierceness of his anger,
Wrath, and indignation, and trouble,—by sending evil angels ⁴ among them.
- 50 He made a way to his anger ;⁵—^r he spared not their soul from death,
But gave their life over to the pestilence ;
- 51 ^r And smote all the firstborn in Egypt ;
^r The chief of *their* strength in ^r the tabernacles of Ham :
- 52 But ^r made his own people to go forth like sheep,
And guided them in the wilderness like a flock.
- 53 And he ^r led them on safely, so that they feared not :
But the sea ^r overwhelmed their enemies.
- 54 And he brought them to the border of his ^r sanctuary,
Even to this mountain, ^r which his right hand had purchased.
- 55 ^r He cast out the heathen also before them,
And ^r divided them an inheritance by line,
And made the tribes of Israel to dwell in their tents.
- 56 ^r Yet they tempted and provoked the most high God,
And kept not his testimonies :
- 57 But ^r turned back, and dealt unfaithfully like their fathers :
They were turned aside ^r like a deceitful bow.⁶
- 58 ^r For they provoked him to anger with their ^r high places,⁷
And ^r moved him to jealousy ^r with their graven images.
- 59 When God heard *this*, he was wroth,—and greatly abhorred Israel :
60 ^r So that he forsook the tabernacle of Shiloh,—the tent *which* he placed among men ;
61 ^r And delivered his strength into captivity,—and ^r his glory⁸ into the enemy's hand.
- 62 ^r He gave his people over also unto the sword ;
And was wroth with his inheritance.
- 63 ^r The fire consumed their young men ;
And ^r their maidens were not given to marriage.⁹
- 64 ^r Their priests¹⁰ fell by the sword ;—and ^r their widows made no lamentation.
- 65 Then the Lord ^r awaked as one out of sleep,
And ^r like a mighty man that shouteth by reason of wine.
- 66 And ^r he smote his enemies in the hinder part :¹¹
He put them to a perpetual reproach.

^r Is. 29. 12; Eze. 33. 31.

^r ver. 8; Hos. 10. 2.

^r Num. 14. 18—20; 16. 44—49;

^r Is. 48. 9; Eze. 20. 8, 9.

^r Kt. 21. 25.

^r Ps. 102. 14.

^r Ge. 6. 3; John 3. 6.

^r Job 7. 7, 16; Jam. 4.

^r ver. 17; Ps. 95. 9, 10;

Is. 7. 13; 63. 10; Eph.

4. 30; Heb. 3. 16, 17.

^r Num. 14. 4, 22; Deu.

6. 16.

^r vers. 19, 20.

^r ver. 12; Ps. 105. 27,

etc.

^r Ps. 105. 29; Ex. 7.

17—21.

^r Ps. 105. 31; Ex. 8.

21—24.

^r Ps. 105. 30; Ex. 8.

2—15.

^r Ps. 105. 34, 35; Ex.

10. 12—15.

^r Ps. 105. 33; Ex. 9.

18—23, 25.

^r Ps. 105. 32; Ex. 9.

23—25.

^r Job 27. 22; Eze. 5.

11. 7, 4; 2 Pet. 2.

4, 5.

^r Ps. 105. 36; 136. 10;

Ex. 12. 29, 30.

^r Ge. 49. 3.

^r Ps. 105. 23; 106. 22;

Ge. 10. 6.

^r see refs. Ps. 77. 20.

^r Ex. 14. 19, 20.

^r Ex. 14. 27, 28; 15. 10.

^r Ex. 15. 13, 17.

^r Ps. 44. 3.

^r see refs. Ps. 44. 2.

^r Ps. 136. 21, 22; Num.

33. 54; Jos. 13. 7;

19. 51.

^r ver. 40; Judg. 2. 11

12.

^r ver. 41; Eze. 20. 27,

28.

^r Hos. 7. 16.

^r Num. 33. 52; Deu.

32. 16, 21; Judg. 2.

11, 20; Eze. 20. 28.

^r Deu. 12. 2, 4; 1 Kt.

11. 7; 12. 31.

^r Ex. 34. 14; Deu. 32.

16, 21.

^r Ex. 20. 4, 5; Judg.

2. 11, 17; Jer. 8. 19.

^r 1 Sam. 4. 11; Jer. 7.

12—14; 25. 8—9.

^r Ps. 132. 8; Judg. 18.

30; 1 Sam. 5. 1, 2.

^r 1 Sam. 4. 21, 22.

^r 1 Sam. 4. 2, 10.

^r ver. 21; Deu. 32. 22.

^r Jer. 7. 34; 16. 9; 25.

10.

^r 1 Sam. 4. 11; 22. 18,

19.

^r Job 27. 15; Eze. 24.

23.

^r see refs. Ps. 7. 6.

^r Is. 42. 13, 14.

^r 1 Sam. 5. 6—12; 6. 4.

1 Or, perhaps, 'stigmatized'; *i. e.* insulted.

2 The destruction of the vines is not mentioned in the history (Exod. ix. 23—32): but that the vine was cultivated in Egypt at this time is proved by Gen. xl. 9; and sculptures and paintings representing grapes and the vintage still remain in its ancient monuments.

3 See Exod. ix. 23, 24.

4 Rather, 'a sending forth of angels of evils'; not evil spirits, but agents of physical evil, of suffering and destruction.

5 That is, he gave it free range and scope.

6 A bow whose faulty construction diverts the arrow, or fails to give it the needed impulse.

7 Referring to the idolatry into which the Israelites fell after the death of Joshua and his contemporaries.

8 When he permitted the capture of the ark by the Philistines (1 Sam. iv. 11).

9 Heb., 'and their maidens were not praised,' *i. e.* in nuptial songs. This was owing to the slaughter of the young men in war. Comp. Isa. iii. 25; iv. 1.

10 Alluding probably to the death of Hophni and Phinehas. The following clause may perhaps refer to the widow of Phinehas, whose sorrow for her own bereavement was absorbed in still greater grief for the loss of the ark.

11 Rather, 'He smote back his enemies'; *i. e.* he drove them back.

PSALM LXXVIII. 67—LXXX. 2.

- 67 Moreover ¹ he refused the tabernacle of Joseph,
And chose not the tribe of Ephraim :
68 ² But chose the tribe of Judah,—the mount Zion ³ which he loved.
69 And he ⁴ built his sanctuary like ⁵ high *palaces*,¹
Like ⁶ the earth which he hath established for ever.
70 ⁷ He chose David also his servant,—⁸ and took him from the sheepfolds :
71 From following ⁹ the ewes great with young
He brought him ¹⁰ to feed Jacob his people,—and Israel his inheritance.
72 So he fed them according to the ¹¹ integrity of his heart ;
And guided them by the skillfulness of his hands.

PSALM LXXIX.

A Psalm of [or, for] Asaph.²

- 1 O GOD, the heathen are come into ¹ thine inheritance ;
² Thy holy temple have they defiled ;³—they have laid Jerusalem on heaps.
2 ⁴ The dead bodies of thy servants have they given
To be meat unto the fowls of the heaven,
The flesh of thy saints—unto the beasts of the earth.
3 ⁵ Their blood have they shed like water round about Jerusalem ;
⁶ And *there was none to bury them*.
4 ⁷ We are become a reproach to our neighbours,
A scorn and derision to them that are round about us.
5 ⁸ How long, LORD ? ⁹ wilt thou be angry for ever ?
Shall thy ¹⁰ jealousy burn like fire ?
6 ¹¹ Pour out thy wrath ¹² upon the heathen that have ¹³ not known thee,
And upon the kingdoms that have ¹⁴ not called upon thy name.⁴
7 For they have devoured Jacob,—and laid waste his dwelling place.
8 ¹⁵ Oh remember not against us former iniquities ;⁵
Let thy tender mercies speedily prevent us :—for we are ¹⁶ brought very low.
9 ¹⁷ Help us, O God of our salvation,—for the glory of thy name :
And deliver us, ¹⁸ and purge away our sins,—¹⁹ for thy name's sake.
10 ²⁰ Wherefore should the heathen say, Where is thy God ?
²¹ Let him⁶ be known among the heathen in our sight
²² By the revenging of the blood of thy servants *which is shed*.
11 Let ²³ the sighing of the prisoner come before thee ;
According to the greatness of thy power
Preserve thou those that are appointed to die ;
12 And render unto our neighbours ²⁴ sevenfold into their bosom
²⁵ Their reproach, wherewith they have reproached thee, O LORD.
13 So ²⁶ we thy people and sheep of thy pasture will give thee thanks for ever :
²⁷ We will show forth thy praise to all generations.

PSALM LXXX.

To the chief Musician ¹ upon 7 Shoshannim—Eduth, A Psalm of [or, for] Asaph.⁸

- 1 GIVE ear, O ¹ Shepherd of Israel,⁹—thou that ledest Joseph ² like a flock ;
³ Thou that dwellest *between* the cherubim,¹⁰ ⁴ shine forth.
2 ⁵ Before Ephraim and Benjamin and Manasseh
⁶ Stir up thy strength, and come *and* save us.

1 Or, 'high places;' like the hills or mountains.
2 Psalm lxxix., like Psa. lxxiv., apparently belongs to the period of the Chaldean invasion; and contains a description of the desecration of the temple, the destruction of Jerusalem, and the sufferings of the people (vers. 1—4), a prayer for deliverance (5—12), and a promise of thanksgiving (13).
3 To a pious Israelite, the *desecration* of the sanctuary was the worst of evils; its *destruction* could add little to this.
4 This petition, which reappears with little variation in Jer. x. 25, seems to be designed humbly to represent that those who neither know nor worship Jehovah are fitter subjects of his exemplary vengeance than his own people.
5 Or, 'the iniquities of them that were before us.'
6 Rather, 'Let the avenging of the blood of thy servants which is shed be known,' etc.
7 See note on title to Psa. xlv.
8 The burden of Psa. lxxx. is found in the chorus,

vers. 3, 7, 19, entreating the restoration of Divine favour, which is Israel's salvation and prosperity. The first stanza (1—3) is an appeal to Israel's Shepherd, the symbol of whose presence headed the three tribes here mentioned in the march through the desert (Numb. x. 21—24). The second pathetically represents God's anger as the cause of the present sufferings of the people (4—7). The third (which is divided into two parts), under an elegant figure, contrasts their former prosperity under Jehovah's care with their present distress (8—13), and entreats his renewed protection (14—19). The language of vers. 1, 2 indicates the tribes descended from Joseph as being the chief sufferers at this time; but there is nothing to mark the date more distinctly.
9 The descendants of Joseph being specified here, his dying father's benediction is appropriately alluded to (see Gen. xlix. 24). The various names and attributes of God may thus be used to give force to the appeals which his people address to Him.
10 See Exod. xxv. 22, and note.

9 comp. 1 Sam. 6. 21 ;
7. 1, 2, with 2 Sam.
6. 2.
10 Ge. 49. 9—10.
11 Ps. 37. 2; 132. 13, 11.
12 1 Ki. ch. 6.
13 1 Chr. 26. 1, 18.
14 Ps. 104. 5; 119. 90.
15 Ps. 89. 10, 20; 1 Sam.
16. 11, 12; 2 Sam. 3.
18; 6. 21.
16 1 Sam. 17. 15; 2 Sam.
8.
17 a Ge. 33. 13; 1a. 40. 11.
b 2 Sam. 5. 2; 1 Chr.
11. 2.
c Ps. 101. 1—8; 2 Sam.
8. 15; 1 Ki. 9. 4.

d Ps. 71. 2—4; Ex. 15.
17.
e Ps. 74. 7; 2 Ki. 21.
13.
f 1 Chr. 25. 9, 10; 2 Chr.
36. 19; Mic. 3. 12.
g Jer. 7. 33; 16. 4; 31.
20.
h Mt. 23. 35; Rev. 16. 6.
i Ps. 141. 7; Jer. 11.
16; 16. 1; Rev. 11. 9.
k see refs. Ps. 44. 13, 11.

l see refs. Ps. 74. 10;
80. 46.
m Ps. 85. 5; 103. 9.
n see refs. Deut. 28. 20;
Zeph. 1. 18; 2. 8.
o see refs. Ps. 69. 21;
Jer. 10. 25; Rev. 16. 1.
p 1a. ch. 13, ch. 21, ch.
23; Jer. ch. 46 to 51.
q 1a. 45. 4, 5; 2 Thes.
1. 8.
r Ps. 11. 4; 53. 1.
s Ps. 25. 7; 1a. 61. 9.
t Ps. 106. 43; 112. 6;
Deut. 28. 15.
u 2 Chr. 14. 11.
v Ps. 25. 11; 51. 7;
53. 3.
w Jer. 14. 7, 21.
x Ps. 42. 3, 10; 115. 2;
Joel 2. 17.
y Ps. 83. 17, 18; Eze.
36. 21; 39. 21, 22.
z Jer. 51. 35; Rev. 18.
20.
a Ps. 12. 5; 63. 33;
102. 20.

d Ge. 4. 15; 1a. 26. 21;
1a. 65. 6, 7; Jer. 32.
18; 1a. 6. 24.
e Ps. 74. 18, 22.
f see refs. Ps. 71. 1.
g Ps. 145. 4; 1a. 43. 21.

A Ps. 45, and 69, title.
1 see refs. Ps. 23. 1.
k see refs. Ps. 77. 20.
l Ps. 69. 1; see refs.
Ps. 25. 20, 22.
m see refs. Ps. 50. 2;
54. 1; Eze. 43. 2.
n Numb. 2. 18—23.
o see refs. Ps. 35. 23.

PSALM LXXX. 3—LXXXI. 7.

- 3 ^p Turn us again,¹ O God,—^a and cause thy face to shine; and ^r we shall be saved.
- 4 O LORD God of hosts,
^a How long wilt thou be angry against the prayer of thy people?
- 5 'Thou feedest them with the bread of tears;
 And givest them tears to drink in great measure.
- 6 'Thou makest us a strife unto our neighbours:
 And our enemies laugh among themselves.
- 7 ^r Turn us again, O God of hosts,—and cause thy face to shine; and we shall be saved.
- 8 Thou hast brought² ^v a vine out of Egypt:
^a Thou hast cast out the heathen, and planted it.
- 9 Thou ^a preparedst room before it,
 And didst cause it ^b to take deep root,—and it filled the land.
- 10 The hills were covered with the shadow of it,
 And the boughs thereof were like the goodly cedars.
- 11 She sent out her boughs³ unto the sea,—and her branches ^c unto the river.
- 12 Why hast thou then ^d broken down her hedges,
 So that all they which pass by the way do pluck her?
- 13 The bear out of the wood doth waste it,—and the wild beast of the field doth devour it.
- 14 'Return, we beseech thee, O God of hosts:
^f Look down from heaven, and behold, and visit this vine;
- 15 And ^e the vineyard which thy right hand hath planted,
 And the branch⁴ that thou madest strong ^a for thyself.
- 16 It is burned with fire, it is cut down:
^a They perish at the rebuke of thy countenance.
- 17 ^a Let thy hand be upon 'the man of thy right hand,
 Upon the son of man whom thou madest strong for thyself.
- 18 So will not we go back from thee:—^m quicken us, and we will call upon thy name
- 19 'Turn us again, O LORD God of hosts,
 Cause thy face to shine; and we shall be saved.

PSALM LXXXI.

To the chief Musician ^a upon Gittith, *A Psalm* of [or, for] Asaph.⁵

- 1 SING aloud unto God ^p our strength:—make a joyful noise unto the God of Jacob.
- 2 Take a psalm, and bring hither the timbrel,—the pleasant harp with the psaltery.
- 3 ^r Blow up the trumpet in the new moon,⁶
 In the time appointed, on our solemn feast day.
- 4 For ^r this was a statute for Israel,—and a law of the God of Jacob.
- 5 This he ordained ^a in Joseph for a testimony,
 When he went out through the land of Egypt:
^a Where I heard⁷ a language that I understood not.
- 6 'I removed his shoulder from the burden: his hands were delivered from ^a the pots.⁸
- 7 'Thou calledst in trouble, and I delivered thee;
^a I answered thee in the secret place of thunder:⁹
 I ^a proved thee at the waters of Meribah. Selah.

^p vers. 7, 19; Jer. 31. 18, 19; Lam. 5. 21.
^q Ps. 67. 1; see refs. Num. 6. 23.
^r Ps. 64. 5.
^s Ps. 85. 5.
^t Ps. 42. 3; 102. 9; Is. 30. 30.
^u see refs. Ps. 44. 13.
^v vers. 3, 10.
^w Is. 5. 1—7; Jer. 2. 21; Eze. 15. 6; 17. 6; 19. 10.
^x see refs. Ps. 44. 2.
^y Ps. 105. 44; Ex. 23. 28—31; Jos. 24. 12.
^z Is. 27. 6; 37. 31.
^a see refs. Ps. 72. 8; Ge. 15. 18.
^b Ps. 89. 40, 41; Is. 5. 6; Nah. 2. 2.
^c Ps. 7. 7; 90. 13; Is. 63. 17; Joel 2. 14.
^d Is. 63. 15; Lam. 3. 50.
^e ver. 8.
^f Is. 40. 5.
^g Ps. 30. 11; 70. 7; 90. 7.
^h Ps. 89. 21.
ⁱ Ps. 110. 1.
^j Ps. 85. 6; 119. 25.
^k vers. 3, 7.
^l see Ps. 8, title.
^m see refs. Ps. 18. 1, 2.
ⁿ Num. 10. 1—9.
^o Is. 23. 24; Num. 10. 10.
^p Ps. 77. 15; 80. 1; Am. 6. 6.
^q Ps. 114. 1.
^r Is. 9. 4; 10. 27.
^s Ps. 68. 13; Ex. 1. 14; 6. 6.
^t Ps. 50. 15; Ex. 2. 23; 14. 10.
^u Ex. 19. 19.
^v Ex. 17. 6, 7; Num. 21. 15.

¹ Rather, 'restore us;' the blessing asked being either a return from exile, or a restoration to prosperity.

² Rather, 'Thou didst bring,' etc., 'thou didst cast out,' etc.

³ A figurative description of the prosperity of the chosen people during the reigns of David and Solomon.

⁴ Heb., 'son.' Some think that vers. 15 and 17 refer to the people of Israel, spoken of collectively in terms which allude to the name Ben-jamin (see ver. 2, and Gen. xxxv. 18). But they may be understood as pointing to the man and the family which God had selected to rule and deliver Israel, and in rejecting whom the people had fallen into many sins and sorrows. In this case there may be an ulterior reference to the Messiah, the Son of David.

⁵ Psalm lxxx. was apparently intended to be sung at one of the great sacred festivals, or perhaps at all of them. It contains an exhortation to praise God, who had instituted the festival (vers. 1—3); a reference to the Divine interpositions and instructions commemorated, and a complaint of Israel's ingratitude (4—12); and a glowing picture of the happy results which might be expected from obedience and fidelity (13—16). It was

composed after the introduction of instrumental music: comp. ver. 2 with 2 Chron. xxx. 21.

⁶ Some render, 'in the month;' i. e. the passover month, which was constituted the first of the year: see Exod. xii. 2; xiii. 4. But others, following the rendering of the text, refer it to the feast of trumpets, and translate the next clause, 'in the full moon,' referring that to the feast of tabernacles. See Lev. xxiii. 23—25, 33—43.

⁷ Some regard this as the language of the people complaining of their bondage among foreigners. Comp. Deut. xxviii. 49; Ps. cxiv. 1. But it is perhaps best to attribute the clause to Jehovah, as meaning, 'I heard a voice which I approved not;' i. e. I heard the cry of my oppressed people. See Exod. ii. 23—25.

⁸ Or, 'baskets;' any vessels for holding and carrying materials. This may refer to baskets used by the Hebrews in carrying clay and bricks in Egypt. Such baskets are depicted in the sepulchres at Thebes.

⁹ These words perhaps refer to the cloud in which God interposed, during the passage of the Red Sea, between the Israelites and the Egyptians (see Exod. xiv. 19—24; Ps. lxxvii. 18); or to that which overhung Sinai at the giving of the law (see Exod. xx. 18; Heb. xii. 18, 19).

- 8 ^b Hear, O my people, and I will testify unto thee:
O Israel, if thou wilt hearken unto me;
9 ^c There shall no ^d strange god be in thee;
Neither shalt thou worship any strange god.
10 ^e I am the Lord thy God,—which brought thee out of the land of Egypt:
^f Open thy mouth wide,¹ and I will fill it.
11 ^g But my people would not hearken to my voice:
And Israel would ^h none of me.
12 ⁱ So I gave them up unto their own hearts' lust:
And ^j they walked in their own counsels.
13 ^k Oh that my people had hearkened² unto me,
And Israel had walked in my ways!
14 I should soon have subdued their enemies,
And ^l turned my hand against their adversaries.
15 ^m The haters of the Lord should have ⁿ submitted themselves unto him:
But ^o their time³ should have endured for ever.
16 He should ^p have fed them also with the finest of the wheat:
And with honey ^q out of the rock should I have satisfied thee.

PSALM LXXXII.

A Psalm of [or, for] Asaph.⁴

- 1 GOD ^r standeth in the congregation of the mighty;⁵
He judgeth among ^s the gods.
2 How long will ye ^t judge unjustly,—and ^u accept the persons of the wicked? Selah.
3 Defend the poor and fatherless:—^v do justice to the afflicted and needy.
4 ^w Deliver the poor and needy:—rid ^x them out of the hand of the wicked.
5 They ^y know not, neither will they understand;—^z they walk on in darkness:
^a All the foundations of the earth are out of course.⁶
6 ^b I have said, Ye ^c are gods;⁷—and all of you ^d are children of the Most High.
7 But ^e ye shall die like men,—and fall like one of the princes.⁸
8 ^f Arise, O God, judge the earth:—^g for thou shalt inherit all nations.

PSALM LXXXIII.

A Song or Psalm of [or, for] Asaph.⁹

- 1 KEEP ^h not thou silence, O God:—hold not thy peace, and ⁱ be not still, O God.
2 For, lo, ^j thine enemies make a tumult:
And they that ^k hate thee have lifted up the head.
3 They have taken crafty counsel against thy people,
And consulted ^l against thy hidden ones.¹⁰
4 They have said, Come, and ^m let us cut them off from ⁿ being a nation;
That the name of Israel may be no more in remembrance.
5 For ^o they have consulted together with one consent:¹¹
They are confederate against thee:
6 ^p The tabernacles of Edom, and the Ishmaelites;—of Moab, and the ^q Hagarenes;¹²

1 In expectation of supply: a figurative expression.
2 Or, 'would hearken,' etc., 'would walk.' The words which follow declare the blessings which Jehovah not only would have granted, but was still prepared to grant.
3 Their time of existence and prosperity.
4 In Psalm lxxxii. unjust rulers are reminded of God's supremacy (ver. 1), rebuked for unrighteousness (2), commanded to act uprightly (3, 4), accused of obstinacy in crime (5), and threatened with punishment (6, 7), for the infliction of which the psalmist prays (8). On what occasion the psalm was composed is not known; nor is it important, as it is of general application.
5 Literally, 'in the congregation of God.' God is here represented as the universal Sovereign, who has assembled his vicerents and inferior governors to inquire into their administration. Hence the name appropriated to Him is applied sometimes to them, as they were supposed to represent Him. See Exod. xxi. 6; xxii. 8, 9, 28; also Deut. i. 17; xix. 17; 2 Chron. xix. 6; Rom. xiii. 4.
6 Heb., 'are moved.' Just judges and rulers are the firmest pillars of the social state; but, when law and justice are perverted, the state itself is shaken; and the only resource of the oppressed is to betake themselves to

Him who can and will, in due season, avenge both their cause and his own. See Psa. xi. 3, and note.
7 Our Saviour refers to this passage as one in which the term 'gods' is applied to judges, even though they might be unjust, because they were appointed to act for God on earth (John x. 34).
8 Like any heathen prince, who could not claim the same relation to Jehovah, the King of Israel.
9 Psalm lxxxiii. is supposed to have originated in the events recorded in 2 Chron. xx. As it refers to the same period as Psa. xlvii., xlviii., see notes on their titles. This psalm was apparently written before the Hebrews had received the assurance of victory. It describes first the urgent reason for appealing to God (vers. 1—8), and then the punishment which the psalmist desires to see inflicted on the confederated foes (9—18). As Jahaziel, one of the family of Asaph, is mentioned as being inspired on this occasion, some have attributed the psalm to him. See 2 Chron. xx. 14.
10 'Those whom thou keepest under thy merciful protection.' See Psa. xxvii. 5; xxxi. 20.
11 Rather, 'heartily'; 'earnestly.'
12 Respecting the Hagarenes and the occasions of their enmity, see 1 Chron. v. 10, 19—22.

b Psa. 50. 7.
c Ex. 20. 3—5.
d Ps. 32. 12; Is. 43. 12.
e see ref. Ex. 20. 2.
f Psa. 37. 3, 4; John 15. 7; Eph. 3. 20.
g Jer. 7. 23, 24.
h Ex. 32. 1; Deu. 32. 15, 18; Pro. 1. 30.
i Ge. 6. 3; Ac. 7. 42; 14. 16; Ro. 1. 24, 26.
j Jer. 7. 24.
k see refs. Deu. 5. 29; 10. 12, 13; 32. 29; Is. 48. 18.
l Am. 1. 8.
m Ps. 18. 45; Deu. 7. 10; Ro. 1. 30.
n Ps. 18. 41; Ps. 3.
o Ps. 102. 24.
p Ps. 117. 11; Deu. 32. 13, 14.
q Job 29. 6.
r 2 Chr. 19. 6; Eccl. 8. 9.
s Ps. 138. 1; Ex. 21. 6; 22. 28.
t Ex. 23. 6, 7.
u Deu. 1. 17; 2 Chr. 19. 7; Pro. 18. 5.
v Jer. 22. 3, 16.
w see refs. Job 29. 12.
x Ps. 14. 4; Pro. 1. 29; Mic. 3. 1.
y Ps. 2. 13; 4. 19.
z Ps. 11. 3; 75. 3.
a ver. 1; Ex. 22. 9, 28; John 10. 34.
b Ps. 40. 12; Job 21. 32; Eccl. 31. 14.
c see refs. Ps. 3. 7; Mic. 7. 2, 7; Zeph. 3. 8.
d Ps. 2. 9; 22. 26; Rev. 11. 15.
e Ps. 29. 1; 35. 22; 103. 1.
f Is. 12. 14.
g Ps. 2. 1; 74. 4; Ac. 4. 25.
h Ps. 81. 15.
i Ps. 27. 5; 31. 20; Col. 3. 3.
j see 2 Chr. 20. 11; Est. 3. 6—9; Jer. 11. 10; 31. 36.
k Is. 7. 5—7.
l see 2 Chr. 20. 1, 10, 11.
m Ge. 25. 12.

PSALM LXXXIII. 7—LXXXIV. 12.

7 * Gebal,¹ and Ammon, and Amalek;—the Philistines with the inhabitants of Tyro;
8 Assur² also is joined with them:—they have holpen the children of Lot.³ Selah.

- 9 Do unto them as *unto* the * Midianites;
As to * Sisera, as to Jabin, at the brook of * Kison:
10 Which perished at En-dor:⁴—* they became * dung for the earth.⁵
11 Make their nobles like * Orch, and like Zeeb:
Yea, all their princes as * Zebah, and as Zalmunna:
12 * Who said, Let us take to ourselves the houses of God⁶ in possession.
13 * O my God, make them like a wheel;⁷—* as the stubble before the wind.
14 * As the fire burneth a wood,—and as the flame * setteth the mountains on fire;
15 So persecute them / with thy tempest,—and make them afraid with thy storm.
16 * Fill their faces with shame;—that they may seek thy name,⁸ O LORD.
17 Let them be confounded and troubled for ever;
Yea, let them be put to shame, and perish:
18 * That *men* may know that thou, whose * name alone is JEHOVAH,
Art * the Most High over all the earth.

PSALM LXXXIV.

To the chief Musician * upon Gittith,⁹ A Psalm for [or, of] the sons of Korah.¹⁰

- 1 HOW * amiable *are* thy tabernacles, * O LORD of hosts!
2 * My soul longeth, yea, even fainteth for the courts of the LORD:
* My heart and my flesh crieth out for the living God.
3 Yea, the sparrow hath found an house,
And the swallow a nest for herself, where she may lay her young,
Even¹¹ thine altars, O LORD of hosts,—my King, and my God.
4 * Blessed *are* they that dwell in thy house:
* They will be still praising thee. Selah.
5 Blessed is the man * whose strength is in thee;
In whose heart *are* the ways of them.¹²
6 * Who passing through the valley * of Baca make it a well;¹³
* The rain also filleth the pools.
7 They go * from strength to strength,
Every one of them in Zion * appeareth before God.
8 * O LORD God of hosts, hear my prayer:—give ear, O God of Jacob. Selah.
9 Behold, * O God our shield,—and look upon the face of * thine anointed.¹⁴
10 For a day in thy courts is better than a thousand.
I had rather be a doorkeeper¹⁵ in the house of my God,
Than to dwell in the tents of wickedness.
11 For the LORD God is * a sun and * shield:¹⁶—the LORD will give grace and glory:
* No good *thing* will he withhold—from them that * walk uprightly.
12 O LORD of hosts,—* blessed is the man that trusteth in thee.

* Jos. 13. 6; Exo. 27. 9.

* Num. 31. 7; Judg.

7. 22–23.

* Judg. 4. 15–24.

* Judg. 5. 21, *Kishon*.

* see refs. 2 Ki. 9. 37;

Zeph. 1. 17.

* Judg. 7. 25.

* Judg. 8. 12–21.

* Ps. 74. 7, 8.

* Is. 17. 13, 14.

* Ps. 33. 5; 68. 1, 2;

* see refs. Job 21. 18;

Is. 40. 24.

* Is. 30. 33.

* Deut. 32. 22.

* Job 9. 17; Is. 30. 30.

* Ps. 6. 10; 35. 4, 26.

* Ps. 59. 13; see refs.

1 Ki. 8. 43; Jer. 16.

21.

* Ex. 6. 3.

* Ps. 92. 8; Is. 54. 6.

* Ps. 8. title.

* Ps. 26. 8; 27. 4.

* Ne. 9. 6.

* Ps. 42. 1, 2; 63. 1;

73. 21; 119. 20, 81.

* Job 23. 2.

* Ps. 65. 4.

* Ps. 71. 15; 145. 2;

Rev. 4. 8; 7. 15.

* Ps. 28. 7.

* Ps. 66. 12; Ac. 14. 22;

Ro. 5. 3–5; 2 Cor.

4. 17.

* 2 Sam. 5. 22, 23.

* Ps. 124. 9.

* Job 17. 9; Pro. 4.

18; Is. 40. 31; Mk.

4. 29, 20; 2 Cor. 3.

18; 2 Pet. 3. 12.

* Deut. 16. 16; Zec. 14.

16.

* ver. 11; see refs. Ps.

3. 3.

* Ps. 2. 6; 80. 20.

* Ps. 27. 1; Is. 60. 19;

Rev. 21. 23.

* ver. 9; Ps. 118. 9–

11; see refs. Ge. 15. 1;

Pro. 2. 7.

* Ps. 34. 9, 10.

* Is. 5. 2; Pro. 2. 7;

Mic. 2. 7.

* see refs. Ps. 2. 12.

1 See Josh. xiii. 4, 5, and note.

2 Assyria is probably put last as being the remotest, and the least interested in the combination against Judah.

3 Who had organized the confederacy. See 2 Chron. xx. 1, 10.

4 The two decisive battles in which Barak destroyed the army of Sisera, and Gideon that of the Midianites, were both fought in this neighbourhood. See note on 1 Sam. xxviii. 4.

5 Battle-fields are renowned for fertility.

6 Perhaps 'pasture-lands of God'; the most fruitful parts of Palestine.

7 Rather, 'like a whirl'; i. e. like the *whirling chaff*, which the wind disperses.

8 If this refers to the enemy, it must mean, 'Let them be forced to acknowledge the superiority of thy power'; for their destruction is prayed for in the next verse. But it may refer to others, being rendered thus: 'that *men* may seek,' as in ver. 18. God's signal punishments of his enemies are intended to warn other sinners to seek him while he may be found.

9 See note on title of Ps. viii.

10 Psalm lxxxiv. greatly resembles Ps. xlii., and was probably composed on the same or a similar occasion. See note on title of Ps. xlii. It shows the attachment of the saints under the ancient dispensation to God's ordinances; and their hopes and consolations when debarred from them.

11 Some suppose that the psalmist expresses here his own desire; and, instead of 'even' would supply thus: '*Such a resting-place may I find in thine altars*,' etc. But it is perhaps more natural to take the meaning suggested by the version in the text, regarding this as the language of passionate desire, such as is not uncommon in poetry.

12 Rather, 'In whose heart are (i. e. who love) the highways'; i. e. either the way of God's commandments, or the way to Zion. The latter seems best to suit the general train of thought and the immediate context.

13 Rather, 'Passing through a valley of weeping they make it a fountain; also with blessings the rain covereth it.' The delight which God's people take in his house makes the barren ravines through which they pass seem as lovely as if they were adorned and fertilized by fountains, and renders the hot and wearisome journey as pleasant as if it were alleviated by refreshing showers.

14 The Divine appointment of David and his family to the throne gave to the loyalty of the pious Hebrew a peculiar religious character, and connected it with his hopes of the Messiah.

15 That is, 'I would rather fill the lowest office in God's house than live elsewhere in the greatest honour. This language agrees well with the supposition that the writer was a Levite.

16 The 'sun' represents the source of life and joy; the 'shield,' of security.

PSALM LXXXV. 1—LXXXVI. 14.

PSALM LXXXV.

To the chief Musician, A Psalm ^h for [or, of] the sons of Korah.¹

- 1 LORD, 'thou hast been favourable unto thy land:
Thou hast ^h brought back the captivity of Jacob.
- 2 'Thou hast forgiven the iniquity of thy people,
Thou hast covered all their sin. Selah.
- 3 Thou hast taken away all thy wrath:
Thou hast turned *thyself* from the fierceness of thine anger.
- 4 "Turn us, O God of our salvation,—and cause thine anger toward us to cease.
- 5 "Wilt thou be angry with us for ever?
Wilt thou draw out thine anger to all generations?
- 6 Wilt thou not ^o revive us again:—that thy people may rejoice in thee?
- 7 Show us thy mercy, O LORD,—and grant us thy salvation.
- 8 ^p I² will hear what God the LORD will speak:
For ^o he will speak peace unto his people, and to his saints:
But let them not ^r turn again to folly.
- 9 Surely ^h his salvation is nigh them that fear him;
'That glory may dwell³ in our land.
- 10 "Mercy and truth are met together;
"Righteousness and peace have kissed *each other*.
- 11 "Truth shall spring out of the earth;
And righteousness shall look down from heaven.
- 12 "Yea, the LORD shall give *that which is good*;
And ^o our land shall yield her increase.
- 13 ^h Righteousness shall go before him;—and shall set us in the way of his steps.⁴

PSALM LXXXVI.

A Prayer of David⁵ [or, A Prayer, *being a Psalm* of David].

- 1 BOW down thine ear, O LORD, hear me:—for I *am* ^c poor and needy.
- 2 Preserve my soul; for I *am* ^c holy:⁶
O thou my God, ^d save thy servant ^e that trusteth in thee.
- 3 ^f Be merciful unto me, O LORD:—^g for I cry unto thee daily.
- 4 ^h Rejoice the soul of thy servant:—ⁱ for unto thee, O LORD, do I lift up my soul.
- 5 ^k For thou, LORD, *art* good, and ^l ready to forgive;
And ^m plenteous in mercy ⁿ unto all them that call upon thee.
- 6 Give ear, O LORD, unto my prayer;—and attend to the voice of my supplications.
- 7 ^o In the day of my trouble I will call upon thee:—for thou wilt answer me.
- 8 ^p Among the gods *there is none* like unto thee, O LORD;
^q Neither *are there any works* like unto thy works.
- 9 ^r All nations whom thou hast made shall come and worship before thee, O LORD;
And ^s shall glorify thy name.
- 10 For thou *art* great, and ^t doest wondrous things:—^u thou *art* God alone.
- 11 ^v Teach me thy way, O LORD;—^w I will walk in thy truth:
Unite⁷ my heart to fear thy name.
- 12 I will praise thee, O LORD my God, with all my heart:
And I will glorify thy name for evermore.
- 13 For⁸ great *is* thy mercy toward me:
And thou hast ^x delivered my soul from the lowest hell [or, grave.]
- 14 O God, ^y the proud are risen against me,
And the assemblies of violent *men* have sought after my soul;
And have not set thee before them.

A Ps. 42, title.
i Le. 26. 42.
k see refs. Ps. 14. 7;
Exa. 1. 11; 2. 1;
Jer. 31. 23; Joel 3. 1.
l Ps. 32. 1.
m see refs. Ps. 80. 3.
n Ps. 74. 1; 79. 5; 80. 4.
o see refs. Ps. 80. 18;
Hab. 3. 2.
p Hab. 2. 1.
q Ps. 29. 11; Zec. 9. 10.
r John 5. 11; 2 Tim.
2. 19; 2 Pet. 2. 20,
21.
s Ps. 50. 23; 119. 155;
Is. 46. 13.
t Zec. 2. 5; John 1. 14.
u Ps. 80. 14.
v Ps. 72. 3; Is. 32. 17;
Lk. 2. 14.
w Is. 45. 8.
x Ps. 84. 11; Jam. 1. 17.
y see refs. Ps. 67. 6
z Ps. 80. 14.
c Ps. 40. 17; 109. 22.
d Ps. 143. 12.
e see refs. Ps. 16. 1.
f Ps. 56. 1; 57. 1.
g Ps. 155. 17; 98. 9.
h Ps. 51. 12.
i see refs. Ps. 25. 1.
j ver. 15; Ps. 25. 8;
52. 1; 119. 68; 130.
k 7. 115. 9; Ex. 34. 6.
l see refs. Ne. 9. 17.
m Ps. 103. 8; Joel 2. 13.
n Ps. 115. 18.
o see refs. Ps. 18. 6;
and 59. 15.
p see refs. Ex. 15. 11.
q Ps. 136. 4; Deu. 3. 21.
r see refs. Ps. 22. 27;
31; 66. 4; 102. 18;
Is. 2. 2-4; 43. 7;
62. 23; Zec. 14. 9;
Rev. 15. 4.
s Ro. 15. 9.
t see refs. Ps. 72. 18.
u see refs. Deu. 6. 4;
32. 39; Is. 37. 16;
41. 6; Eph. 4. 6.
v Ps. 25. 4, 5; 27. 11;
119. 33; 133. 8.
w Ps. 26. 3.
x Ps. 16. 10; 56. 13;
116. 8; Is. 38. 17.
y see refs. Ps. 54. 3.

¹ The psalmist, acknowledging and encouraged by former mercies (vers. 1-3), prays for present salvation (4-7), which he joyfully anticipates (8-13). Though the date of this psalm cannot be determined, it best suits the time of the return of the Jews from Babylon. The beautiful sentiments at the close (vers. 10-13) naturally suggest the great work of the Redeemer and its blessed effects; for it is only by them that the Divine attributes of justice and mercy are manifested, as harmoniously working for the salvation of man from guilt and depravity.

² The inspired psalmist seems here to receive and report the answer to the people's prayers.

³ That is, all the happiness and prosperity which Israel expected. This manifestly includes the glory of the Messiah as described in Hag. ii. 7-9. It is spoken

of in the following verses as the perfected harmony between heaven and earth.

⁴ Or, 'And shall set its steps for a way;' i.e. point out the way in which we should walk.

⁵ Psalm lxxxvi. contains earnest supplications for deliverance from enemies (vers. 1-4, 14-17), with grateful acknowledgements of the greatness and goodness of God (5-13). Many expressions in this psalm appear to have been suggested by other psalms of David (see refs.); but it contains no further indications of its date or authorship.

⁶ Or, 'pious.' See note on Ps. iv. 3.

⁷ Let there be no distraction of thought, no division of feeling. Comp. ver. 12, and Ps. xii. 2; James i. 8.

⁸ Deliverances from God are rightly received when they prompt us to serve him with an undivided heart.

PSALM LXXXVI. 15—LXXXVIII. 8.

- 15 ^b But thou, O Lord, *art* a God full of compassion, and gracious,
Long-suffering, and plenteous in mercy and truth.
16 Oh ^c turn unto me, and have mercy upon me;
^d Give thy strength unto thy servant,—and save ^e the son of thine handmaid.
17 Show me a token for good;—^f that they which hate me may see *it*,¹ and be ashamed:
Because thou, Lord, ^g hast holpen me, and comforted me.

PSALM LXXXVII.

A Psalm or Song for [or, of] the sons of Korah.²

- 1 HIS³ foundation is ^a in the holy mountains,⁴
2 ^b The Lord loveth the gates of Zion more than all the dwellings of Jacob.
3 ^c Glorious things are spoken of thee, O city of God. Selah.
4 I will make mention of ^d Rahab⁵ and Babylon to them that know me:
Behold Philistia, and Tyre, with Ethiopia;—this *man* was born there.
5 And of Zion it shall be said,—This and that man was born in her:
And the Highest himself shall establish her.
6 ^e The Lord shall count, when he ^f writeth up the people,
That this *man* was born there. Selah.
7 ^g As well the singers as the players on instruments *shall be⁶ there*:
All my springs *are* in thee.

PSALM LXXXVIII.

A Song or Psalm for [or, of] the sons of Korah, to the chief Musician upon Mahalath Leannoth,⁷
Masehil of ^h Heman the Ezrahite [or, A Psalm of Heman the Ezrahite, giving instruction].

- 1 O LORD ^a God of my salvation,—I have ^b cried day and night before thee:
2 Let my prayer come before thee:—*incline* thine ear unto my cry;
3 For my soul is full of troubles:—and my life ^c draweth nigh unto the grave.
4 ^d I am counted with them that go down into the pit:
^e I am as a man *that hath* no strength:
5 Free among the dead,⁸—like the slain that lie in the grave,
Whom thou rememberest no more:—and they are ^f cut off from [or, by] thy hand.
6 Thou hast laid me in the lowest pit,—^g in darkness, ^h in the deeps.
7 Thy wrath lieth hard upon me,
And ⁱ thou hast afflicted *me* with all thy waves. Selah.
8 ^j Thou hast put away mine acquaintance far from me;
Thou hast made me an abomination unto them:
^k I am shut up, and I cannot come forth.

^b ver. 5; Ps. 103. 8; 111.
^c 130. 4, 7; 145. 8;
^d Ex. 34. 6; Num. 14.
18; No. 9. 17; Joel
2. 13.
^e see refs. Ps. 25. 16.
^f Ps. 138. 3; Zec. 10.
12.
^g Ps. 116. 16.
^h Ps. 108. 29; Mic. 7.
8—10.
ⁱ Ps. 71. 20, 21.

A Ps. 48. 1, 2; Zec. 8. 3.
^c Ps. 78. 67, 68.
^d see Isa. ch. 67; ch. 62;
Jer. 3. 14—17; Eze.
36. 8, etc.
^e Ps. 88. 10; Is. 51. 9.

m Ps. 22. 30.
n Eze. 13. 9.

o Ps. 68. 24, 25.

p 1 Ki. 4. 31; 1 Chr.
15.
^q Ps. 27. 9; 51. 14.
^r Ps. 22. 2; Lk. 18. 7.

s Ps. 107. 18; Job 33.
22.
^t see refs. Ps. 28. 1;
Job 17. 1.
^u Ps. 31. 12.

v Ps. 31. 22; Job 6. 9;
Is. 53. 8.
^y Ps. 113. 3.
^z Ps. 130. 1.

a see refs. Ps. 42. 7.

b ver. 18; Ps. 31. 11;
142. 4; Job 19. 13, 19.

c Job 19. 8; Lam. 3. 7.

1 The psalmist desires that all the world may see that God's servant had not trusted him in vain.

2 In Psalm lxxxvii., Jehovah appears as protecting and honouring Zion (vers. 1—3), bringing all nations to desire and to share her privileges (4—6), and filling her inhabitants with blessedness (7). Its precise date is unknown; but it cannot have been earlier than the time when the Babylonian empire (see ver. 4) began to rise into notice. It was probably occasioned by the events which called forth Ps. lxxvi., on the title of which see note. It has also probably a prophetic reference to the security and glories of the Christian church, which is destined to receive into its bosom converts from every nation.

3 That is, The city which he [Jehovah] has founded. See Isa. xiv. 32. The abruptness of the commencement adds greatly to the effect and impression of the psalm.

4 Jerusalem was built on and surrounded by mountains. See Ps. cxxv. 2.

5 'Rahab' means Egypt. Vers. 4—6 may be better understood by a rather free translation: 'I [Jehovah] will reckon [the people of] Egypt and Babylon among them that know me. Behold [the men of] Philistia, Tyre, and Cush; one is a free-born citizen there (yea! as to Zion this is declared), and the second and third is a free-born citizen in her: yea, the Highest himself will establish her. Jehovah will reckon, when he numbereth [his] people, that each [of these] is a citizen there.' The whole may be taken as Jehovah's words (see ver. 3), except the short parenthesis by which the prophet points out Zion as the city of which all this is said.

6 Rather, 'And singers as well as players on instru-

ments; [yea] all my springs, are in thee.' In thee is every conceivable enjoyment.

7 'Leannoth' means to sing. 'Upon Mahalath Leannoth' is accordingly a direction to chant to the instrument or tune called Mahalath; see note on title of Ps. liii. It is a probable supposition that Psalms lxxxviii. and lxxxix. form parts of one whole. They were written at a period of great humiliation and suffering, both personal (lxxxviii., lxxxix. 46—52) and national (lxxxix. 38—45); in which the pious turned for consolation to the sure and faithful covenant made with David and his family (lxxxix. 1—4): dwelling first upon the perfections and works of Jehovah (5—14), as proving the blessedness of those to whom he has promised (15—18) the great blessings comprised in this unalterable engagement (19—37). If these psalms are correctly ascribed in the titles to Heman and Ethan, they must be referred to the time of David, and must allude to some calamities, in the later part of his reign, affecting the throne as well as individuals. Comp. 1 Chron. vi. 33, 44; xv. 17. But these titles appear to confound persons of different ages and tribes (see 1 Chron. ii. 6; 1 Kings iv. 31); and the psalms themselves better suit a later period, such as the time of Josiah's defeat and death. Comp. Ps. lxxxix. 45; 2 Chron. xxxv. 23—25. As their great subject is the degradation and affliction of the chosen people and royal race, alleviated however by a cheerful confidence in the covenant and promises of Jehovah, they present many striking and probably intentional analogies to the Son of David, 'who, for the joy that was set before him, endured the cross,' etc.

8 As if the writer should say, 'What freedom I have is only like that of the dead.' See Job iii. 19.

- 9 ^d Mine eye mourneth by reason of affliction :
 LORD, ^e I have called daily upon thee, — ^f I have stretched out my hands unto thee.
- 10 ^g Wilt thou show wonders to the dead ?
^h Shall the dead arise *and* praise thee ? Selah.
- 11 Shall thy lovingkindness be declared in the grave ?
 Or thy faithfulness in destruction ?
- 12 ⁱ Shall thy wonders be known in the dark ?
^j And thy righteousness in the land of forgetfulness ? ^k
- 13 But unto thee have I cried, O LORD ;
 And ^l 'in the morning shall my prayer prevent thee.
- 14 LORD, ^m why castest thou off my soul ? — ⁿ why ^o hidest thou thy face from me ?
- 15 I *am* afflicted and ready to die from *my* youth up :
 While ^p I suffer thy terrors I *am* distracted.
- 16 Thy fierce wrath goeth over me ; — thy terrors have cut me off.
- 17 They came round about me daily like water ;
 They ^q compassed me about together.
- 18 ^r Lover and friend hast thou put far from me,
 And mine acquaintance into darkness.

PSALM LXXXIX.

Maschil of ^s Ethan the Ezrahite ^t [or, *A Psalm* for Ethan the Ezrahite, to give instruction].

- 1 ^u 'I WILL sing of the mercies ^v of the LORD for ever :
^w With my mouth will I make known ^x thy faithfulness to all generations.
- 2 For ^y I have said, ^z Mercy shall be built up for ever :
^{aa} Thy faithfulness shalt thou establish in the very heavens.
- 3 ^{ab} I have made a covenant with ^{ac} my chosen, — I have ^{ad} sworn unto David my servant,
 4 ^{ae} Thy seed will I establish for ever,
 And build up thy throne ^{af} to all generations. Selah.
- 5 And ^{ag} the heavens shall praise thy wonders, O LORD :
 Thy faithfulness also ^{ah} in the congregation ^{ai} of the saints.
- 6 For ^{aj} who in the heaven can be compared unto the LORD ?
 Who among the sons of the mighty can be likened unto the LORD ?
- 7 ^{ak} God is greatly to be feared in the assembly of the saints,
 And to be had in reverence of all *them that are* about him.
- 8 O LORD God of hosts, ^{al} 'who is a strong LORD ^{am} like unto thee ?
 Or to thy faithfulness round about thee ? ^{an}
- 9 ^{ao} Thou rulest the raging of the sea :
 When the waves thereof arise, thou stillest them.
- 10 ^{ap} Thou hast broken Rahab ^{aq} in pieces, as one that is slain ;
 Thou hast scattered thine enemies with thy strong arm.
- 11 ^{ar} The heavens *are* thine, the earth also *is* thine :
 As ^{as} for the world and the fulness thereof, thou hast founded them.
- 12 ^{at} The north and the south thou hast created them :
^{au} Tabor and ^{av} Hermon shall rejoice in thy name.
- 13 Thou hast a mighty arm : — strong is thy hand, *and* high is thy right hand.
- 14 ^{aw} Justice and judgment *are* the habitation ^{ax} of thy throne :
^{ay} Mercy and truth shall go before thy face.
- 15 Blessed *is* the people that know the ^{az} 'joyful sound : ^{ba}
 They shall walk, O LORD, in the ^{bb} 'light of thy countenance.
- 16 ^{bc} In thy name shall they rejoice all the day :
 And ^{bd} 'in thy righteousness shall they be exalted.
- 17 For thou *art* the glory of their strength : ^{be}
^{bf} And in thy favour our horn shall be exalted.
- 18 For ^{bg} the LORD ^{bh} is our defence ; — and the Holy One of Israel is our king.

^d Ps. 38. 10 ; Job 17. 7.
^e Ps. 88. 3.
^f see refs. Job 11. 13.
^g Ps. 6. 5 ; 30. 9 ; 115. 17 ; 118. 17 ; Is. 38. 16.
^h Job 14. 7—12.
ⁱ Ps. 143. 3 ; Job 10. 21, 22 ; Mt. 8. 12.
^j ver. 5 ; Ps. 31. 12 ; Eccl. 8. 10 ; 9. 5.
^k Ps. 5. 3 ; 119. 147.
^l Ps. 43. 2.
^m see refs. Ps. 13. 1.
ⁿ Job 6. 4.
^o Ps. 22. 16.
^p ver. 8 ; Ps. 31. 11 ; 38. 11 ; Job 19. 13.
^q Ps. 103. 17.
^r Ps. 119. 80.
^s see refs. 2 Sam. 23. 5 ; 1 Ki. 8. 16 ; Is. 42.
^t ver. 19 ; Ps. 78. 70.
^u ver. 35 ; 2 Sam. 7. 11, etc. ; 1 Chr. 17. 10, etc. ; Jer. 30. 5 ; Eccl. 34. 25 ; Hos. 5. 5.
^v vers. 23, 36 ; Ps. 132. 12 ; Jer. 30. 9 ; Eccl. 34. 23 ; Hos. 5. 5 ; Ro. 1. 3 ; 15. 12 ; Rev. 22. 16.
^w see ver. 1 ; Lk. 1. 32, 33.
^x Ps. 19. 1 ; 50. 6 ; 97. 6 ; Rev. 7. 10—12.
^y ver. 7.
^z Ps. 40. 5 ; 71. 19 ; 86. 8 ; 113. 5 ; Ex. 15. 11.
^{aa} Ps. 76. 7—11.
^{ab} ver. 13 ; Ps. 24. 8 ; Job 9. 19 ; Is. 40. 25, 26 ; Jer. 32. 17.
^{ac} Ps. 35. 10 ; 71. 19 ; Ex. 15. 11 ; Deu. 32. 31 ; 1 Sam. 2. 2.
^{ad} see refs. Ps. 65. 7.
^{ae} Ps. 78. 43—51 ; 87. 14 ; Ex. ch. 7 to 15 ; Is. 30. 7 ; 51. 9.
^{af} see refs. Ps. 21. 1, 2 ; 30. 12 ; Geo. 1. 1 ; 1 Chr. 29. 11.
^{ag} Job 26. 7.
^{ah} Jos. 19. 22 ; Judg. 4. 6.
^{ai} Deu. 3. 8, 9 ; Jos. 12. 1.
^{aj} Ps. 97. 2.
^{ak} Ps. 85. 13.
^{al} Ps. 98. 6 ; Num. 10. 10 ; 23. 21.
^{am} Ps. 4. 6 ; 44. 3.
^{an} Ps. 20. 5 ; 33. 21.
^{ao} Ps. 71. 15, 16.
^{ap} ver. 24 ; Ps. 75. 10 ; 132. 17 ; see refs. 1 Sam. 2. 1.
^{aq} Ps. 47. 9 ; 62. 2.

1 See note on Ps. vi. 5.

2 See note on title of preceding psalm.

3 This cheerful passage, compared with the complaints in ver. 38, etc., shows us to what we must have recourse, in order to 'rejoice in tribulation.'

4 That is, 'Thy faithfulness is praised or acknowledged.' The 'saints' or *holy ones* mentioned here and in ver. 7 are probably holy angels, 'the sons of the mighty' (ver. 6).

5 Or, 'And thy faithfulness is round about thee.' This Divine attribute is so often mentioned, because it is on the promise given to David (see 2 Sam. vii.) that the

psalmist founds all his hopes of God's returning favour.

6 See note on Ps. lxxvii. 4. This refers to the overthrow of the Egyptian power in the Red Sea.

7 Either, 'settled place,' from which it cannot be moved ; or, 'foundation,' on which it rests.

8 Literally, 'the trumpet-sound ;' the joyous sound by which the people were summoned to the great religious festivals. See Lev. xxiii. 24.

9 At once their ornament and their protection.

10 Or, 'For to Jehovah [belongs] our defence ; and to the Holy One of Israel, our king.' Our protectors are themselves protected by Jehovah.

- 19 Then ^b thou spakest in vision¹ to thy holy one,²
And saidst, I have laid help upon *one that is* mighty;
I have exalted *one* ^c chosen out of the people.
- 20 ^d I have found David my servant;—with my holy oil have I anointed him:
- 21 ^e With whom my hand shall be established:
^f Mine arm also shall strengthen him.
- 22 ^g The enemy shall not exact³ upon him;—nor the son of wickedness afflict him.
- 23 ^h And I will beat down his foes before his face,—and plague them that hate him.
- 24 But ⁱ my faithfulness and my mercy *shall be* with him:
And ^j in my name shall his horn be exalted.
- 25 ^k I will set his hand also in the sea,⁴—and his right hand in the rivers.
- 26 He shall cry unto me, Thou art ^l my father,
My God, and ^m the rock of my salvation.
- 27 Also I will make him ⁿ my firstborn,—^o higher than the kings of the earth.
- 28 ^p My mercy will I keep for him for evermore,
And ^q my covenant shall stand fast with him.
- 29 ^r His seed also will I make *to endure* for ever,
^s And his throne ^t as the days of heaven.
- 30 ^u If his children ^v forsake my law,—and walk not in my judgments;
31 If they break my statutes,—and keep not my commandments;
- 32 Then ^w will I visit their transgression with the rod,
And their iniquity with stripes.
- 33 ^x Nevertheless my lovingkindness will I not utterly take from him,
Nor suffer my faithfulness to fail.
- 34 ^y My covenant will I not break,—^z nor alter the thing that is gone out of my lips.
- 35 ^{aa} Once have I sworn ^{ab} by my holiness—that I will not lie unto David.
- 36 ^{ac} His seed shall endure for ever,—and his throne ^{ad} as the sun before me.
- 37 It shall be established for ever ^{ae} as the moon,
And as ^{af} a faithful witness in heaven.⁵ Selah.
- 38 But thou hast ^{ag} cast off and ^{ah} abhorred,
Thou hast been wroth with thine anointed.
- 39 Thou hast made void the covenant of thy servant:
^{ai} Thou hast profaned his crown *by casting it* to the ground.
- 40 ^{aj} Thou hast broken down all his hedges;
Thou hast ^{ak} brought his strong holds to ruin.
- 41 All that pass by the way spoil him:—he is ^{al} a reproach to his neighbours.
- 42 Thou hast ^{am} set up the right hand of his adversaries;
Thou hast made all his enemies to rejoice.
- 43 Thou hast also turned the edge of his sword,
And ^{an} hast not made him to stand in the battle.
- 44 Thou hast made his glory to cease,—and ^{ao} cast his throne down to the ground.
- 45 The days of his youth hast thou shortened:
Thou hast covered him with shame. Selah.
- 46 ^{ap} How long, Lord? wilt thou hide thyself for ever?
^{aq} Shall thy wrath burn like fire?
- 47 ^{ar} Remember how short my time is:—^{as} wherefore hast thou made all men in vain?⁶
- 48 ^{at} What man is *he that* liveth, and shall not ^{au} see death?
Shall he deliver his soul from the hand of the grave? Selah.
- 49 Lord, ^{av} where *are* thy former lovingkindnesses,
Which thou ^{aw} swarest unto David ^{ax} in thy truth?
- 50 ^{ay} Remember, Lord, the reproach of thy servants;
^{az} How I do bear in my bosom *the reproach* of all the mighty people;
- 51 ^{ba} Wherewith thine enemies have reproached, O Lord;
Wherewith they have reproached ^{bb} the footsteps⁷ of ^{bc} thine anointed.
- 52 ^{bd} Blessed be the Lord for evermore. Amen, and Amen.⁸

b 1 Sam. 16. 1; 2 Sam. 7. 8.
c ver. 3; 1 Ki. 11. 34.
d 1 Sam. 16. 1, 12, 13.
e Ps. 80. 17.
f Is. 41. 10.
g 2 Sam. 7. 13; 1 Chr. 17. 9.
h 2 Sam. 3. 1; 7. 1, p.
i Ps. 61. 7.
j vers. 16, 17.
k see refs. Ps. 72. 8.
l 2 Sam. 7. 14; 1 Chr. 22. 10.
m see refs. Ps. 18. 2; 2 Sam. 22. 47.
n Ps. 2. 7; Col. 1. 15, 18.
o Ps. 12. 11; Num. 21. 7; Is. 49. 7.
p 2 Sam. 7. 15, 16; Is. 55. 3.
q ver. 31; 2 Sam. 23. 5; Jer. 33. 20, 21.
r see refs. vers. 4, 31.
s ver. 4; see refs. Ps. 45. 6; Is. 5. 7; Jer. 33. 17.
t Deu. 11. 21.
u 2 Sam. 7. 11; 1 Chr. 22. 9; 2 Chr. 2. 17—22.
v Ps. 119. 53; Jer. 9. 13.
w Ex. 32. 34; 2 Sam. 7. 14; 1 Ki. 11. 6, 14, 31, 35.
x 2 Sam. 7. 13, 15; 1 Ki. 11. 33, 32, 36.
y Le. 26. 44.
z see refs. Num. 23. 19.
aa Ps. 122. 11.
ab Am. 4. 2.
ac see refs. ver. 4; John 12. 31.
ad ver. 21; Ps. 72. 5, 17; Jer. 33. 20.
ae Ps. 72. 7.
af Ge. 9. 13—16.
ag see refs. Ps. 41. 9; 1 Chr. 28. 9.
ah Ps. 78. 51; Deu. 32. 19; Lam. 2. 7.
ai Ps. 71. 7; Lam. 5. 16.
aj Is. 80. 12.
ak 2 Chr. 12. 2—5; Lam. 2. 5.
al Ps. 41. 10—14; 79. 4.
am Deu. 28. 43; Lam. 2. 17.
an Is. 26. 36, 37.
ao ver. 33.
ap Ps. 79. 5.
aq Ps. 78. 63; Jer. 4. 4.
ar Ps. 39. 5, 6; 119. 81; Job 7. 7; 10. 9; 14. 1.
as Ps. 144. 4; Jam. 4. 11.
at Ps. 49. 7—9; Job 30. 23; Heb. 9. 27.
au John 8. 51; Heb. 11. 5.
av Ps. 77. 9, 10.
aw vers. 3, 4; 2 Sam. 7. 15; Is. 55. 3.
ax Ps. 54. 5.
ay Ps. 44. 13, 14.
az Ps. 69. 9, 10, 20.
ba Ps. 71. 18, 22.
bb Ps. 56. 5, 6.
bc see refs. Ps. 2. 2.
bd see refs. Ps. 41. 13.

1 So the communication made to David through Nathan is called (1 Chron. xvii. 15).

2 All the versions, and many Hebrew manuscripts, read 'thy holy ones;' the prophets.

3 Literally, 'harass;' as a creditor his debtor. The promise immediately following is taken from the language of 1 Chron. xvii. 9.

4 Alluding probably to the extent of David's possessions, reaching from the Mediterranean to the Euphrates.

5 These words perhaps allude to the rainbow. See Gen. ix. 12—17.

6 This must be understood *hypothetically* only: 'Why, by filling our short life with suffering, dost thou give colour to the imputation of having made us for no good?'

7 Following him everywhere with their reproaches.

8 This doxology probably marks the conclusion of the third book of the Psalms.

PSALM XC.

A Prayer of Moses [or, A Prayer, being a Psalm of Moses] the man of God.¹

- 1 LORD, ^m thou hast been our dwelling place² in all generations.
- 2 ⁿ Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even ^o from everlasting to everlasting, ^p thou art God.
- 3 ^q Thou turnest man to destruction;—and sayest, ^r Return, ye children of men.
- 4 ^s For a thousand years in thy sight *are but* as yesterday when it is past,
And *as* a watch³ in the night.
- 5 ^t Thou carriest them away as with a flood;—^u they are *as* a sleep.⁴
In the morning ^v they are like grass which groweth up;
- 6 ^w In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
- 7 ^x For we are consumed by thine anger,—and by thy wrath are we troubled.⁵
- 8 ^y Thou hast set our iniquities before thee,
Our ^z secret sins in the light of thy countenance.⁶
- 9 For all our days are passed away in thy wrath:
We spend our years as a tale⁷ that is told.
- 10 The days of our years are threescore years and ten;
And if by reason of strength *they be* fourscore years,
^a Yet is their strength labour and sorrow;—for ^b it is soon cut off,⁸ and we fly away.
- 11 Who knoweth the power of thine anger?
Even according to thy fear, *so is* thy wrath.⁹
- 12 ^c So teach us to number our days,—that we may apply *our* hearts unto wisdom.¹⁰
- 13 ^d Return, O LORD, ^e how long?¹¹—and let it ^f repent¹² thee concerning thy servants.
- 14 Oh ^g satisfy us early with thy mercy;
^h That we may rejoice and be glad all our days.
- 15 ⁱ Make us glad according to the days *wherein* thou hast afflicted us,
And the years *wherein* we have seen evil.
- 16 Let ^j thy work¹³ appear unto thy servants,—and thy glory unto their children.
- 17 ^k And let the beauty¹⁴ of the LORD our God be upon us:
And ^l establish thou the work¹⁵ of our hands upon us;
Yea, the work of our hands establish thou it.

PSALM XCI.¹⁶

- 1 HE ^m that dwelleth in the secret place of the Most High
Shall abide ⁿ under the shadow of the Almighty.
- 2 ^o I will say of the LORD, *He is* my refuge and my fortress:
My God; ^p in him will I trust.

1 In Psalm xc. the eternity of God (vers. 1, 2) is contrasted with the shortness of man's life (3—6); which is attributed, with all its attendant sufferings, to Divine displeasure (7—11). The psalmist and people would lay this to heart (12), so as to seek the mercy of God for themselves, and larger blessings for their children (13—17). Though the subject of the authorship of this psalm is not without difficulties, the tone and spirit of the whole, as well as the explicit connection of the shortening of life with the iniquities of the people, seem to support the title. If viewed as a meditation of Moses near the end of the forty years' wanderings in the desert, it will be found to have in many parts a peculiar and interesting significance.

2 The eternal, unchangeable God is here represented as a dwelling-place, to which his people can retire from all the changes of this transitory state, and be at home with Him.

3 See note on Psa. lxiii. 6.

4 As short as the hours spent in sound slumber appear to be on awaking.

5 Rather, 'affrighted.'

6 God passes judgment on sin, not according to our knowledge and feelings respecting it, but as it appears to Him, and therefore as it really is.

7 Rather, 'as a thought;' as quickly as a thought passes through the mind.

8 Rather, 'he carries us quickly off.' The word is used in Numb. xi. 31, of the quails brought by the wind.

9 Or, 'And, according to thy fear, thy wrath;' i.e.

Who knows and considers thy wrath, so as to fear thee aright?

10 Rather, 'and [then] we will bring a heart of wisdom;' i.e. acquire wisdom of heart. Teach us, in observing our mortality, to regard its cause, our sin, that we may turn heartily from it.

11 That is, 'How long wilt thou be wroth with us?'

12 See note on Gen. vi. 6.

13 That is, thy merciful doings. Moses prays that even upon the elder generation some tokens of Divine goodness may be bestowed, as an assurance of the glory reserved for their children.

14 See note on Psa. xxvii. 4.

15 That is, 'all we undertake or do.' The prayer of the applicants is, that whatever they undertake may be brought to a favourable issue; perhaps with a special regard to their journey to Canaan, and any attempts they might make to conquer their foes.

16 In Psalm xci., the author, having announced in general terms the security of those whose refuge is God (ver. 1), and professed his own confidence in Jehovah (2), encourages others to similar reliance by many cheering assurances (3—13), which are ratified by the express words of God (14—16). The occasion on which this beautiful psalm was composed is unknown; nor is it important to ascertain it. It is even doubtful whether it was written during a pestilence, or whether the peculiar uncertainty of life felt during the prevalence of plague is merely used to illustrate the entire and simple confidence in God which his attributes and promises alike warrant.

¹ Deu. 33. 1.

^m Ps. 71. 3; 91. 9;
Deu. 33. 27; Eze. 11.
16.

ⁿ Pro. 8. 25, 26.

^o Ps. 83. 2; Hab. 1. 2.
^p Is. 43. 22.

^q Ps. 104. 29; Job 12.
10; 34. 14, 15
^r see refs. Ge. 3. 19.
^s 2 Pet. 3. 8.

^t Job 27. 20, 21.
^u see refs. Ps. 73. 20.
^v Ps. 103. 15; Is. 40. 6.
^w see refs. Job 14. 2;
Ps. 92. 7.

^x vers. 9, 11; 39. 11.

^y Ps. 50. 21; Jer. 16.

17.
^z Ps. 19. 12; Eze. 12.
14; Heb. 4. 12, 13.

^a 2 Sam. 19. 35; 1 Ki.
1. 1; Eze. 12. 2—7.
^b Ps. 78. 29; Job 14. 10;
Is. 38. 12; Jam. 4. 14.

^c Ps. 39. 4; Eze. 9. 10.
^d Pro. 2. 2—6; 4. 5;
16, 19.

^e see refs. Ps. 6. 4; and
80. 14.

^f Ps. 89. 46.
^g Ps. 105. 45; 135. 11;
Ex. 32. 11; Deu. 32.
36; Hos. 11. 8.

^h Jer. 31. 14.
ⁱ Ps. 85. 6; 86. 4; 119.
2.

^j Ps. 126. 5, 6; Is. 40.
1, 2; Jer. 31. 12, 13;
Mt. 5. 4.

^k Num. 14. 15—24;
Hab. 3. 2.

^l see refs. Ps. 27. 4; 80.
3, 7.
^m Is. 26. 12; 2 Thes. 2.
16, 17.

ⁿ see refs. Ps. 27. 5;
31. 20; 32. 7.

^o see refs. Ps. 17. 8.

^p see refs. Ps. 18. 2;
122. 5.
^q Ps. 62. 5. 8.

PSALM XCI. 3—XCII. 12.

- 3 Surely ^a he shall deliver thee from the snare of the fowler,¹
^a And from the noisome pestilence.
 4 ^v He shall cover thee with his feathers, and under his wings shalt thou trust:
 His truth *shall be thy shield and buckler.*
 5 ² Thou shalt not be afraid for ^a the terror by night;
Nor for the arrow that flieth by day;
 6 *Nor for ^b the pestilence that walketh in darkness;*
Nor for the destruction that wasteth at noonday.
 7 A thousand shall fall at thy side, and ten thousand at thy right hand;
But it shall not come nigh thee.
 8 Only ^c with thine eyes shalt thou behold—and see ^d the reward of the wicked.
 9 Because thou hast made the Lord *which is ^e my refuge,*
Even the Most High, ^f thy habitation;
 10 ^g There shall no evil befall thee,—^h neither shall any plague come nigh thy dwelling.
 11 ⁱ For he shall give his angels charge over thee,—to keep thee ^j in all thy ways.²
 12 They shall bear thee up in *their hands*,—^k lest thou dash thy foot against a stone.
 13 ^m Thou shalt tread upon the lion ⁿ and adder:³
The young lion and ^o the dragon shalt thou trample under feet.
 14 Because he hath set his love upon me, therefore will I deliver him:
^p I will set him on high, because he hath ^q known my name.
 15 ^r He shall call upon me, and I will answer him:
^s *I will be with him in trouble;—^t I will deliver him, and ^u honour him.*
 16 ^v With long life will I satisfy him,—and ^w show him my salvation.

PSALM XCII.

A Psalm or Song for the sabbath day.⁴

- 1 *IT is a ^a good thing to give thanks unto the Lord,*
And to sing praises unto thy name, O Most High:
 2 To ^a show forth thy lovingkindness in the morning,
And thy faithfulness every night,
 3 ^b Upon an instrument of ten strings, and upon the psaltery;
Upon the harp with a solemn sound.
 4 For thou, Lord, ^c hast made me glad through thy work:
I will triumph in the works of thy hands.
 5 ^d O Lord, how great are thy works!—and ^e thy thoughts are very deep.
 6 ^f A brutish man knoweth not;—neither doth ^g a fool understand this.
 7 When ^h the wicked spring as the grass,
And when all the workers of iniquity do flourish;
ⁱ It is that they shall be destroyed for ever:
 8 ^j But thou, Lord, *art most high for evermore.*
 9 For, lo, ^k thine enemies, O Lord,—for, lo, thine enemies shall perish;
All the workers of iniquity shall ^l be scattered.
 10 But ^m my horn shalt thou exalt like *the horn of an ⁿ unicorn:*
I shall be ^o anointed with fresh oil.⁵
 11 ^p Mine eye also shall see *my desire* on mine enemies,
And mine ears shall hear ^q my desire of the wicked that rise up against me.
 12 The righteous shall flourish like the palm tree:
He shall grow like a cedar in Lebanon.⁶

^a Pa. 124. 7; 141. 8.
^x Job 5. 10—22.
^y ver. 1; Pa. 17. 8;
 57. 1; 61. 4; Dan.
 32. 11, 12.
^z Pa. 27. 1—3; 112. 7;
 121. 6; Job 3. 10, etc.;
 Pro. 3. 23, 24; 14.
 43. 2.
^a Job 21. 14—16.
^b ver. 3.

^c see refs. Pa. 37. 34;
 Mal. 1. 5.
^d Is. 3. 11.
^e ver. 2.

^f see refs. Pa. 90. 1.
^g Pa. 121. 7; Pro. 12.
 21.
^h Job 5. 24.
ⁱ see refs. Pa. 31. 7;
 71. 3; Mt. 4. 6; Lk.
 4. 10, 11.
^k Pro. 3. 6.
^l Pa. 37. 24; Job 5. 23;
 Pro. 3. 23.
^m 1 Sam. 17. 37; Dan.
 6. 22; 2 Tim. 4. 17.
ⁿ Mk. 16. 18; Ac. 28.
 3—6.
^o Rev. 12. 9; 20. 1, 2.
^p Pa. 50. 1; Is. 33. 16.
^q Pa. 9. 10.
^r Pa. 50. 15; Is. 58. 0;
 Jer. 29. 12, 13; 33. 3.
^s Pa. 138. 7; Is. 41. 10;
 43. 2.
^t Pa. 37. 40; 2 Cor. 1.
 9, 10.
^u 1 Sam. 2. 30.
^v Pa. 21. 5; Job 5. 26;
 Pro. 3. 15, 16.
^w Pa. 16. 11; 50. 23.
^x Pa. 54. 6; 135. 3;
 147. 1.
^a Pa. 71. 15; 60. 1
 145. 2.

^b Pa. 33. 2; 1 Chr. 23.
 5.

^c Pa. 126. 3; 145. 5—7.

^d Pa. 40. 5; 104. 24;
 Rev. 15. 3.
^e Pa. 130. 7; Is. 28. 29;
 55. 9, 9; Ro. 11. 33,
 34.
^f Pa. 73. 22; 94. 8.
^g Pa. 14. 1; Pro. 1. 22;
 24. 7.
^h Pa. 37. 1, 2, 35, 38;
 Job 12. 6; 21. 7; Jer.
 12. 1, 2; Mal. 3. 15.
ⁱ Pa. 73. 18—20.
^j Pa. 51. 2; 83. 18.
^k Pa. 21. 8, 9; 37. 20;
 2 Thes. 1. 7—9.
^l Pa. 68. 1; 89. 10.
^m see refs. Pa. 80. 17,
 21.
ⁿ Gen. 33. 17.
^p Pa. 23. 5.
^q Pa. 51. 7; 50. 10; 91.
 8; 112. 8.

^r Pa. 52. 8; Is. 65. 22;
 Hos. 14. 5, 6.

1 A figure for insidious and complicated dangers. The variety of terms employed suggests dangers of every description, both seen and unseen; perils arising both from human enmity and craft, and also from the noxious agencies of nature.

2 That is, the ways along which God's providence leads the believer. To apply such a promise to acts of rashness, vanity, or self-gratification, would be, as our Saviour has taught us in his reply to Satan, to 'tempt the Lord our God.' See Matt iv. 6, 7.

3 Striking figures for the two kinds of danger from which protection is needed; namely, open violence and secret treachery.

4 Psalm xcii. declares that incessant praise is due to Jehovah for his wonderful works (vers. 1—5), which the wicked do not appreciate, and must therefore perish as his enemies (6—9); whilst the psalmist and all the righteous shall have honour, joy, and permanent pros-

perity in God's service (10—15). The tone of cheerful gratitude which pervades the psalm, and its allusions to the works and the worship of God, confirm the suggestion of the title, that it was intended for sabbath use. It must have been written after the introduction of instrumental music into the Hebrew service; but when or by whom is unknown.

5 See notes on Numb. xxiii. 22; 1 Sam. ii. 1; Psa. xxiii. 5. These figures represent supremacy over enemies, and consequent peace and joy.

6 The palm and cedar are among the noblest specimens of vegetable nature in the East. Both trees are long-lived, and flourish during all seasons: the palm being remarkable for its productiveness, the cedar for its size and statelyness. Taken together they well represent the moral excellency, usefulness, and enduring happiness of the pious, in contrast with the short-lived prosperity of the wicked (ver. 7).

- 13 ¹ Those that be planted in the house of the Lord
Shall flourish ² in the courts of our God.
14 ³ They shall still bring forth fruit ⁴ in old age;—they shall be fat and flourishing;
15 ⁵ To show that the Lord is upright: ⁶
⁷ He is my rock, and ⁸ there is no unrighteousness in him.

PSALM XCIII.³

- 1 THE ¹ Lord reigneth, ² he is clothed with majesty;
The Lord is clothed with strength, ³ wherewith he hath girded himself:
⁴ The world also is established, that it cannot be moved.
2 ⁵ Thy throne is established of old:—⁶ thou art from everlasting.
3 ⁷ The floods ⁸ have lifted up, O Lord,—the floods have lifted up their voice;
The floods lift up their waves.
4 ⁹ The Lord on high is mightier than the noise of many waters,
Yea, than the mighty waves of the sea.
5 ¹⁰ Thy testimonies ¹¹ are very sure:
¹² Holiness becometh thine house, O Lord, for ever.

PSALM XCIV.⁶

- 1 O LORD God, ² to whom vengeance belongeth;
O God, to whom vengeance belongeth, show thyself.
2 ³ Lift up thyself, thou ⁴ judge of the earth:—⁵ render a reward to the proud.
3 Lord, ⁶ how long shall the wicked,—how long shall the wicked triumph?
4 ⁷ How long shall they ⁸ utter and speak hard things?
And all the workers of iniquity ⁹ boast themselves?
5 They break in pieces ¹⁰ thy people, O Lord,—and afflict thine heritage.
6 They slay the widow and the stranger,—and murder the fatherless.
7 ¹¹ Yet they say, The Lord shall not see,—neither shall the God of Jacob regard it.
8 ¹² Understand, ye brutish among the people:
And ¹³ ye fools, when will ye be wise?
9 ¹⁴ Ho that planted the ear, shall he not hear?
Ho that formed the eye, shall he not ¹⁵ see?
10 He that ¹⁶ chastiseth the heathen, ¹⁷ shall not he correct?
He that ¹⁸ teacheth man knowledge, shall not he know?
11 ¹⁹ The Lord knoweth the thoughts of man,—that they are vanity.¹⁰
12 ²⁰ Blessed is the man whom thou chastenest, O Lord,
And teachest him out of thy law;
13 ²¹ That thou mayest give him rest ²² from the days of adversity,
²³ Until the pit be digged for the wicked.
14 ²⁴ For the Lord will not cast off his people,—neither will he forsake his inheritance.
15 ²⁵ But ²⁶ judgment shall return unto righteousness: ²⁷
And all the upright in heart shall follow it.

¹ Is. 60. 21; 61. 3.
² Ps. 100. 4; 135. 2.
³ u see refs. Ps. 1. 3.
⁴ Ps. 71. 18; Pro. 4. 18; Is. 46. 4.
⁵ 1 Cor. 1. 8, 9; 1 Thes. 5. 23.
⁶ u see refs. Ps. 18. 2.
⁷ a Ps. 145. 17; Ro. 9. 14.
⁸ b Ps. 98. 10; 97. 1; 99. 1; 103. 19; 1 Chr. 23. 12; Is. 52. 7; Rev. 19. 6.
⁹ c Ps. 104. 1.
¹⁰ d Ps. 65. 6.
¹¹ e Ps. 95. 10; Is. 45. 18.
¹² f Ps. 45. 6; Pro. 8. 22, etc.
¹³ g Ps. 90. 2.
¹⁴ h see refs. Ps. 18. 4.
¹⁵ i see refs. Ps. 65. 7; and 89. 9; Jer. 5. 22.
¹⁶ k see refs. Ps. 19. 7.
¹⁷ l Ps. 5. 4—7; see refs. Le. 10. 3; Zec. 11. 20, 21; 1 Cor. 3. 16, 17.
¹⁸ m see refs. Deut. 32. 35; Is. 35. 2.
¹⁹ n see refs. Ps. 7. 6.
²⁰ o Ps. 59. 6; Ge. 18. 25.
²¹ p Ps. 3. 23; Job 40. 11, 12.
²² q Job 20. 5.
²³ r Ps. 31. 18; Jude 15.
²⁴ s Ps. 52. 1; Ex. 15. 9, 10.
²⁵ t see refs. Ps. 50. 7.
²⁶ u Ps. 49. 10; 73. 22; Job 6.
²⁷ v Pro. 1. 22; 8. 5.
²⁸ y Ps. 4. 11; Pro. 20. 12.
²⁹ z see refs. Ps. 11. 4.
³⁰ a Ps. 9. 5.
³¹ b Hab. 1. 12.
³² c Job 32. 8; 35. 11; Pro. 2. 6; 1s. 28. 3a.
³³ d Job 11. 11; 1 Cor. 3. 20.
³⁴ e see refs. Job 5. 17; 1 Cor. 11. 32.
³⁵ f Hab. 3. 16; 2 Cor. 1. 17, 18; 2 Thes. 1. 7.
³⁶ g Rev. 14. 13.
³⁷ h Is. 20. 3.
³⁸ A 2 Pet. 2. 9.
³⁹ i Ps. 37. 28; see refs. 1 Sam. 12. 22; Ro. 11. 2.
⁴⁰ j Job 35. 14; Mic. 7. 9; Mal. 3. 18.

1 Rather, 'Planted in the house of the Lord, they shall flourish,' etc.: i.e. the righteous, under Divine culture in the church of God, shall grow in grace, like healthy trees planted in a congenial soil. See Ps. 1. 3.

2 Whilst deriving from Divine ordinances great personal benefit, the saints shall honour God by their growing, lasting, useful piety; encouraging others to trust his faithfulness. The expressions of this verse refer to Deut. xxxii. 4.

3 Psalm xciii. celebrates the royal majesty, the invincible and everlasting power, and the truth and holiness of Jehovah. It was probably composed for the liturgical service of the Hebrews, perhaps when their nation was threatened by many enemies (vers. 3, 4). Like other passages which represent Jehovah as King of Israel, it may well be applied to the Messiah.

4 This is no doubt a figurative expression; the floods representing powerful enemies, who attack the nation or disturb its peace.

5 The law and promises of God (Psa. xix. 7).

6 In Psalm xciv. a sufferer under severe oppression makes his appeal to Jehovah against the wicked (vers. 1, 2), describing their crimes (3—7), and warning them of their folly (8—11). He rejoices to know that his sufferings are chastenings, and shall end in good (12—15); that, if other helpers fail, God will not (16—19);

and that the justice of the Divine government must make Jehovah the foe of the tyrant (20—23). It appears that the immediate occasion of the psalm was the cruelty of a king (20), who oppressed all the people (5, 6); but whether this were a native monarch like Manasseh (2 Kings xxi. 16), or an invader like Sennacherib or Nebuchadnezzar, is not clear. It is, however, so constructed as to be an appropriate expression of pious feeling to the church in various emergencies.

7 Or, 'grind'; 'crush.'

8 Whatever powers any creature's possess must be derived from the Creator, and must therefore belong to him in perfection.

9 Or, 'the nations.' The antithesis is not between Israel and the Gentiles, but between entire nations and individual offenders. This favours the supposition that the psalm refers to the Chaldean invader, by whom God chastised 'nations,' and who is thus warned to beware of punishment.

10 And that therefore men who frame plans of their own have no power to accomplish their purposes without or against his will.

11 The apparent disturbance of the Divine administration shall cease, and justice shall openly resume its functions; the righteous following in its train, when it returns in triumph.

PSALM XCIV. 16—XCVI. 9.

- 16 ^a Who will rise up for me against the evildoers?
Or who will stand up for me against the workers of iniquity?
17 'Unless the LORD *had been* my help,—my soul had almost ^m dwelt in silence.¹
18 When I said, ⁿ My foot slippeth;—thy mercy, O LORD, held me up.
19 In the multitude of my thoughts² within me—thy comforts delight my soul.
20 Shall ^o the throne of iniquity have fellowship with thee,
Which ^p frameth mischief by a law?³
21 'They gather themselves together against the soul of the righteous,
And ^r condemn the innocent blood.
22 But the LORD is ^s my defence;—and my God is ^t the rock of my refuge.
23 And ^u he shall bring upon them their own iniquity,
And shall ^v cut them off in their own wickedness;
Yea, the LORD our God shall cut them off.

PSALM XCV.⁴

- 1 OH come let us sing unto the LORD:
^y Let us make a joyful noise to ^z the rock of our salvation.
2 Let us come before his presence with thanksgiving,
And make a joyful noise unto him with psalms.
3 For ^a the LORD is a great God,—and ^b a great King ^c above all gods.
4 In his hand ^d are the deep places of the earth:—the strength⁵ of the hills is his also.
5 'The sea is his, and he made it:—and his hands formed the dry land.
6 Oh come, let us worship and bow down:
Let ^e us kneel before the LORD our maker.
7 For he is our God;
And ^f we are the people of his pasture, and the sheep of his hand.⁶
^g To-day if ye will hear his voice,⁷
8 ^h Harden not your heart, ⁱ as in the provocation,
And as ^j in the day of temptation⁸ in the wilderness:
9 When ^k your fathers tempted me,—proved me, and ^l saw my work.
10 ^m Forty years long was I ⁿ grieved with *this* generation,
And said, It is a people that do err in their heart,
And they have not known my ways:
11 Unto whom ^o I swear in my wrath—that they should not enter into ^p my rest.

PSALM XCVI.⁹

- 1 OH ^q sing unto the LORD a new song:¹⁰—sing unto the LORD, all the earth.
2 Sing unto the LORD, bless his name;—^r show forth his salvation from day to day.
3 Declare his glory among the heathen,—his wonders among all people.
4 For ^s the LORD is great, and ^t greatly to be praised:
^u He is to be feared above all gods.
5 For ^v all the gods of the nations are idols;¹¹—^w but the LORD made the heavens.
6 Honour and majesty ^x are before him:—strength and ^y beauty ^z are in his sanctuary.
7 ^a Give unto the LORD, O ye kindreds of the people,
Give unto the LORD glory and strength.
8 Give unto the LORD the glory *due unto* his name:
^b Bring an offering, and come into his courts.
9 Oh worship the LORD ^c in the beauty of holiness:¹²—fear before him, all the earth.

* Ex. 32. 26.

¹ Ps. 124. 1, 2; 142. 4, 5.
^m Ps. 13. 3; 31. 17;
115. 17.
ⁿ Ps. 38. 16; 119. 116,
117; 1 Sam. 2. 9; 14.
41. 10.

^o Am. 6. 3.

^p Ps. 58. 2; Is. 10. 1.
^q Ps. 2. 1—3; 22. 16;
Mt. 27. 1.
^r Ex. 22; Pro. 17. 15.

^s see refs. Ps. 39. 9.
^t see refs. Ps. 18. 2.
^u Ps. 7. 16; Pro. 2. 22;
5. 22.
^v Ps. 12. 3; Pro. 14. 32.

^y Ps. 100. 1.

^z Ps. 83. 26; Dent. 32.
15; 2 Sam. 22. 47.

^a Ps. 86. 8—10; 96. 4;
137. 9; 133. 5; Jer.
10. 6, 7.
^b see refs. Ps. 47. 2.
^c Ps. 135. 5; see refs.
Ex. 18. 11.
^d Ge. 1. 9, 10.

^e see refs. 1 Ki. 8. 54;
Dan. 6. 10; 1 Cor. 6.
20.

^f Ps. 71. 1; 79. 13; 80.
1; 100. 3.

^g Heb. 3. 7, 13, 15;
4. 7.

^h 1 Sam. 6. 6; Heb. 12.
25.

ⁱ Ex. 17. 2, 7; Num.
14. 11, 22, etc.; 20.
13; Deu. 6. 16; Heb.
3. 8, 9.

^k Ps. 78. 17, 18, 49, 41,
56; 1 Cor. 10. 9.

^l Num. 11. 22.
^m see refs. Num. 14.
33, 31; Heb. 3. 19, 17.

ⁿ see refs. Ge. 6. 6.
^o see refs. Num. 14. 23,
28, 30; Heb. 3. 11,
18.

^p Heb. 4. 4—11.
^q Ps. 33. 3; 1 Chr. 16.
23—33.

^r Ps. 71. 15.

^s Ps. 86. 10; 145. 3.
^t Ps. 18. 3.

^u Ps. 95. 3.
^v Ps. 115. 3—8; Is. 44.
8—10; Jer. 10. 3—5,
10—14, 15.

^w see refs. Ge. 1. 1;
Ps. 115. 15; Is. 42. 5.

^x Ps. 27. 4; 29. 2;
1 Cor. 10. 27.

^y see refs. 1 Ps. 29. 1, 2.

^z Mal. 1. 11.
^a Ps. 29. 2; 110. 3.

1 That is, in the grave. See Ps. cxv. 17.
2 That is, *uneasy, anxious* thoughts; cares.
3 This expression is singularly applicable to the conduct of tyrannical governments in issuing persecuting edicts against the church of God.
4 Psalms xcv.—c. appear to form a series, composed for public service on some great festival. Psalm xcv. is introductory; inviting all to worship Jehovah (vers. 1, 2), on the grounds of his creation of us and covenant with us (3—7); and warning against such unbelieving neglect of him as had cost a whole generation the loss of Canaan (8—11). Though Heb. iv. 7 may be understood to mention David only as the chief author of the book of Psalms, yet the connection makes it more likely that the apostle intended to name him as the writer of this psalm; and, if so, probably of the whole series from Ps. xcv. to Ps. c.
5 Perhaps, 'the treasures,' or, 'the heights of the hills.'
6 Whom he leads and provides for.

7 The following verses are made more emphatic by being spoken in the person of God himself.
8 Or rather, 'Harden not your heart, as at Meribah, as in the day of Massah,' etc. See Exod. xvii. 7.
9 After the introduction in Ps. xcv., Jehovah is presented in Psalm xcvi. as the only object of universal worship, and all nations and all nature are summoned to acknowledge his supremacy and rejoice in the display of his bounty and justice. This psalm is a revised edition of part of David's ode in 1 Chron. xvi. It forms a pair with Ps. xcvi., corresponding to another pair, Ps. xcvi., xcix. In all these psalms there is a prophetic anticipation (recognised by the ancient Jews) of the universal and blessed reign of Christ.
10 Celebrating new displays of God's perfections.
11 Properly, 'things of nought,' nothings. See Jer. xiv. 14.
12 See note on Ps. xxix. 2.

PSALM XCVI. 10—XCVIII. 9.

- 10 Say among the heathen *that* ^a the Lord reigneth :
The world also shall be established that it shall not be moved :
• He shall judge the people righteously.
- 11 / Let the heavens rejoice, and let the earth be glad ;
• Let the sea roar, and the fulness thereof.
- 12 ^a Let the field be joyful, and all that is therein :
- 13 Then shall all the trees of the wood rejoice before the Lord :
• For he cometh, for he cometh to judge the earth :
• He shall judge the world with righteousness,—and the people with his truth.

PSALM XCVII.¹

- 1 THE ^a Lord reigneth ; let the earth rejoice ;
Let the multitude of ^a isles² be glad *thereof*.
- 2 • Clouds and darkness *are* round about him :
• Righteousness and judgment *are* the habitation³ [*or*, establishment] of his throne.
- 3 ^a A fire goeth before him,—and burneth up his enemies round about.
- 4 • His lightnings enlightened the world :—the earth saw, and trembled.
- 5 • The hills melted like wax at the presence of the Lord,
At the presence of ^a the Lord of the whole earth.
- 6 • The heavens declare his righteousness,—and all the people see his glory.
- 7 • Confounded be all they that serve graven images,
That boast themselves of idols :—^a worship him, all *ye* gods.⁴
- 8 • Zion heard, and was glad ;
And the daughters of Judah rejoiced because of thy judgments, O Lord.
- 9 For thou, Lord, *art* ^a high above all the earth :—^a thou art exalted far above all gods.
- 10 Ye that love the Lord, ^a hate evil :
• He preserveth the souls of his saints ;
• He delivereth them out of the hand of the wicked.
- 11 • Light is sown⁵ for the righteous,—and gladness for the upright in heart.
- 12 / Rejoice in the Lord, ye righteous ;
And ^a give thanks at the remembrance of his holiness.

PSALM XCVIII.

A Psalm. 6

- 1 OH ^a sing unto the Lord a new song :—for ^a he hath done marvellous things :
• His right hand, and his holy arm,—hath gotten him the victory.⁷
- 2 • The Lord hath made known his salvation :
• His righteousness hath he openly showed in the sight of the heathen.
- 3 He hath ^a remembered his mercy and his truth toward the house of Israel :
• All the ends of the earth have seen the salvation of our God.⁸
- 4 • Make a joyful noise unto the Lord, all the earth :
Make a loud noise, and rejoice, and sing praise.
- 5 Sing unto the Lord ^a with the harp ;—with the harp, and the voice of a psalm.
- 6 • With trumpets and sound of cornet
Make a joyful noise before the Lord, • the King.
- 7 • Let the sea roar, and the fulness thereof ;
The world, and they that dwell therein.
- 8 Let the floods ^a clap *their* hands :
- 9 Let the hills be joyful together before the Lord ;
• For he cometh to judge the earth :
With righteousness shall he judge the world,—and the people with equity.

^a Ps. 93. 1 ; 97. 1 ; Rev. 11. 15 ; 19. 6.

^a ver. 13 ; Ps. 9. 8 ; 67. 4 ; 98. 9 ; Rev. 19. 11.

/ Ps. 68. 31 ; Is. 40. 13.

^a Ps. 98. 7, etc.

^a Ps. 65. 12, 13 ; Is. 55. 12, 13.

^a Is. 25. 8, 9 ; Mal. 3. 1, 2 ; Tit. 2. 13.

^a ver. 10 ; Ps. 67. 4 ; Rev. 19. 11.

^a Ps. 93. 1 ; 96. 10.

^a Ps. 98. 4—6 ; Is. 42. 4 ; 60. 5.

^a Ps. 18. 11, 12 ; 1 Ki. 8. 10—12.

^a Ps. 82. 14.

^a see refs. Ps. 18. 8 ; 50. 3 ; Dan. 7. 10 ; Hab. 3. 5.

^a see refs. Ps. 77. 18 ; 104. 32 ; Ex. 19. 18 ; Jer. 10. 10.

^a see refs. Judg. 5. 5 ; Mic. 1. 4.

^a Ps. 47. 2 ; 83. 18.

^a see refs. Ps. 19. 1 ; 50. 6.

^a see refs. Ex. 20. 4.

^a Heb. 1. 6.

^a Ps. 48. 11.

^a Ps. 83. 18.

^a see refs. Ps. 95. 3 ; Ex. 18. 11.

^a Ps. 34. 14 ; 37. 27 ; 101. 3 ; 119. 101, 163 ; Psa. 8. 13 ; Am. 5. 15 ; Ro. 12. 9 ; 2 Tim. 2. 19.

^a Ps. 31. 23 ; 37. 28 ; 115. 20 ; Pro. 2. 8 ; 1 Pet. 1. 5.

^a see refs. Ps. 37. 39, 40 ; 125. 3 ; Jer. 15. 21 ; Dan. 3. 28 ; 6. 22, 27.

^a Ps. 18. 28 ; 112. 4 ; Job 22. 28 ; Pro. 4. 18.

^a see refs. Ps. 32. 11.

^a Ps. 30. 1.

^a Ps. 33. 3 ; 96. 1 ; Is. 42. 10.

^a see refs. Ps. 72. 18 ; 96. 10 ; 105. 5 ; 130. 11.

^a see refs. Ex. 15. 6 ; Is. 59. 18 ; 63. 5.

^a Is. 45. 21—23, 52. 10 ; Lk. 2. 30—32.

^a see refs. Ps. 22. 31, and 24. 5 ; Is. 40. 13 ; 65. 2 ; Ro. 3. 25, 26.

^a see refs. Lev. 26. 42 ; Lk. 1. 54, 55, 72.

^a see refs. Ps. 42. 27 ; Lk. 2. 39, 31 ; 3. 6 ; Ac. 13. 47 ; 28. 28.

^a Ps. 55. 1 ; 100. 1.

^a Ps. 33. 2.

^a Num. 10. 1—10 ; 1 Chr. 15. 28 ; 2 Chr. 20. 27.

^a Ps. 47. 6, 7.

^a Ps. 96. 11—13.

^a Is. 55. 12.

^a Ps. 95. 10, 13.

1 Psalm xcvi. exhibits the reign of Jehovah as a reason for universal joy (ver. 1) : for though his power is terrible to his enemies (2—5), confounding idols and their worshippers (6, 7), it gives happiness to the godly (8, 9). The psalm closes with an exhortation to hate all sin, and an assurance of future blessedness to those who love Jehovah (10—12).

2 The regions of the Gentile world. See Gen. x. 5.

3 See note on Psa. lxxxix. 14.

4 That is, 'heathen gods.' Although the deities of the heathen have no real existence, they are often poetically described in Scripture as if they had, and represented as bowing down before the majesty of Jehovah. See Numb. xxxiii. 4 ; Isa. xlv. 1.

5 As the seed, though hidden for a time, springs up and brings forth its fruit in its season, so shall real happiness sooner or later be the portion of the suffering pious.

6 See note on Psa. xcvi. This psalm is parallel to Psa. xcvi., which it closely resembles in the beginning and end. Its subject is the salvation which Jehovah has achieved. This is represented as a cause of praise and joy for his people Israel and for the whole world, and evidently includes the blessings which the gospel confers.

7 Or, 'has wrought salvation for him.'

8 See Isa. lii. 10, where the same words are used to predict the glorious redemption of mankind by Christ from the penalties and power of sin.

PSALM XCIX. 1—CL. 8.

PSALM XCIX.¹

- 1 THE ^a Lord reigneth;—let the people tremble:
^b He sitteth *between* the ^c cherubim;—let the earth be moved.
- 2 ^a The Lord *is* great in Zion;—and he *is* ^b high above all the people.
- 3 Let them praise ^c thy great and terrible name;—^d *for* it *is* holy.²
- 4 ^a The King's strength also loveth judgment;—^b thou dost establish equity,
 Thou executest judgment and righteousness in Jacob.
- 5 ^c Exalt ye the Lord our God,—and worship at ^d his footstool;—*for* ^e he *is* holy.
- 6 ^a Moses and Aaron among his priests,⁴
 And Samuel among them that call upon his name;⁵
 They ^b called upon the Lord, and he answered them.
- 7 ^a He spake unto them in the cloudy pillar:
 They kept his testimonies,—and the ordinance *that* he gave them.
- 8 Thou answeredst them, O Lord our God:—^b thou wast a God that forgavest them,
 Though ^c thou tookest vengeance of their inventions.
- 9 ^a Exalt the Lord our God,—and worship at ^b his holy hill;
 For ^c the Lord our God *is* holy.

PSALM C.

^a A Psalm of praise⁶ [*or*, thanksgiving].

- 1 MAKE ^a a joyful noise unto the Lord, all ye lands.
- 2 ^a Serve the Lord with gladness:—come before his presence with singing.
- 3 ^a Know ye that the Lord he *is* God;
^b *It is* he *that* hath made us, and not we ourselves;
^c *We are* his people, and the sheep of his pasture.
- 4 ^a Enter into his gates with thanksgiving,—and into his courts with praise:
^b Be thankful unto him, and ^c bless his name.
- 5 ^a For the Lord *is* good; ^b *his* mercy *is* everlasting;
 And ^c his truth *endureth* to all generations.

PSALM CL.

A Psalm of David.⁷

- 1 ^a I WILL sing of mercy and judgment:—^b unto thee, O Lord, will I sing.
- 2 I will ^a behave myself wisely in a perfect⁸ way.
 Oh when wilt thou come unto me?⁹
- 3 I will ^a walk within my house with a perfect heart.
^b I will set no wicked thing before mine eyes:
^c I hate the work of them ^d that turn aside;—*it* shall not cleave to me.
- 4 ^a A froward heart shall depart from me:—I will not ^b know¹⁰ a wicked person.
- 5 Whoso ^a privily slandereth his neighbour, him will I cut off:
^b Him that hath an high look and a proud heart will not I suffer.
- 6 Mine eyes *shall* be upon the faithful of the land, that they may dwell with me:
 He that walketh in a perfect way [*or*, perfect in the way¹¹], he shall serve me.
- 7 He that worketh deceit shall not dwell within my house:
 He that telleth lies shall not tarry in my sight.
- 8 I will ^a early destroy all the wicked of the land;
 That I may cut off all wicked doers ^b from the city of the Lord.

^a see refs. Ps. 63. 1.
^b Ex. 25. 22; Ps. 18.
 10; 86. 1.
^c Heb. 9. 4.
^d Ps. 48. 1-3.
^e Ps. 97. 8.
^f Ps. 66. 3; Deu. 28.
 59; Rev. 15. 4.
^g Ps. 111. 9; 1 Sam.
 2. 2.
^h Ps. 45. 6, 7; Deu. 32.
 4; Job 36 5-7; Jer.
 23. 5.
ⁱ ver. 9; see refs. Ps.
 31. 3.
^j Ps. 132. 7; 1 Chr.
 28. 2.
^k Ex. 10. 2.
^l Jer. 15. 1.
^m Ex. 14. 15; 15. 25;
 32. 11-14; Num. 14.
 13-20; 1 Sam. 7. 9
 —12; 12. 18.
ⁿ Ex. 33. 9.
^o Num. 14. 20; Jer.
 46. 28; Zeph. 3. 7.
^p see Ex. 32. 2, etc.;
 Num. 11. 33, 31; 20.
 12, 24; Deu. 9. 30.
^q ver. 5; Ps. 31. 3;
 118. 28; Ex. 15. 2.
^r Ps. 2. 6.
^s ver. 5, 8.

^t Ps. 115. title.

^u Ps. 95. 1; 98. 4.
^v Ps. 107. 22; Deu. 12.
 12.
^w Ps. 46. 10; Deu. 4.
 35, 39; Jer. 10. 10.
^x Ps. 95. 6; 119. 73;
 Eze. 13-16; 149. 2.
^y Job 10. 9-13; Eph.
 2. 10.
^z Ps. 95. 7; Eze. 34.
 20, 31.
^{aa} Ps. 66. 13; 116. 17-
 19.
^{ab} Ps. 103. 1, 2; Col. 3.
 17; Heb. 12. 15.
^{ac} 1 Chr. 29. 20.
^{ad} see refs. Ps. 86. 5;
 Jer. 33. 11.
^{ae} Ps. 118. 1-4; 136. 1,
 etc.
^{af} Ex. 34. 6; Deu. 7. 9.

^{ag} Ps. 89. 1.
^{ah} Ps. 71. 22, 23; Col.
 3. 16.
^{ai} 1 Sam. 18. 14, 15.
^{aj} 1 Ki. 9. 4; 11. 4; Is.
 34. 3.
^{ak} Ps. 26. 4, 5; Ex. 20.
 17; Job 31. 1; Jam.
 1. 13-15.
^{al} Ps. 97. 10; Ro. 12. 9.
^{am} Ps. 40. 4; 125. 5;
 Ex. 32. 8; Jos. 23. 6;
 1 Sam. 12. 20, 21; 15.
 11; Zeph. 1. 6.
^{an} Pro. 2. 12-15.
^{ao} Ps. 1. 1; 6. 8; Mt.
 7. 21; 2 Tim. 2. 19.
^{ap} see refs. Ex. 20. 16.
^{aq} see refs. Ps. 18. 27.
^{ar} Ps. 119. 1.

^{as} Ps. 75. 10; Jer. 21.
 12.
^{at} Ps. 48. 2, 8.

1 Psalm xcix. is parallel to Ps. xcvi., though it is characterized by a greater nationality of tone. Psalms xcvi.—xcviii. represent Jehovah chiefly as the God and Saviour of all mankind: this celebrates his peculiar glory in his covenant relation as the God of Israel. It dwells upon the high religious privileges of the Hebrews in possessing the ark, with the mercy-seat and the sanctuary; and in enjoying Divine guidance, legislation, inspiration, and government. It should be compared with Rom. ix. 4, 5. The whole is, of course, applicable in a more spiritual sense to the church of Christ.

2 The final clauses of vers. 3, 5, 9 may have been responses, sung by a separate chorus.

3 God's moral perfections regulate the exercise of all his attributes.

4 The word 'priest' is applied to Moses probably in the sense in which it is used in 2 Sam. viii. 18, where it is rendered 'chief rulers' or 'princes.'

5 That is, probably with intercessory prayers for the people. See 1 Sam. vii. 9; xii. 23.

6 See note on Ps. xcvi. Psalm c., as the close of the series, resembles in part Ps. xcvi., and invites all men cheerfully to submit to, trust in, and adore Jehovah as their God. It thus kept before the minds of ancient believers the future unlimited extension of the church.

7 Psalm ci. was probably composed by David, when he ascended the throne of Israel, as a profession of the principles on which he designed to govern the people whom God had entrusted to him.

8 See note on Job i. 1.

9 Comp. Exod. xx. 24, from which it appears that one reason why David desired to have the outward symbols of Jehovah's presence was, that he might be blessed in his efforts to establish a just and holy government.

10 See note on Ps. i. 6. The clause may be rendered, 'I will not know evil.'

PSALM CII. 1—CIII. 2.

PSALM CII.

A Prayer of [or, for] the afflicted, "when he is overwhelmed, and poureth out his complaint before the LORD.¹

- 1 HEAR my prayer, O LORD,—and let my cry * come unto thee.
- 2 ¹ Hide not thy face from me in the day *when* I am in trouble;
* Incline thine ear unto me:—in the day *when* I call answer me speedily.
- 3 * For my days are consumed like smoke,
And * my bones are burned as an hearth.²
- 4 My heart is smitten, and * withered like grass:—³ so that I forget to eat my bread.
- 5 By reason of the voice of my groaning—* my bones cleave to my skin.
- 6 ⁴ I am like * a pelican of the wilderness:—I am like an owl of the desert.³
- 7 I ⁵ watch,⁴ and am as a sparrow ⁶ alone upon the house top.
- 8 * Mine enemies reproach me all the day;
And they that are ⁷ mad against me are ⁸ sworn⁵ against me.
- 9 For I have eaten ashes⁶ like bread,—and * mingled my drink with weeping,
- 10 * Because of thine indignation and thy wrath:
For ⁹ thou hast lifted⁷ me up, and cast me down.
- 11 * My days *are* like a shadow that declineth;⁸ and * I am withered like grass.
- 12 But * thou, O LORD, shalt endure for ever;
And * thy remembrance unto all generations.
- 13 Thou shalt arise, and * have mercy upon Zion:
For the time to favour her, yea, the * set⁹ time, is come.
- 14 For thy servants take pleasure in ¹⁰ her stones,—and favour the dust¹⁰ thereof.
- 15 So the heathen shall * fear the name of the LORD,
And all the kings of the earth thy glory.
- 16 * When the LORD shall build up Zion,—¹¹ he shall appear in his glory.
- 17 * He will regard the prayer of the destitute,—and ¹² not despise their prayer.
- 18 This shall be * written for the generation to come:¹¹
And ¹³ the people which shall be created shall praise the LORD.
- 19 For he hath * looked down from * the height of his sanctuary;
From heaven did the LORD behold the earth;
- 20 ¹⁴ To hear the groaning of the prisoner;—to loose those that are appointed to death;
- 21 To * declare the name of the LORD in Zion,—and his praise in Jerusalem;
- 22 * When the people are gathered together,—and the kingdoms, to serve the LORD.
- 23 He weakened my strength in the way;—he ¹⁵ shortened my days.
- 24 * I said, O my God, take me not away in the midst of my days:
* Thy years *are* throughout all generations.
- 25 ¹⁶ Of old hast thou laid the foundation of the earth:
And the heavens *are* the work of thy hands.
- 26 * They shall perish, but * thou shalt endure:
Yea, all of them shall wax old like a garment;
As a vesture shalt thou change them, and they shall be changed:
- 27 But * thou *art* the same,—and * thy years shall have no end.¹²
- 28 * The children of thy servants shall continue,
And * their seed shall be established before thee.

PSALM CIII.

A Psalm of David.¹³

- 1 BLESS ¹ the LORD, O my soul:—and all that is within me, *bless* his holy name.
- 2 Bless the LORD, O my soul,—and forget not all his benefits:

1 Psalm cii. appears to have been composed towards the close of the captivity in Babylon (see vers. 14—18). Its superscription indicates its general purport. Far from their native land, and exposed to the insults of their enemies, the psalmist and his people pine away under the displeasure of God (vers. 1—11). But the time of redemption is drawing nigh: the Lord is about to rebuild Zion, and the kings of the heathen are to be converted to God (12—22). Yet present afflictions again depress the spirit of the people, till they remember the unchangeable power and faithfulness of the Eternal (23—28). It is quite unknown who the writer was.

2 Or, 'like a *firebrand*.' All my bodily vigour is gone.

3 A frequenter of solitary places; referring probably to the melancholy of loneliness.

4 That is, 'I am sleepless through anxiety.'

5 Or, 'swear by me': i. e. they refer to me as an example of the evil they imprecate. Comp. Jer. xxix. 22.

6 'Ashes' are put for 'grief,' of which they were the outward token.

7 Or, 'Thou hast taken me up'; i. e. as a whirlwind takes anything up only to dash it to the ground with the greater violence.

8 Or, 'lengthened shadow,' indicating the close of day.

9 See Jer. xxv. 11; xxix. 10; Dan. ix. 2.

10 That is, the ruins. An increase of love to God's house and worship is a happy token of the near approach of seasons of Divine manifestation in the church.

11 Posterity shall be taught to trust and honour God by the records of his mercy and faithfulness.

12 Vers. 25—28 are quoted in Heb. i. 10—12, with express application to our Lord Jesus Christ; and they form one of the plain proofs of his supreme Deity, involving eternity and immutability.

13 In Psalm ciii. the psalmist, full of grateful joy, stirs up his whole soul to praise Jehovah for great personal

* Ps. Gl. 2; 142. 2, 3.

* Ps. 18. 6; Ps. 2. 23; 1 Sam. 9. 16; y see refs. Ps. 27. 9.

* Ps. 71. 2; 88. 2.

a Ps. 37. 39; 119. 83;

b Ps. 31. 10; 38. 3;

c Job 30. 30; Lam. 1. 13.

d 1 Sam. 1. 7, 8; Ezra 10. 6.

e see refs. Job 19. 20.

f Job 30. 22.

g Is. 34. 11; Zeph. 2. 11.

h Ps. 77. 1; 139. 6.

i Ps. 38. 11; Lam. 3. 28.

k Ps. 31. 11—13.

l Is. 6. 11; Ac. 26. 11.

m Ac. 23. 12.

n Ps. 12. 3; 80. 5.

o Ps. 33. 11.

p Ps. 37. 7; 1 Sam. 2. 6.

q Ps. 109. 23; 111. 4;

r see refs. Job 8. 9, 11.

s Eccl. 6. 12.

t ver. 4; Is. 40. 6—8;

Jam. 1. 10.

u ver. 21—27; see refs.

Ps. 9. 7; Lam. 5. 19.

v Ps. 135. 13.

w see refs. Ps. 69. 35,

36; Is. 60. 10—11;

Jer. 31. 10—12, 27;

Zec. 1. 12; 2. 10—12.

x Is. 40. 2; Dan. 9. 2.

y Ps. 73. 1; 137. 5, 6.

z Ps. 67. 7, 10; 72. 11;

138. 4; 1 Ki. 8. 43,

Is. 60. 3; Zec. 8. 20.

a see refs. Ps. 69. 35;

Jer. 31. 4; 33. 7.

b Is. 60. 1, 2, 7.

c Ps. 72. 12; Eccl. 1. 6,

11; 2. 8; Jer. 20. 11

—14.

d Ps. 22. 24.

e Ps. 74. 1, 6; Ro. 15.

f 1 Cor. 10. 11.

g Ps. 22. 30, 31; Is. 43.

h Ps. 11. 2; 33. 13, 11;

Deu. 26. 15.

i Job 22. 12.

j Ps. 73. 14.

k Ps. 22. 22.

l Zec. 8. 20—23.

m Ps. 80. 45; Job 21.

n Ps. 39. 13; Is. 38. 10.

o ver. 12; Ps. 56. 2;

Hab. 1. 12.

p see refs. Ge. 1. 1; 2.

q Is. 34. 4; 51. 6; 65.

17; 66. 22; 1 Ki. 21.

33; Hos. 8. 20; 2 Pet.

3. 7—12.

r ver. 12.

s Mal. 3. 6; Heb. 13.

t Is. 40. 17.

u Job 26. 28.

v Ps. 67. 36; Is. 66. 22.

x Ps. 90. 16, 17.

y ver. 22; Ps. 101. 1;

116. 1.

PSALM CIII. 3—CIV. 4.

- 3 ^a Who forgiveth all thine iniquities;—who ^a healeth all thy diseases;
 4 Who ^b redeemeth thy life from destruction;
 5 Who crowneth thee with lovingkindness and tender mercies;
 6 Who ^c satisfieth thy mouth¹ with good things;
 So that ^c thy youth is renewed like the eagle's.²
 7 The LORD executeth righteousness and judgment for all that are oppressed.
 8 He made known his ways unto Moses,—his acts unto the children of Israel.
 9 The LORD is merciful and gracious,—^d slow to anger, and plenteous in mercy.
 10 He will not always chide:—neither will he keep *his anger* for ever.
 11 He hath not dealt with us after our sins;
 Nor rewarded us according to our iniquities.
 12 For as the heaven is high above the earth,³
 So great is his mercy toward them that fear him.
 13 As far as the east is from the west,
 So far hath he ^e removed our transgressions from us.
 14 Like as a father pitieth his children,—so the LORD pitieth⁴ them that fear him.
 15 For he knoweth our frame;⁴—^e he remembereth that we *are* dust.
 16 As for man, ^f his days *are* as grass:⁵—^f as a flower of the field, so he flourisheth.
 17 For ^g the wind passeth over it, and it is gone;
 And ^g the place thereof shall know it no more.
 18 But ^h the mercy of the LORD is from everlasting to everlasting upon them that fear him,
 And ^h his righteousness ^h unto children's children;⁶
 19 To such as keep his covenant,
 And to those that ⁱ remember his commandments to do them.
 20 The LORD hath prepared his ^j throne in the heavens;
 And ^j his kingdom ruleth over all.
 21 Bless the LORD, ye his angels, that excel in strength,
 That ^k do his commandments, hearkening unto the voice of his word.
 22 Bless ye the LORD, all ye ^k his hosts;—^k ye ministers of his, that do his pleasure.
 23 Bless the LORD, all his works—in all places of his dominion:
 Bless the LORD, O my soul.

PSALM CIV. 7

- 1 BLESS ^m the LORD, O my soul.
 O LORD my God, thou art ⁿ very great;—ⁿ thou art clothed with honour and majesty.
 2 ⁿ Who stretchest *thyself* with light as *with* a garment:
 3 Who stretchest^o out the heavens like a curtain:
 4 Who layeth the beams of his chambers in the waters:
 5 Who maketh the clouds his chariot:—^o who walketh upon the wings of the wind:
 6 Who maketh his angels spirits;^o—^o his ministers a flaming fire:

^a Ps. 130. 8; 2 Sam. 12. 13; Is. 33. 24; 43. 25; Mt. 9. 2, 6; Mk. 2. 6, 10, 11; Lk. 7. 47.
^b see refs. Ps. 30. 2; 147. 3; Jer. 17. 11.
^c Ps. 34. 22; 50. 13.
^d Ps. 5. 12; 8. 5.
^e Ps. 63. 5; 104. 28; 145. 15, 16.
^f Is. 40. 31.
^g Ps. 9. 9; 10. 11, 18. 148. 7.
^h Ps. 105. 26; 147. 19.
ⁱ see refs. Ex. 34. 6, 7; Jer. 32. 18.
^j Job. 2. 13; Jon. 4. 2; Nah. 1. 3.
^k see refs. Ps. 30. 5; Jer. 3. 5.
^l Ps. 130. 3; see refs. Ezra 9. 13.
^m see refs. Ps. 36. 5; Is. 55. 9; Eph. 3. 18.
ⁿ Is. 43. 25; Jer. 50. 20; Mic. 7. 18.
^o see refs. Deu. 8. 5; Mt. 3. 17.
^p Ps. 147. 11.
^q Ps. 78. 20; see refs. Ec. 2. 7.
^r Ge. 3. 19; Ec. 12. 7.
^s see refs. Job. 11. 2; 1 Pet. 1. 24.
^t Is. 28. 1; Nah. 1. 4.
^u Is. 40. 7.
^v see refs. Job. 7. 19. y Ps. 100. 5.
^w see refs. Ps. 22. 31; Is. 51. 6.
^x Is. 29. 6.
^y Ps. 25. 10; Deu. 7. 9.
^z Deu. 5. 6—9.
^a Ps. 11. 4.
^b Ps. 17. 2; Dan. 4. 25, 34, 35.
^c Ps. 118. 2.
^d Mt. 6. 10; Heb. 1. 14.
^e Ps. 68. 17; Ge. 32. 2; Jos. 5. 11; 1 Ki. 22.
^f Dan. 7. 9, 10; Mt. 13. 41; Heb. 1. 14.
^g Ps. 145. 10; 150. 6; Is. 11. 23.
^h ver. 1.
ⁱ ver. 35; Ps. 163. 1.
^j Jer. 22. 17—19.
^k Ps. 93. 1.
^l Dan. 7. 9; 1 Tim. 6. 16; 1 John 1. 5.
^m Is. 40. 22; 45. 12.
ⁿ Am. 9. 6.
^o Is. 18. 1.
^p Ps. 18. 10; Nah. 1. 3.
^q Heb. 1. 7.
^r 2 Ki. 2. 11; 6. 17.

benefits (vers. 1—5), regarding them as a particular manifestation of the Divine compassion, care, and forgiving love towards all God's people (6—18), for which not men only, but angels and all his works are called upon to praise him (19—22). This psalm has been supposed to be a thanksgiving of David for recovery from sickness (3—5); but it is so general in its language, and so evangelical in its tone, that it has served to express the grateful devotion of the pious in every age.

¹ Heb., 'ornament'; meaning either 'thy bloom,' and answering to 'thy youth'; or 'thy soul,' or 'life,' like 'glory' in Psa. lvii. 8.

² The eagle retains its vigour to a very old age.

³ God's mercy to them that fear him is infinite (ver. 11); his forgiveness is complete (ver. 12). The expression 'to them that fear him' is emphatically repeated, to remind us that it is only to the penitent believer that God's fatherly mercy becomes beneficial.

⁴ However severe God's chastisements may be, we may be sure that he both knows and remembers our weakness, and will apportion to it his discipline and his grace.

⁵ In this beautiful figure, suggested perhaps by Psa. xc. 5, 6, the description of man's frailty is carried to the highest point, so as to be most forcibly contrasted with God's everlasting mercy (vers. 17, 18). For the same purpose it is dwelt upon by Isaiah (ch. xl. 6—8).

⁶ Agreeably to the promise made in the second commandment. But this verse and the following show that these blessings can be enjoyed only in connection with

personal holiness. See Exod. xx. 5, 6; Deut. vii. 9, 10.

⁷ Psalm civ. is a hymn of praise to Jehovah as the supreme and almighty Creator of all things. In language of the richest poetical beauty it recounts the six days' works (Gen. i.), viewed as perpetually prolonged in the preservation of all: vers. 2—5, referring to the first and second days; 6—18, to the third; 19—23, to the fourth; and 24—30, to the fifth and sixth. It closes appropriately by celebrating God's lasting glory and delight in his works, and his power to destroy what he has made (31, 32); by expressions of gratitude and confidence (33, 34), and a prayer that his creation may no more be defiled by the presence of sin (35). The great object of the psalm is thus brought out, and the God of nature is shown to be also the God of holiness and of grace. Its date and authorship are quite undetermined. Some suppose that this psalm was intended for two choirs; one addressing itself to Jehovah, the other speaking of him.

⁸ The psalmist poetically represents the sky as a canopy, resting on pillars or beams placed around the horizon, in the waters of a great circumambient sea.

⁹ Rather, 'Who maketh winds his messengers, flaming fire his ministers.' The Hebrew words for 'angels' and 'spirits' have double meanings; the former denoting also *messengers*, the latter also *reinds*. The psalmist here speaks of the subtle but powerful agents, wind and fire, as created by God and employed to execute his will. And in perfect accordance with this the verse is applied, in Heb. i. 7, to angels, whose inferiority to our Lord Jesus

5 *Who* laid the foundations of the earth,—*that* it should not be removed for ever.

6 *Thou* coveredst it with the deep as *with* a garment :

The waters stood above the mountains.

7 *At* thy rebuke they fled ;—at the voice of thy thunder they hasted away.

8 *They* go up by the mountains ; they go down by the valleys
Unto *the* place which thou hast founded for them.

9 *Thou* hast set a bound that they may not pass over ;

That they turn not again to cover the earth.

10 He sendeth the springs into the valleys,—*which* run among the hills.

11 They give drink to every beast of the field :—the wild asses quench their thirst.

12 By them shall the fowls of the heaven have their habitation,

Which sing among the branches.

13 *He* watereth the hills from his chambers :

The earth is satisfied ¹ with *the* fruit of thy works.

14 *He* causeth the grass to grow for the cattle,—and herb for the service of man :

That he may bring forth *food* out of the earth ;

15 And *wine* *that* maketh glad the heart of man,—and oil to make *his* face to shine,²
And bread *which* strengtheneth man's heart.

16 The trees of the Lord are full of *sap* ;³

The cedars of Lebanon, *which* he hath planted ;

17 Where the birds make their nests :

As for the stork, the fir⁴ trees *are* her house.

18 The high hills *are* a refuge for *the* wild goats ;

And the rocks for *the* conies.⁵

19 *He* appointed the moon for seasons :—the sun *knoweth* his going down.

20 *Thou* makest darkness, and it is night :

Wherein all the beasts of the forest do creep *forth*.

21 *The* young lions roar after their prey,—and *seek* their meat from God.

22 The sun ariseth, they gather themselves together,

And lay them down in their dens.

23 Man goeth forth unto *his* work and to his labour until the evening.

24 *O* Lord, how manifold are thy works !

In wisdom hast thou made them all :—*the* earth is full of thy riches.

25 *So* is this great and wide sea,

Wherein *are* things creeping innumerable, both small and great *beasts*.

26 There go the ships :

There is that *leviathan*,⁶ *whom* thou hast made to play therein.

27 *These* wait all upon thee ;—that thou mayest give *them* their meat in due season.

28 *That* thou⁷ givest them they gather :

Thou openest thine hand, they are filled with good.

29 *Thou* hidest thy face, they are troubled :

Thou takest away their breath, they die, and *return* to their dust.

30 *Thou* sendest forth thy spirit, they are created :

And thou renewest the face of the earth.

31 The glory of the Lord shall endure for ever :

The Lord *shall* rejoice in his works.

32 He looketh on the earth, and it *trembleth* :

He toucheth the hills, and they smoke.

33 *I* will sing unto the Lord as long as I live :

I will sing praise to my God while I have my being.

34 My meditation of him shall be sweet :—*I* will be glad in the Lord.

35 Let *the* sinners be consumed out of the earth,—and let the wicked be no more.

Bless thou the Lord, O my soul. Praise ye the Lord.

^g see refs. Ps. 21. 2 ;
131. 6 ; Job 26. 7 ;
Ecc. 1. 4.

^h Ps. 35. 1.

^a Ge. 1. 2—10 ; 7. 19.

^b Ge. 8. 1.

^c Ge. 8. 5.

^d Job 38. 10, 11.

^e see refs. Job 26. 10.

^f Ge. 9. 11, 15.

^g Ps. 117. 8 ; Den. 11.

11 ; Jer. 10. 13 ; 14.

22.

^h Ps. 65. 9—13.

ⁱ Jer. 10. 13 ; 11. 9.

^a Ps. 117. 8 ; Ge. 1. 29,

30 ; 3. 18 ; 9. 3.

ⁱ Ps. 136. 25 ; 117. 9 ;

Job 28. 5.

^m Ps. 23. 5 ; see refs.

Judg. 9. 13 ; Jer. 31.

12 ; Zec. 9. 17.

ⁿ Num. 21. 6.

^o 1 Sam. 21. 2 ; Job

39. 1.

^p Deut. 14. 7 ; Pro. 30.

26.

^q Ge. 1. 11—18.

^r Job 38. 12.

^s see refs. Ge. 1. 4 ; 1s.

45. 7.

^t Job 38. 39 ; Joel 1. 20.

^u Ps. 117. 9 ; Job 38

41.

^v Ge. 3. 19 ; Judg. 19.

16.

^w see refs. Ps. 49. 5.

^z Pro. 3. 19, 20 ; Jer.

10. 12 ; Ro. 11. 33.

^a Ps. 65. 9—13.

^b Ge. 1. 20—22.

^c Ge. 3. 1 ; Ac. 28. 5.

^d Job 11. 1.

^e see refs. Ps. 26. 6 ;

136. 25 ; 145. 15 ; 147.

9.

^f Ps. 30. 7 ; Job 13. 21

^g Ps. 116. 4 ; Job 31

11, 15.

^h Ps. 90. 3 ; Ecc. 12. 7

ⁱ see refs. Ps. 31. 6 ;

Is. 32. 15 ; Eze. 37. 9.

^k Ge. 1. 31 ; Zeph. 3

17.

^l Ps. 97. 4, 5 ; Jer. 1

24 ; Nah. 1. 5, 6.

^m Hab. 3. 10.

ⁿ Ps. 141. 5.

^o see refs. Ps. 63. 1.

^p Ps. 32. 11 ; Hab. 3.

13.

^q Ps. 37. 38 ; 59. 11 ;

Judg. 5. 31 ; Pro. 2.

22.

^r ver. 1.

Christ is shown by the fact that they are ranked as *messenger*s with these subordinate physical agencies.

¹ That is, 'supplied with the products of thy power.'

² Or, 'to make his face to shine more than oil ;' referring to the animation which wine gives to the face.

³ Rather, 'are fully supplied ;' i. e. with moisture.

The 'trees of the Lord—which he hath planted,' are indigenous trees, which without human culture excel in loftiness, fruitfulness, or beauty ; and thus bear the

strongest impress of his care. So in Psa. lxxx. 10, the Hebrew is 'cedars of God.'

⁴ Rather, 'cypress.' The stork builds in high places.

⁵ See note on Lev. xi. 5. All parts of the inanimate creation contribute to the comfort of God's living creatures.

⁶ See note on Job xli. 1.

⁷ Rather, 'Thou givest to them, they gather ;' meaning not only that they gather what God gives, but also that God gives all that they gather.

PSALM CV.¹

- 1 OII 'give thanks unto the LORD;—call upon his name:
' Make known his deeds among the people.²
- 2 Sing unto him, sing psalms unto him:—³ talk ye of all his wondrous works.
- 3 ' Glory³ ye in his holy name:—let the heart of them rejoice that seek the LORD:
- 4 ' Seek the LORD, and his strength:—⁴ seek his face evermore.
- 5 ' Remember his marvellous works that he hath done;
His wonders, and ' the judgments of his mouth;⁴
- 6 O ye seed of Abraham his servant,—ye children of Jacob his chosen.
- 7 ' He is the LORD our God:—⁵ his judgments *are* in all the earth.⁵
- 8 He hath ⁶ remembered his covenant for ever,
The word *which* he commanded to a thousand generations.
- 9 ' Which *covenant* he made with Abraham,—and his oath unto Isaac;
- 10 And confirmed the same unto Jacob for a law,
And to Israel for ⁷ an everlasting covenant:
- 11 Saying, ' Unto thee will I give the land of Canaan,—the lot of your inheritance.
- 12 ' When there were *but* a few men in number;⁶—yea, ' very few, and strangers in it.
- 13 When they went from one nation to another,—from *one* kingdom to another people;
- 14 ' He suffered no man to do them wrong:—yea, ' he reprov'd kings⁷ for their sakes;
- 15 *Saying*, ' Touch not mine anointed,—and do ' my prophets no harm.
- 16 Moreover ' he called for a famine upon the land:
' He brake the whole ' stuff of bread.
- 17 ' He sent a man before them, *even* Joseph,—*who* ' was sold for a servant:
- 18 ' Whose feet they hurt with fetters:—he was laid in iron:
- 19 Until the time that his word⁸ came:—' the word of the LORD tried him.
- 20 ' The king sent and loosed him;
Even the ruler of the people, and let him go free.
- 21 ' He made him lord of his house,—and ruler of all his substance:
- 22 To bind his princes at his pleasure;—' and teach his senators wisdom.
- 23 ' Israel also came into Egypt;—and Jacob sojourn'd ⁹ in the land of Ham.
- 24 And ' he increased his people greatly;
And made them stronger than their enemies.
- 25 ' He turned⁹ their heart to ' hate his people,—to deal subtilly with his servants.
- 26 ' He sent Moses his servant;—*and* Aaron ' whom he had chosen.
- 27 ' They showed his signs among them,—' and wonders in the land of Ham.
- 28 ' He sent darkness, and made it dark;—and ' they¹⁰ rebelled not against his word.
- 29 ' He turned their waters into blood,—and slew their fish.
- 30 ' Their land brought forth frogs in abundance,—in the chambers of their kings.
- 31 ' He spake, and there came divers sorts of flies,—*and* lice in all their coasts.
- 32 ' He gave them hail for rain,—*and* flaming fire in their land.
- 33 ' He smote their vines also and their fig trees;—and brake the trees of their coasts.
- 34 ' He spake, and the locusts came,—and caterpillars,¹¹ and that without number.
- 35 And did eat up all the herbs in their land,—and devoured the fruit of their ground.
- 36 ' He smote also all the firstborn in their land,—' the chief of all their strength.
- 37 ' He brought them forth also with silver and gold:

r 1 Chr. 16. 7—22; Ia. 2. 4.
s 1 Ps. 96. 3; 145. 4, 5, 11.
t Ps. 77. 12; 119. 27; see refs. Deu. 6. 8—9.
u see refs. Ps. 34. 2; Ia. 45. 23.
v Am. 5. 4—6.
w Ps. 27. 8.
x Ps. 77. 11; Deu. 7. 18; 8. 2.
y Ps. 119. 13.
b Ps. 95. 7; 100. 3; Ex. 20. 2.
c Is. 26. 9.
d Ps. 111. 5, 9; Ne. 1. 5; Lk. 1. 72.
e Ge. 17. 2; 22. 16, etc.; 26. 3; 28. 13; 35. 11; Lk. 1. 73.
f Heb. 6. 17.
g Ge. 17. 7, 8.
h Ge. 12. 7; 13. 15; A Ge. 31. 30; Deu. 7. 7; 28. 5.
i Ge. 17. 8; Heb. 11. 9.
j Ge. 5. 5.
k Ge. 12. 14—17; 20. 1—7.
l Ge. 28. 11.
m Ge. 20. 7.
n Ge. 41. 54.
o Ge. 47. 13, 19.
p see refs. Lk. 26. 26; Ia. 33. 1.
q Ge. 45. 5, 7, 8; 50. 20.
r Ge. 37. 28, 36.
s Ge. 39. 20; 40. 15.
t Ge. 41. 11—16, 25.
u Ge. 41. 14.
y Ge. 41. 40—44.
a Ge. 41. 38, 39.
b Ps. 78. 51; 106. 22; Ge. 10. 6.
c Ex. 1. 7; 12. 37.
d Ex. 1. 8, etc.; 10. 1; Pro. 21. 1.
e Ex. 1. 11—14.
f Ex. 3. 10; 4. 12—11.
g Ex. 4. 14—16, 29, 31; Num. 16. 5; 17. 5.
h Ps. 78. 43, etc.; Ex. ch. 7 to 12.
i Ps. 106. 22.
j Ex. 10. 21—23.
k Ps. 98. 7.
l see refs. Ps. 78. 41—51.
m Ps. 78. 45; Ex. 8. 6.
n Ps. 78. 45; Ex. 8. 17, 24.
o Ps. 78. 48; Ex. 9. 25, 26.
p Ps. 78. 47.
q Ps. 78. 46; Ex. 10. 4, 13, 14.
r Ps. 78. 51; Ex. 12. 29.
s Ge. 49. 3.
t Ex. 3. 22; 12. 35, 36.

1 Psalms cv., cvi. form a pair, probably composed during or after the exile in Babylon, and derived in part from the old sanctuary service, in which the beginning of Psa. cv. and the end of Psa. cvi. are to be found. See 1 Chron. xvi. 8—22, 34—36. The former psalm (cv.) gratefully records Jehovah's covenant with Abraham, and his protection of the people in Egypt, with their deliverance and settlement in Canaan. The latter (cvi.) humbly confesses the ungrateful returns which Israel had made, in Egypt, at the Red Sea, at various times in the desert, and since they had been settled in Canaan; acknowledges the justice of Divine punishments, and concludes with a prayer for deliverance. As Psa. cvi. is the last psalm of this division, its doxology marks the close of the fourth book.

2 Rather, 'peoples'; the nations of the world.

3 Let it be your boast and joy that you have an interest in the favour of One so glorious and mighty, and ever seek to retain his favour and protection.

4 His judicial sentences, as well as his legislative enactments.

5 In fulfilling his covenant engagements to us, his

people, God has manifested his perfections to all nations. This covenant is called (ver. 8) the 'word which he commanded;' because all God's promises imply commands. See note on Gen. vi. 18.

6 An allusion to the declaration in Gen. xxxiv. 30, and the promise in Gen. xxii. 17.

7 See Gen. xii. 17; xx. 3. The 'anointed' ones and 'prophets' (ver. 15) are the patriarchs (see Gen. xx. 7), who were admitted to confidential intercourse with God, and received direct revelations from him.

8 That is, 'Joseph's word' to his fellow-prisoners, which 'came to pass.' The next clause probably means that the word of the Lord which he spoke, by its fulfilment, vindicated Joseph's character, showing that he enjoyed the Divine favour.

9 See note on Exod. iv. 21.

10 Meaning either, as in ver. 27, *Moses and Aaron*, who faithfully executed God's commissions; or *Pharaoh and his people*, who, terrified by repeated judgments, yielded at last to God's command, and let the people go. On these plagues, comp. Exod. vii.—xii., and notes.

11 Rather, 'hairy locusts.'

And *there was* not one feeble¹ *person* among their tribes.

38 * Egypt was glad when they departed:—for the fear of them fell upon them.

39 * He spread a cloud for a covering;—and fire to give light in the night.

40 * *The people* asked, and he brought quails,

And *satisfied them with the bread of heaven.

41 * He opened the rock, and the waters gushed out;

They ran in the dry places *like a river*.

42 For he remembered *his holy promise,—and Abraham his servant.

43 And *he brought forth his people with joy,—and his chosen with gladness:

44 * And gave them the lands of the heathen:

And *they inherited the labour² of the people;

45 * That they might observe his statutes,—and keep his laws.—Praise ye the LORD.

PSALM CVI.³

1 PRAISE ye the LORD.

* Oh *give thanks unto the LORD; * for *he is good*:—for his mercy *endureth* for ever.

2 * Who can utter the mighty acts of the LORD?—*who* can show forth all his praise?

3 Blessed *are* they that * keep judgment,

And he that * doeth righteousness at * all times.

4 * Remember me, O LORD, with the favour *that thou bearest* unto thy people;

Oh visit me with thy salvation:

5 That I may see the good of thy chosen,

That I may rejoice in the gladness of thy nation,

That I may glory with thine inheritance.

6 * We have sinned with our fathers,

* We have committed iniquity, we have done wickedly.

7 * Our fathers understood not thy wonders in Egypt;

* They remembered not the multitude of thy mercies;

* But provoked *him* at the sea, *even* at the Red Sea.

8 Nevertheless he saved them * for his name's sake,

* That he might make his mighty power to be known.

9 * He rebuked the Red Sea also, and it was dried up:

So * he led them through the depths, as through the wilderness.

10 And he * saved them from the hand of him that hated *them*,

And * redeemed them from the hand of the enemy.

11 * And the waters covered their enemies:—there was not one of them left.

12 * Then believed they his words;—they sang his praise.⁴

13 * They soon forgot his works;—they waited not for his counsel:

14 * But lusted⁵ exceedingly in the wilderness,—and tempted God in the desert.

15 * And he gave them their request;—but * sent leanness⁶ into their soul.

16 * They envied Moses also in the camp,—and Aaron * the saint⁷ of the LORD.

17 * The earth opened and swallowed up Dathan,—and covered the company of Abiram.

18 * And a fire was kindled in their company;⁸—the flame burned up the wicked.

19 * They made a calf in Horeb,—and worshipped the molten image.

20 Thus * they changed their glory—into the similitude of an ox that eateth grass.

21 They * forgot God their saviour,—which had done great things in Egypt;

22 Wondrous works in * the land of Ham,—and * terrible things by the Red Sea.

23 * Therefore he said that he would destroy them,

Had not Moses his chosen * stood before him in the breach,⁹

To turn away his wrath, lest he should destroy *them*.

24 Yea, they despised * the pleasant land,¹⁰—they * believed not his word:

25 * But murmured in their tents,—and * hearkened not unto the voice of the LORD.

26 * Therefore he * lifted up his hand against them,

To overthrow them in the wilderness:

27 * To overthrow their seed also among the nations,—and to scatter them in the lands.

28 * They joined themselves also unto Baal-peor,—and ate the sacrifices of the dead.¹¹

x Ex. 10. 7; 12. 33.

y see refs. Ps. 78. 11–16, 23–28; Ne. 9. 12.

z Ps. 78. 18, 27; Ex. 16. 12, etc.

a Ps. 78. 24, 25.

b Ps. 78. 15, 16; Ex. 17. 6; Num. 20. 11; 1 Cor. 10. 4.

c see refs. vers. 8–11; Ge. 15. 11.

d see refs. Ps. 78. 52, 53.

e see refs. Ps. 78. 55; Deu. 8. 10, 11.

f Deu. 4. 1, 40; 5. 33; 6. 21–25.

g 1 Chr. 16. 34.

h Ps. 107. 1; 118. 1; 136. 1.

i Ps. 86. 5; 119. 68; 136. 7; Mt. 19. 17.

j Ps. 40. 5; Job 26. 11.

k Ps. 56. 1, 2.

l see refs. Ps. 15. 2; Ac. 21. 16; Gal. 6. 9.

m Ps. 25. 7; 119. 132.

n see refs. Le. 26. 40; Dan. 9. 5.

o 1 Ki. 8. 47.

p Deu. 29. 4; 32. 28, 29.

q Ps. 78. 42.

r Ex. 14. 11, 12.

s Deu. 32. 26, 27; Exe. 20. 14.

t Ex. 9. 16.

u Ps. 18. 15; Ex. 14. 21; Nah. 1. 4.

v Is. 63. 11–14.

w Ex. 11. 30.

x Ex. 15. 13.

y Ex. 14. 27, 28; 15. 5.

z Ex. 14. 31; 15. 1.

a Ps. 78. 11; Ex. 15. 11, 14; 16. 2; 17. 2.

b Ps. 78. 18; Num. 11. 4, 33; 1 Cor. 10. 6.

c see refs. Ps. 78. 29–31.

d Is. 10. 16.

e Num. 16. 1, etc.

f Le. 21. 6–8.

g Num. 16. 29–33; Deu. 11. 6.

h Num. 16. 35, 46.

i Ex. 32. 1–8.

j Jer. 2. 11; Ro. 1. 33.

k Ps. 78. 11, 12.

l Ex. 11. 25–28.

m Ex. 32. 10–11, 32; Deu. 9. 19, 25; 10. 10; Exe. 20. 13.

n Exe. 13. 5; 22. 30; Jam. 5. 16.

o Deu. 8. 7–9; Jer. 3. 19; Exe. 20. 6.

p see refs. Num. 11. 11; Heb. 3. 18.

q Num. 14. 2, 27.

r Num. 11. 22.

s see refs. Ps. 95. 11; Exe. 20. 15.

t see refs. Ge. 14. 22.

u see refs. Le. 26. 33.

v see refs. Num. 25. 2; Deu. 32. 17; Rev. 2. 14.

1 Not one who was unfit for the hardships of the journey. This is a remarkable instance of God's providential care. Comp. Isa. v. 27.

2 That is, the produce of their labour.

3 See introductory note on Ps. cv.

4 They believed and praised only when they saw the wonders; but (ver. 13) 'they made haste, they forgot his works.'

5 See Numb. xi. 4, whence this expression is taken.

6 A wasting sickness, which ended in death: see Numb. xi. 33, 34.

7 So called in reference to his sacerdotal dignity, which was the object of Korah's envy: see Numb. xvi. 10, 11.

8 That is, the company of Levites who offered incense with Korah: see Numb. xvi. 35.

9 This is a military figure derived from a desperate defence of a fortress.

10 See Numb. ch. xiii., xiv.

11 Some suppose this to mean lifeless gods, and refer to Ps. cxv. 4–7; 1 Cor. xii. 2. But the worship of deceased ancestors or heroes has always been one principal form of idolatry.

PSALM CVI. 29—CVII. 10.

- 29 Thus they provoked *him* to anger with their inventions:¹
And ^c the plague brake in upon them.
- 30 ^f Then stood up Phinehas, and executed judgment:²—and *so* the plague was stayed.
- 31 And that was counted unto him ^g for righteousness
Unto all generations for evermore.
- 32 ^h They angered *him* also at the waters of strife,
ⁱ So that it went ill with Moses for their sakes:
- 33 ^h Because they provoked his spirit,—so that he spake unadvisedly with his lips.
- 34 ⁱ They did not destroy the nations,
^m Concerning whom the Lord commanded them:
- 35 ⁿ But were mingled among the heathen,—and learned their works.
- 36 And ⁿ they served their idols:—^o which were a snare unto them.
- 37 Yea, ^o they sacrificed their sons and their daughters unto ^p devils,³
- 38 And shed innocent blood,—*even* the blood of their sons and of their daughters,
Whom they sacrificed unto the idols of Canaan:
And ^q the land was polluted with blood.
- 39 Thus were they ^q defiled with their own works,
And ^r went a whoring with ^r their own inventions.
- 40 Therefore ^r was the wrath of the Lord kindled against his people,
Inasmuch that he abhorred ^s his own inheritance.
- 41 And ^s he gave them into the hand of the heathen;
And they that hated them ruled over them.
- 42 Their enemies also oppressed them,⁴
And they were brought into subjection under their hand.
- 43 ^t Many times did he deliver them;—but they provoked *him* with their counsel,
And were brought low for their iniquity.
- 44 Nevertheless he regarded their affliction,—when ^u he heard their cry:
- 45 ^u And he remembered for them his covenant,
And ^v repented ^v according to the multitude of his mercies.
- 46 ^v He made them also to be pitied of all those that carried them captives.
- 47 ^w Save us, O Lord our God,—and ^w gather us from among the heathen,
To give thanks unto thy holy name,—and to triumph in thy praise.
- 48 ^x Blessed *be* the Lord God of Israel—from everlasting to everlasting.
- And let all the people say, Amen.—Praise ye the Lord.

PSALM CVII.⁴

- 1 OH ^y give thanks unto the Lord, for ^y *he* is good:
For his mercy *endureth* for ever.
- 2 Let the redeemed of the Lord say *so*,
^z Whom he hath redeemed from the hand of the enemy;
- 3 And ^z gathered them out of the lands,
From the east, and from the west,—from the north, and from the south [the sea].
- 4 They ^z wandered in ^z the wilderness in a solitary way;—they found no city to dwell in.
- 5 Hungry and thirsty, their soul fainted in them.
- 6 ^z Then they cried unto the Lord in their trouble,
And he delivered them out of their distresses.
- 7 And ^z he led them forth by the ^z right way,
That they might go to a city of habitation.⁵
- 8 ^z Oh that *men* would praise the Lord ^z for his goodness,
And ^z for his wonderful works to the children of men!
- 9 For ^z he satisfieth the longing soul,—and filleth the hungry soul with goodness.
- 10 Such as ^z sit in darkness⁶ and in the shadow of death,
Bring ^z bound in affliction and iron;

^c Num. 25. 9.
^f Num. 25. 7, 8.
^g Num. 25. 11—13.
^h Ps. 81. 7; Num. 20. 2—6, 13.
ⁱ see refs. Num. 20. 12.
^h Num. 20. 10.
ⁱ Jos. 16. 10; Judg. 1. 21, 27—29, etc.
^m see refs. Num. 33. 52.
ⁿ Judg. 1. 27—36; 2. 2; 3. 5, 6; 1s. 2. 6; 1 Cor. 5. 6.
^o Judg. 2. 12, 13, 17, 19; 3. 6—7.
^p see refs. Ex. 23. 33.
^q 2 Kt. 16. 3; 17. 17; 1s. 37. 5; Eze. 16. 20, 21; 20. 26.
^r see refs. 1s. 17. 7.
^s Num. 35. 33.
^t 1s. 21. 5, 6; Eze. 20. 18, 30, 31.
^u Ex. 34. 16; 1s. 17. 7; Num. 15. 39; Eze. 20. 30.
^v ver. 28.
^w see refs. Ps. 78. 50, 62.
^x Du n. D. 20.
^y Judg. 2. 11; No. D. 27, etc.
^b Judg. 2. 16—18; 1 Sam. 12. 11; No. D. 27, etc.
^c Judg. 3. 9; 4. 3; 6. 6, 10; 10. 10; No. D. 27, etc.
^d Ps. 105. 8; 1s. 20. 40—42; 2 Kt. 13. 23.
^e see refs. Judg. 2. 18; Hos. 11. 8; Am. 7. 3, 6.
^f see refs. Ps. 5. 7; 1s. 63. 7; Lam. 3. 32.
^g 1 Kt. 8. 50; Ezra 9. 9; Jer. 15. 11; 42. 12.
^h 1 Chr. 16. 35, 36.
ⁱ Jer. 32. 37—41; Eze. 36. 24—28; 37. 21—28; 39. 20—23.
^j see refs. Ps. 11. 13.
^k Ps. 106. 1; 118. 1; 136. 1.
^l Ps. 119. 68; Mt. 10. 17.
^m Ps. 106. 10; Deu. 7. 8.
ⁿ Ps. 106. 17; 1s. 43. 5; 6; Jer. 23. 14; 31. 8, 10; Eze. 33. 27, 28.
^o ver. 40; Num. 11. 33.
^p Deu. 32. 10.
^q see refs. Ps. 50. 15.
^r see refs. Ps. 77. 20.
^s Ezra 8. 21.
^t vers. 15, 21, 31.
^u Ps. 34. 10; 146. 7; Jer. 31. 14; Mt. 5. 6; Lk. 1. 53.
^v 1s. 9. 2; Lk. 1. 79.
^w Job 36. 8.

1 Raced, 'deeds,' i. e. of wickedness. And so in ver. 39.
2 Acted as a judge. Comp. Num. xxv. 5, 7, 8.
3 See note on Deut. xxxii. 17.

4 Psalm cvii. is a regular and beautiful poem, probably composed after the return of the Jews from Babylon, and designed to celebrate the Divine mercy in all the circumstances of that auspicious event. It contains five stanzas, the first four of which successively depict with vividness and pathos the sufferings of the exile in the desert (vers. 2—9), the prisoner in his chains (10—16), the victim of deadly sickness (17—22), and the storm-tossed mariner (23—32). Each of these cries to Jehovah, and is heard; upon which a call is made (probably by a chorus

of singers) to praise him for his mercy. But all this, which was suggested perhaps by the personal experiences of some of the returned exiles, is only preparatory to the longer stanza at the close (33—42) in which God's dealings with the nation in its alternate prosperity and adversity are rapidly sketched, and the important conclusion is arrived at, that in them all may be seen 'the loving-kindness of the Lord' (43). The psalm is of inestimable value, as well to the church as to the individual believer. Comp. Rom. viii. 28.

5 That is, 'a city to dwell in;' the Hebrew words being the same as in ver. 4.

6 The darkness of a dungeon.

- 11 Because they ^a rebelled against the words of God,
And contemned ^b the counsel of the Most High ;
12 Therefore ^c he brought down their heart with labour ;
They fell down, and *there was* ^d none to help.
13 ^e Then they cried unto the LORD in their trouble.
And he saved them out of their distresses.
14 ^f He brought them out of darkness and the shadow of death,
And ^g brake their bands in sunder.
15 ^h Oh that *men* would praise the LORD *for* his goodness,
And *for* his wonderful works to the children of men !
16 For he hath ⁱ broken the gates of brass,—and cut the bars of iron in sunder.¹
- 17 Fools ^k because of their transgression,
And because of their iniquities, are afflicted.
18 ^l Their soul abhorreth all manner of meat ;
And they ^m draw near unto the gates of death.
19 ⁿ Then they cry unto the LORD in their trouble,
And he saveth them out of their distresses.
20 ^o He sent his word, and ^p healed them,
And ^q delivered *them* from their destructions.²
21 ^r Oh that *men* would praise the LORD *for* his goodness,
And *for* his wonderful works to the children of men !
22 And ^s let them sacrifice the sacrifices of thanksgiving,
And ^t declare his works with rejoicing.
- 23 They that go down to the sea in ships,—that do business in great waters ;
24 These see the works of the LORD,—and his wonders in the deep.
25 For he commandeth, and ^u raiseth the stormy wind,
Which lifteth up the waves thereof.
26 They mount up to the heaven,—they go down again to the depths :
^v Their soul is melted because of trouble.
27 They reel to and fro, and ^w stagger like a drunken man,—and are at their wit's end.
28 ^x Then they cry unto the LORD in their trouble
And he bringeth them out of their distresses.
29 ^y He maketh the storm a calm,—so that the waves thereof are still.
30 Then are they glad because they be quiet ;
So he bringeth them unto their desired haven.
31 ^z Oh that *men* would praise the LORD *for* his goodness,
And *for* his wonderful works to the children of men !
32 Let them exalt him also ^a in the congregation of the people,
And praise him in the assembly of the elders.
- 33 He ^b turneth rivers into a wilderness,—and ^c the watersprings into dry ground ;
34 A ^d fruitful land into barrenness,³
For the wickedness of them that dwell therein.
35 ^e He turneth the wilderness into a standing water,
And dry ground into watersprings.
36 And ^f there he maketh the hungry to dwell,
That they may prepare a city for habitation ;
37 ^g And sow the fields, and plant vineyards,—which may yield fruits of increase.
38 ^h He blesseth them also, so that they ⁱ are multiplied greatly ;
And ^j suffreth not their cattle to decrease.
39 Again,⁴ they are ^k diminished and brought low
Through oppression, affliction, and sorrow.
40 ^l He poureth contempt upon princes,⁵
And ^m causeth them to wander in the wilderness, *where there is no way*.
41 ⁿ Yet setteth he the poor on high from affliction,
And ^o maketh *him* families like a flock.
42 ^p The righteous shall see *it*, and rejoice :—and all ^q iniquity shall stop her mouth.
- 43 ^r Whoso *is* wise, and will observe these *things*,
Even ^s they shall understand the lovingkindness of the LORD.

^a Ps. 68. 6 ; Is. 63. 10, 11 ; Lam. 3. 12.
^b Ps. 73. 24 ; 119. 24 ; 2 Chr. 33. 10 ; Prov. 1. 25 ; Lk. 7. 30 ; Ac. 20. 27.
^c Ps. 105. 43 ; Ne. 9. 37.
^d Ps. 18. 41 ; 22. 11 ; Is. 63. 5.
^e vers. 6, 19, 28.
^f Ps. 68. 6 ; 146. 7 ; Ac. 12. 7, etc. ; 16. 28, etc.
^g Ps. 102. 20.
^h vers. 8, 21, 31.
ⁱ Is. 45. 1, 2.
^k Is. 57. 17 ; Jer. 2. 19 ; Lam. 3. 39.
^l Job 33. 19, 20.
^m Ps. 9. 13 ; 89. 3 ; Job 33. 22 ; Is. 38. 19.
ⁿ vers. 6, 13, 28.
^o Ps. 117. 15, 18 ; 2 Ki. 20. 4, 5 ; Mt. 8. 8.
^p see refs. Ps. 30. 2 ; Job 33. 23—25.
^q Ps. 30. 31 ; 49. 15 ; 56. 13 ; 103. 4 ; Job 33. 28—30.
^r vers. 8, 15, 31.
^s see refs. Ps. 50. 14 ; 116. 17 ; Lk. 7. 12 ; Heb. 13. 15.
^t see refs. Ps. 9. 11 ; 73. 28 ; 118. 17.
^u Ps. 135. 7 ; 148. 8 ; Jon. 1. 4.
^v Ps. 22. 14 ; 119. 28 ; see refs. Jos. 2. 11 ; 2 Sam. 17. 10 ; Nah. 2. 10.
^w Job 12. 25.
^x vers. 6, 13, 19.
^y see refs. Ps. 89. 9 ; Mt. 8. 26.
^z vers. 8, 15, 21.
^a Ps. 22. 25, 25 ; 111. 1.
^b 1 Ki. 17. 1, 7 ; Is. 42. 15 ; 44. 27 ; Eze. 30. 12 ; Nah. 1. 4.
^c Jer. 14. 3.
^d Ge. 13. 10, 13 ; 14. 3. 19, 25 ; Deut. 29. 23.
^e Ps. 114. 8 ; Is. 41. 18.
^f Ps. 146. 7 ; Lk. 1. 53.
^g Is. 37. 30.
^h Ge. 1. 28 ; 9. 1 ; 12. 2 ; 17. 16, 20.
ⁱ Is. 1. 7 ; Deut. 28. 4.
^j Ex. 9. 3—7 ; Deut. 7. 14.
^k 2 Ki. 10. 32.
^l see refs. Job 12. 21.
^m ver. 4 ; Job 12. 24.
ⁿ Ps. 113. 7, 8 ; 1 Sam. 2. 8 ; Job 5. 11.
^o Ps. 78. 52.
^p see refs. Ps. 52. 6.
^q Ps. 63. 11 ; Job 5. 16. 10. 11 ; Ro. 3. 19.
^r Ps. 28. 5 ; 84. 9 ; Jer. 9. 12 ; Hos. 14. 9.
^s Ps. 50. 23.

¹ This verse is taken from Isa. xlv. 2, where we find the promise of which this is the fulfilment.
² That is, from death, which threatened them.
³ Literally, 'into *saltness*.' See Deut. xxix. 23.
⁴ Rather, 'And they were,' referring to the exile in

Babylon. Those who are now so prosperous (vers. 35—38), are the very persons who before were in abject misery.
⁵ Persons the most exempt, in ordinary times, from destitution and want. National suffering must have reached a great height when it invades them.

PSALM CVIII. 1—CIX. 17.

PSALM CVIII.

A Song or Psalm of David.¹

- 1 O ^y GOD, my heart is fixed;
I will sing and give praise,—even with my glory.
- 2 ^z Awake, psaltery and harp;—I *myself* will awake early.
- 3 I will praise thee, O LORD, among the people:
And I will sing praises unto thee among the nations.
- 4 For thy mercy *is* great above the heavens:—and thy truth *reacheth* unto the clouds.
- 5 ^a Be thou exalted, O God, above the heavens:—and thy glory above all the earth.
- 6 ^b That thy beloved may be delivered:—save *with* thy right hand, and answer me.
- 7 God hath spoken in his holiness; I will rejoice,
I will divide Shechem,—and mete out the valley of Succoth.
- 8 Gilad *is* mine; Manasseh *is* mine;
Ephraim *is* the strength of mine head;—Judah *is* my lawgiver;
- 9 Moab *is* my washpot;—over Edom will I cast out my shoe;
Over Philistia will I triumph.
- 10 ^d Who will bring me into the strong city?—who will lead me into Edom?
- 11 *Wilt not thou*, O God, *who* hast cast us off?
And wilt not thou, O God, go forth with our hosts?
- 12 Give us help from trouble:—for vain *is* the help of man.
- 13 ^e Through God we shall do valiantly:
For *he it is that* shall tread down our enemies.

PSALM CIX.

To the chief Musician, A Psalm of David.²

- 1 HOLD ^f not thy peace, ^g O God of my praise;
- 2 For the mouth of the wicked and the mouth of the deceitful are opened³ against me:
They have spoken against me with a lying tongue.
- 3 ^h They compassed me about also with words of hatred;
And fought against me ⁱ without a cause.
- 4 For⁴ my love they are my adversaries:—^a but I *give myself* unto prayer.
- 5 And ^j they have rewarded me evil for good,—and hatred for my love.
- 6 Set thou a wicked man over him;⁵—and let ^m Satan⁶ stand at his right hand.
- 7 When he shall be judged, let him be condemned:
And ⁿ let his prayer become sin.⁷
- 8 ^o Let his days be few;—and ^p let another take his office.
- 9 ^q Let his children be fatherless,—and his wife a widow.
- 10 ^r Let his children be continually vagabonds, and beg:
Let them seek *their bread* also out of their desolate places.⁸
- 11 ^s Let the extortioner catch all that he hath;—and let the strangers spoil his labour.⁹
- 12 Let there be none to extend mercy unto him:
Neither let there be any to favour his fatherless children.
- 13 ^t Let his posterity be cut off;
And in the generation following let their ^u name be blotted out.
- 14 ^v Let the iniquity of his fathers be remembered with the LORD;
And let not the sin of his mother ^w be blotted out.
- 15 Let them be ^x before the LORD continually,
That he may ^y cut off the memory of them from the earth.
- 16 Because that he remembered not to show mercy,
But persecuted the poor and needy man,
That he might even slay the ^z broken in heart.
- 17 ^a As he loved cursing, so let it come unto him:

^y see refs. Ps. 57. 7.

^z Ps. 57. 8—11.

^a Ps. 57. 5, 11.

^b see refs. Ps. 60. 5—12.

^c Ge. 49. 10.

^d Ps. 60. 9.

^e Ps. 60. 12.

^f Ps. 83. 1.
^g Ps. 118. 28; Deu. 10. 21; Jer. 17. 11.

^h Ps. 17. 11; 22. 12.

ⁱ Ps. 35. 7; 63. 4;
^j Ps. 55. 16, 17; 69. 13;
^k 2 Sam. 15. 31; Dan. 6. 10.

^l see refs. Ps. 35. 7, 12.
^m Zec. 3. 1.

ⁿ Pro. 15. 8; 21. 27;
^o Ps. 55. 23.

^p Ac. 1. 20.
^q Ex. 22. 24; Jer. 18. 21.
^r 2 Sam. 3. 29.

^s Job 5. 5; 18. 9.

^t see refs. Ps. 37. 28;
Job 18. 19.

^u see refs. Deu. 29. 20;
Pro. 10. 7.

^x see refs. Ex. 20. 5.

^y see refs. Ne. 4. 5.

^z see refs. Deu. 32. 34;
Hos. 7. 2.
^a Ps. 34. 16; Job 18. 17.

^b ver. 22; Ps. 34. 18

^c Pro. 11. 14; Eccl. 26. 6.

1 Psalm cviii. is a compilation from two others—Psa. lvi. 7—11, and lx. 5—12 (on which see notes); with a few variations to suit its immediate occasion.

2 Psalm cix. contains, 1, the bitter complaint of one who suffered from undeserved calumny, ingratitude, and cruelty (vers. 1—5); 2, awful imprecations upon the person and family of the persecutor (6—20); 3, earnest petitions for Divine help, with a promise of thanksgiving (21—31). It is clear that the false and ungrateful accusations of a person in office and power gave occasion to this psalm, perhaps during the time of David's sufferings from Saul. But that the psalmist uttered these imprecations as representing the afflicted people of God, exposed to the malice of the wicked, may be inferred from the merciful and forgiving spirit which he discovered, on

various occasions, towards his personal enemies. See 1 Sam. xxvi. 9—11; 2 Sam. xvi. 10, 11; xix. 22, 23. And this view of them is confirmed by the application of ver. 8 to Judas Iscariot in Acts i. 20.

3 Rather, 'they have opened.'

4 That is, 'in return for.'

5 That is, as his judge. He has been unjust to others; let him feel what injustice is. In vers. 7, 28, 31, similar judicial metaphors recur. See note on Psa. v. 10.

6 Rather, 'an adversary,' or 'accuser.' See Zech. iii. 1.

7 Let his prayer to his judges for favour be construed as an aggravation of his crime.

8 That is, creeping forth, in search of food, from amidst the ruins of their habitations.

9 See note on Psa. cv. 44.

PSALM CIX. 18—CX. 7.

- As he delighted not in blessing, so let it be far from him.
- 18 As he ^a clothed himself with cursing like as with his garment,
So let it ^c come into his bowels like water,—and like oil into his bones.
- 19 Let it be unto him as the garment ^{which} covereth him,
And for a girdle wherewith he is girded continually.
- 20 ^f Let this ^{be} the reward of mine adversaries from the Lord,
And of them that speak evil against my soul.
- 21 But do thou for me, O God the Lord, for thy name's sake:
Because ^e thy mercy ^{is} good, deliver thou me.
- 22 For ^a I am poor and needy,—and my heart is wounded within me.
- 23 I am gone ⁱ like the shadow when it declineth:¹
^a I am tossed up and down² as the locust.
- 24 My ⁱ knees are weak through fasting;—and ^a my flesh faileth of fatness.
- 25 ^a I became also ^e a reproach unto them:
When they looked upon me ^e they shook their heads.
- 26 Help me, O Lord my God:—oh save me according to thy mercy:
- 27 ^e That they may know that this ^{is} thy hand;—^{that} thou, Lord, hast done it.
- 28 ^e Let them curse, but bless thou:
When they arise,³ let them be ashamed;—but let ^e thy servant rejoice.
- 29 ^e Let mine adversaries be clothed with shame,
And let them cover themselves ^a with their own confusion, as with a mantle.
- 30 I will greatly praise the Lord with my mouth;
Yea, ^a I will praise him among the multitude.
- 31 For ^e he shall stand at the right hand of ^e the poor,
^a To save ^{him} from those that condemn his soul.

PSALM CX.

A Psalm of David.⁴

- 1 THE ^b Lord said unto my Lord,
Sit thou at my right hand,⁵ until I make thine enemies thy footstool.⁶
- 2 The Lord shall send ^c the rod⁷ of thy strength ^d out of Zion:
^e Rule thou in the midst of thine enemies.
- 3 ^f Thy people ^{shall be} willing in the day of thy power,—^e in the beauties of holiness;
From the womb of the morning,—thou hast the dew of thy youth.⁸
- 4 ^a The Lord hath sworn, and ^e will not repent,
^a Thou ^{art} a priest for ever after the order of Melchizedek.⁹
- 5 The Lord ^a at thy right hand
Shall strike through kings ^a in the day of his wrath.
- 6 ^a He shall judge among the heathen,
^e He shall fill the ^{places} with the dead bodies;
^a He shall wound the heads¹⁰ over many countries.
- 7 ^a He shall drink of the brook in the way;¹¹—^e therefore shall he ^e lift up the head.

^d Ps. 73. 6.
^e Num. 5. 22, 27; Job 20. 12—14.
^f Ps. 40. 14, 15.

^g Ps. 86. 5, 15.
^h Ps. 40. 17; 86. 1.
ⁱ see refs. Ps. 102. 11; 111. 4.
^k Ps. 102. 10; Ex. 10. 19.
^l Ps. 22. 14; Heb. 12. 19.
^m Ps. 32. 3, 4; 34. 5—8.
ⁿ Ps. 31. 11—13.
^o Ps. 22. 6, 7; Job 16. 20.
^p Mt. 27. 36.
^q Ps. 61. 8, 9; 126. 2; 1 Sam. 17. 46, 47; Job 37. 7.
^r 2 Sam. 16. 10—13.
^s 1s. 65. 13—16.
^t Ps. 35. 26; 132. 18.
^u Jer. 20. 11.
^v Ps. 35. 18; 111. 1.
^w see refs. Ps. 16. 8.
^x Ps. 10. 14; Pro. 22. 20; Eccl. 5. 8.
^y see Ps. 45. 6, 7; Mt. 22. 42—45; Mk. 12. 36; 16. 19; Lk. 20. 42; Ac. 2. 34; 1 Cor. 15. 25; Heb. 1. 13; 1 Pet. 3. 22.
^z Ro. 1. 16; 1 Cor. 1. 23, 24.
^{aa} 1s. 2. 3; Mic. 4. 2.
^{ab} 1s. 15. 3. 6.
^{ac} Judg. 5. 2; Phil. 2. 14.
^{ad} Ps. 96. 9; Eph. 1. 4; 1 Thes. 4. 7; Rev. 19. 7, 8.
^{ae} Ps. 89. 34—36; Heb. 7. 28.
^{af} Num. 23. 19.
^{ag} Ge. 11. 18—20; Zec. 6. 13; Heb. 5. 6; 6. 20; 7. 1—3, 17, 21.
^{ah} see refs. Ps. 16. 8.
^{ai} Ps. 2. 5, 9, 12; 21. 8, 9; Ro. 2. 5; Rev. 11. 18; 17. 12—14.
^{aj} 1s. 2. 4; 42. 1; Joel 3. 12—16.
^{ak} 1s. 31. 2—8; 66. 16; Eze. 38. 4, 11—20.
^{al} Ps. 68. 21; Ge. 3. 15; Hab. 3. 13.
^{am} Judg. 7. 5—7; John 18. 11.
^{an} 1s. 53. 11, 12; Lk. 21. 26; Phil. 2. 7—11; Heb. 2. 9, 10; 1 Pet. 1. 11.
^{ao} Ps. 3. 3; Jer. 52. 31.

¹ See note on Ps. cii. 11.

² Rather, 'shaken off,' an allusion to the violence with which a cloud of locusts is scattered by the wind.

³ That is, 'against me;' to accuse me.

⁴ Psalm cx. is a poem of transcendent beauty, distinguished for its bold and stirring imagery, its condensed energy, and its regular form. It consists of two parts, each beginning with a Divine proclamation addressed to the King of Zion. In the former, he is appointed universal Sovereign (ver. 1), and is assured that the power of Jehovah shall complete his conquests and multiply his subjects (2, 3). In the latter, with the sanction of an irrevocable oath, he is invested in perpetuity with the Royal Priesthood (4); and is described (in an address to Jehovah) as pursuing his victories with unwearied success (5—7). The psalm is distinctly ascribed to David by our Lord in Matt. xxii. 43; and no less distinctly claimed by Him and his apostles, without any opposition from the Jews, as referring to the Messiah. See refs. Nor can it be applied to any one but Christ; for David would have acknowledged no other superior Lord (ver. 1), nor did any one besides our Lord unite in himself the regal and sacerdotal offices. See Heb. vii.

⁵ This was the seat of highest dignity (see Matt. xx. 21), generally reserved for the heir to the throne. See refs.

⁶ See Josh. x. 24, and note. Ancient thrones were so raised as to need a footstool.

⁷ A rod, in Scripture, is an emblem of power, and thus either of correction or of conquest. Here the reference is to conquest; and the victorious establishment of Christ's kingdom is connected with the power of Jehovah.

⁸ Perhaps the best rendering of this verse is as follows: 'Thy people [shall be] freewill offerings in the day of thy might, in ornaments of holiness: from the womb of the dawn to thee [shall be] the dew of thy youth.' It is probably intended to represent the cheerful service, the attractive piety, and the perpetual reproduction, in untold numbers, of the offspring and subjects of the Messiah.

⁹ For an inspired exposition of this verse as applied to our Lord, see Heb. vii. Comp. Gen. xiv. 18; Zech. vi. 19. Viewed in connection with ver. 3, it shows that the royal Conqueror, as priest, was to prepare and enable his people to make the offerings there spoken of.

¹⁰ That is, the *chiefs* of the nations. These descriptions of course refer to the Redeemer's *spiritual* conquests.

¹¹ As a conqueror refreshed by a hasty draught at a brook continues the fight and pursuit till his foes are completely subdued; so the Messiah's strength shall never fail until the last enemy is destroyed.

PSALM CXI.¹

- 1 PRAISE ye the LORD.
*I will praise the LORD with my whole heart,
 In the assembly² of the upright, and in the congregation.*
- 2 *The works of the LORD are great,
 Sought out of all them³ that have pleasure therein.³*
- 3 His work is⁴ honourable and glorious:—and *his righteousness endureth for ever.*
- 4 *He hath made his wonderful works to be remembered:
 The LORD is gracious and full of compassion.*
- 5 He hath given⁴ *meat [prey] unto them that fear him:
 He will ever be mindful of his covenant.*
- 6 *He hath showed his people the power of his works,
 That he may give them the heritage of the heathen.*
- 7 The works of his hands *are*⁵ *verity and judgment;
 All his commandments are sure:*⁵
- 8 *They stand fast for ever and ever,—and are*⁶ *done in truth and uprightness.*
- 9 *He sent redemption unto his people:
 He hath commanded his covenant for ever:—⁶ holy and reverend is his name.*
- 10 *The fear of the LORD is the beginning of wisdom:
 A good understanding have all they that*⁷ *do his commandments.*
*His praise endureth for ever.*⁶

PSALM CXII.⁷

- 1 PRAISE ye the LORD.
*Blessed⁸ is the man that feareth the LORD,
 That*⁸ *delighteth greatly in his commandments.*
- 2 *His seed shall be mighty upon earth:
 The generation of the upright shall be blessed.*
- 3 *Wealth and riches shall be in his house:
 And*⁹ *his righteousness endureth for ever.*⁹
- 4 *Unto the upright there ariseth light in the darkness:*¹⁰
*He is*¹⁰ *gracious, and full of compassion, and*¹⁰ *righteous.*
- 5 *A good man*¹¹ *showeth favour, and lendeth:
 He will guide his affairs*¹² *with discretion.*¹²
- 6 Surely *he shall not be moved for ever:
 The righteous shall be in everlasting remembrance.*
- 7 *He shall not be afraid of evil tidings:
 His*¹³ *heart is fixed,*¹³ *trusting in the LORD.*
- 8 *His heart is established,*¹⁴ *he shall not be afraid,
 Until he*¹⁵ *see his desire upon his enemies.*
- 9 *He hath dispersed,*¹⁵ *he hath given to the poor;
 His righteousness endureth for ever;—*¹⁶ *his horn shall be exalted with honour.*
- 10 *The wicked shall see it, and be grieved;
 He shall gnash with his teeth, and*¹⁷ *melt away:
 The desire of the wicked shall perish.*

t see refs. Ps. 9. 1; 35. 18; 40. 3; 107. 32; 108. 30; 118. 1; Col. 2. 1; Heb. 1. 2. 3.
u see refs. Ps. 92. 5; 138. 14; Job ch. 38 to 41; Rev. 15. 3.
x see refs. Ps. 77. 11, 12.
y Ps. 92. 4.
z Ps. 115. 4, 5, 10—12.
a see refs. Ps. 103. 17; 78. 4—8; Ex. 12. 26, 27.
c see refs. Ps. 98. 5.
d see refs. Ps. 37. 3; Mt. 6. 26—33.
e see refs. Ps. 89. 34.
f Ps. 78. 12—23.
g Ps. 78. 55.
h Deu. 32. 4; Rev. 15. 3.
i Ps. 19. 7; 119. 151.
k Is. 40. 8; Mt. 5. 18.
l Ps. 118. 9; Rev. 15. 3.
m Ps. 130. 7, 8; Ps. 13. 13; Is. 63. 9; Mt. 1. 21; Lk. 1. 68.
n see refs. 2 Sam. 23. 5.
o Ps. 80. 7; 89. 3; Deu. 28. 58; Lk. 1. 49.
p see refs. Job 28. 28.
q Deu. 4. 6; 2 Tim. 3. 15—17.
r see refs. Jos. 1. 7—9; Pro. 3. 4.
s see refs. Ps. 111. 10; 128. 1.
t see refs. Ps. 1. 2.
u see refs. Ps. 25. 13; 102. 24.
v Pro. 3. 16; 15. 6; Is. 33. 6; Mt. 6. 63.
y Is. 32. 17.
z see refs. Ps. 97. 11; Job 11. 17; Is. 59. 10; Mic. 7. 8, 9; John 11. 10.
a Lk. 6. 36; Eph. 4. 32.
b Tit. 2. 11, 12; 1 John 2. 29.
c Ps. 37. 26; Deu. 15. 7, 10; Lk. 6. 35.
d Eph. 5. 15; Col. 4. 5.
e see refs. Ps. 15. 5.
f Pro. 10. 7; Heb. 6. 10.
g Ps. 34. 4; 56. 3, 4; Pro. 1. 33.
h Ps. 57. 7; Is. 26. 3, 4.
i Ps. 61. 10; 118. 8, 9.
k Ps. 27. 14; 31. 24.
l Pro. 1. 33.
m see refs. Ps. 54. 7; 118. 7.
n Deu. 15. 11; Pro. 11. 24, 25; 2 Cor. 9. 9.
o ver. 3; Deu. 21. 13; Mt. 6. 4.
p see refs. Ps. 75. 10.
q see Lk. 13. 28.
r Ps. 35. 15; 37. 12; Mt. 22. 13.
s Ps. 58. 7, 8.
t Pro. 10. 28; 11. 7.

1 Psalm cxi. is an alphabetical one, in which the successive clauses begin with the successive Hebrew letters. There are two such clauses in each of the first eight verses; and three in each of the last two. It contains nothing to determine its date or its historical occasion. It is a hymn of public praise to Jehovah for his mercy and righteousness to his people.

2 Or, 'company.' The word denotes a select society in distinction from a congregation. In the general community, the *righteous* formed a smaller company.

3 Or, 'sought out according to all their wishes;' i. e. the wonders of God's doings are so great, as fully to satisfy the hopes and desires of his people.

4 This and the following verses doubtless include the gift of manna and quails, the deliverance from Egypt, and the conquest of Canaan; but they must not be restricted to these, which are only some of the many proofs that Jehovah is mindful of his covenant.

5 As God's *works* are true and just, so his commands may be regarded with confidence, as being the best possible for those to whom they are given.

6 This verse is the inference from all that had gone before. As all God's dealings are faithful and gracious,

and all his commands good and sure, it must be essential to true wisdom to reverence and obey him.

7 Psalm cxii. is a companion to the preceding, to which it is precisely similar in its construction, whilst it also corresponds with it in subject; since Psa. cxi. contains the praise of Jehovah for his dealings with his people, and Psa. cxii. describes their character and blessedness. The same or similar expressions also occur in both; applied in the former to Jehovah, in the latter to his people; and showing that it is their honour and happiness to resemble him.

8 At the close of the preceding psalm, the fear of the Lord is declared to be the first principle of all true wisdom; here it is commended as the source of all true happiness.

9 The same expression which occurs in Psa. cxi. 3.

10 Guidance in seasons of perplexity, and relief in time of trouble.

11 Rather, 'Good (i. e. happy, prosperous) is the man who showeth favour,' etc.

12 Or, 'He shall sustain his cause in judgment;' he shall come out unharmed from all conflicts with litigious adversaries.

13 That is, he hath distributed munificently.

PSALM CXIII. 1—CXV. 15.

PSALM CXIII.¹

- 1 PRAISE ye the LORD.
- " Praise, O ye servants of the LORD,—praise the name of the LORD.
- 2 * Blessed be the name of the LORD—from this time forth and for evermore.
- 3 † From the rising of the sun unto the going down of the same the LORD's name is to be praised.
- 4 The LORD is * high above all nations,—and † his glory above the heavens.
- 5 † Who is like unto the LORD our God,—who dwelleth on high,
- 6 † Who humbleth himself to behold the things that are in heaven, and in the earth!
- 7 † He raiseth up the poor out of the dust,—and lifteth the needy out of the dunghill;
- 8 That he may * set² him with princes,—even with the princes of his people.
- 9 † He maketh the barren woman to keep house,
And to be a joyful mother of children.³—Praise ye the LORD.

PSALM CXIV.⁴

- 1 WHEN † Israel went out of Egypt,
The house of Jacob † from a people of strange language;
- 2 † Judah was his sanctuary,⁵—and Israel his dominion.
- 3 † The sea saw it, and fled:—† Jordan was driven back.
- 4 † The mountains skipped⁶ like rams,—and the little hills like lambs.
- 5 † What ailed thee, O thou sea, that thou fleddest?
Thou Jordan, that thou wast driven back?
- 6 Ye mountains, that ye skipped like rams;—and ye little hills, like lambs?
- 7 Tremble, thou earth, at the presence of the LORD,
At the presence of the God of Jacob;
- 8 † Which turned the rock into a standing water,—the flint into a fountain of waters.⁷

PSALM CXV.⁸

- 1 NOT † unto us, O LORD, not unto us,
But unto thy name give glory,⁹—for thy mercy, and for thy truth's sake.
- 2 Wherefore should the heathen say,—† Where is now their God?
- 3 † But our God is in the heavens:—† he hath done whatsoever he hath pleased.
- 4 † Their idols are silver and gold,—the work of men's hands.
- 5 They have mouths, but they speak not:—eyes have they, but they see not:
- 6 They have ears, but they hear not:—noses have they, but they smell not:
- 7 They have hands, but they handle not:—feet have they, but they walk not:
Neither speak they through their throat.
- 8 † They that make them are like unto them;—so is every one that trusteth in them.
- 9 † O Israel, † trust thou in the LORD:—† he is their help and their shield.¹⁰
- 10 O house of Aaron, trust in the LORD:—he is their help and their shield.
- 11 † Ye that fear the LORD, trust in the LORD:—he is their help and their shield.
- 12 † The LORD hath been mindful of us: he will bless us;
He will bless the house of Israel;—he will bless the house of Aaron.
- 13 † He will bless them that fear the LORD,—both small and great.
- 14 The LORD shall increase you more and more,—you and your children.¹¹
- 15 Ye are † blessed of the LORD † which made heaven and earth.

1 According to a Jewish usage, which is thought to have existed even in the time of Christ, Psalms cxiii.—cxviii. constitute the greater Hallel, sung at the annual festivals, especially at the passover and the feast of tabernacles. It is commonly supposed to have been a portion of these psalms that our Saviour and his disciples sung after the passover (Matt. xxvi. 30; Mark xiv. 26). Psalm cxiii. calls upon all God's people to praise him for his majesty, condescension, and compassion. Nothing is known of its date or its author.

2 That is, make him to sit with them; namely, as their equal and associate.

3 There is here an allusion to the history of Hannah, from whose song most of the expressions in vers. 7, 8 are borrowed: see 1 Sam. ii. 8.

4 This sublime psalm briefly and powerfully celebrates God's deliverance of his chosen people from Egypt (vers. 1, 2) by stupendous miracles (3, 4), which are appealed to (5, 6) as proofs of his power over the earth (7, 8). It is calculated to encourage his people in all circumstances to believe that nothing is 'too hard for the Lord.' The

writer and occasion of this psalm are both undiscovered.

5 Or, 'his holy thing;' set apart to his service.

6 Referring to the concussion of Sinai. See refs.

7 This refers to the miraculous supply of water. See refs.

8 Psalm cxv. entreats God's help, for the glory of his own name (vers. 1—3) in opposition to senseless idols (4—8); and exhorts to trust in Him alone (9—11), with full confidence that he will still bless his people (12—15), who will therefore praise him (16—18). It appears to have been composed when the restoration from Babylon was partially accomplished; the regal family and office being now less prominent than the priesthood.

9 That is, 'Glorify not us but thyself, in completing our deliverance.' The captivity of his people might appear to the heathen to cast a shade over God's truth and mercy as well as power, which their restoration would remove; showing that he had done as he pleased, and had done right.

10 That is, of those who trust in him. See Psa. xxxiii. 20.

11 The people had probably been diminished during their exile.

¹ Psa. 135. 1; Rev. 19. 5.

² See refs. 1 Ki. 8. 15;

³ Ps. 2. 20.

⁴ Is. 59. 19; Mal. 1. 11.

⁵ Psa. 97. 9; Ps. 2.

⁶ Psa. 8. 1.

⁷ See refs. Psa. 89. 6.

⁸ Psa. 11. 4; 138. 6; Is.

⁹ 57. 15.

¹⁰ See refs. Psa. 107. 41;

¹¹ Ps. 17. 24; Jam. 2. 5.

¹² See refs. Job 36. 7.

¹³ Psa. 68. 6; Ge. 21. 5

¹⁴ —7; 25. 21; 1 Sam.

¹⁵ 2. 5; Is. 54. 1; Lk.

¹⁶ 1. 7; 13. 11; Gal. 4.

¹⁷ 27.

¹⁸ Ex. 13. 3.

¹⁹ Psa. 81. 5.

²⁰ Ex. 6. 7; 19. 6; 25.

²¹ 8; 23. 45, 46; Deu.

²² 27. 9.

²³ See refs. Psa. 77. 16.

²⁴ Psa. 74. 15; Jos. 3.

²⁵ 13. 16.

²⁶ Psa. 29. 6; 68. 16;

²⁷ Ex. 19. 18; Judg. 5.

²⁸ 4, 5; Jer. 4. 23; Hab.

²⁹ 3. 6.

³⁰ Hab. 3. 8.

³¹ Psa. 107. 35; Ex. 17.

³² 6; Num. 20. 11.

³³ See refs. Psa. 79. 9, 10;

³⁴ Is. 48. 11; Eze. 35.

³⁵ 32.

³⁶ Psa. 42. 3, 10; 79. 10;

³⁷ Joel 2. 17.

³⁸ Psa. 68. 4; 123. 1;

³⁹ 1 Chr. 16. 26; Dan.

⁴⁰ 4. 35.

⁴¹ Psa. 135. 6; Is. 46. 10.

⁴² Psa. 135. 15—18; Deu.

⁴³ 4. 28; Is. 40. 19, 20;

⁴⁴ 46. 7; Jer. 10. 3—5;

⁴⁵ Hab. 2. 18, 19.

⁴⁶ Psa. 135. 18; Is. 41. 9

⁴⁷ —11, 20; Jon. 3. 8;

⁴⁸ Hab. 2. 18, 19.

⁴⁹ See Psa. 118. 2—4; 135.

⁵⁰ 19, 20.

⁵¹ Psa. 62. 8; 125. 1.

⁵² Psa. 33. 20; Deu. 33.

⁵³ 29; Pro. 30. 5.

⁵⁴ Psa. 33. 18; 147. 11;

⁵⁵ Pro. 11. 30.

⁵⁶ Psa. 135. 23.

⁵⁷ Psa. 129. 1, 4, 5.

⁵⁸ Ge. 11. 19.

⁵⁹ Psa. 96. 5; see refs.

⁶⁰ Ge. 1. 1.

PSALM CXV. 16—CXVIII. 1.

- 16 ¹ The heaven, *even* the heavens, are the LORD's :
But ² the earth hath he given to the children of men.¹
17 ³ The dead praise not the LORD,—neither any that ⁴ go down into silence.
18 ⁵ But we will bless the LORD—from this time forth and for evermore.
Praise the LORD.

PSALM CXVI.²

- 1 I ¹ LOVE the LORD, ² because he hath heard my voice *and* my supplications.
2 Because he hath inclined his ear unto me,
Therefore will I call upon *him* ³ as long as I live.
3 ⁴ The sorrows of death compassed me,—and the pains of hell gat hold upon me :
I found trouble and sorrow.
4 Then called I upon the name of the LORD ;
⁵ O LORD, I beseech thee, deliver my soul.
5 ⁶ Gracious is the LORD, and ⁷ righteous ;—yea, our God is merciful.
6 The LORD preserveth the simple :—I was brought low, and he helped me.
7 Return unto thy ⁸ rest, ⁹ O my soul ;
For ¹⁰ the LORD hath dealt bountifully with thee.
8 ¹¹ For thou hast delivered my soul from death,
¹² Mine eyes from tears, *and* ¹³ my feet from falling.
9 I will ¹⁴ walk before the LORD ¹⁵ in the land of the living.⁴
10 ¹⁶ I believed, therefore ¹⁷ have I spoken :—I was greatly afflicted.
11 ¹⁸ I said in my haste,—¹⁹ All men are liars.⁶
12 ²⁰ What shall I render unto the LORD *for* all his benefits towards me ?
13 I will take the cup of salvation,⁷—and call upon the name of the LORD.
14 ²¹ I will pay my vows unto the LORD—now⁸ in the presence of all his people.
15 ²² Precious in the sight of the LORD is the death⁹ of his saints.
16 O LORD, truly ²³ I am thy servant ;
I am thy servant, *and* ²⁴ the son of thine handmaid :—²⁵ thou hast loosed my bonds.¹⁰
17 I will offer to thee ²⁶ the sacrifice of thanksgiving,
And will call upon the name of the LORD.
18 ²⁷ I will pay my vows unto the LORD—now in the presence of all his people,
19 In the ²⁸ courts of the LORD's house,—in the midst of thee, O Jerusalem.
Praise ye the LORD.

PSALM CXVII.¹¹

- 1 OH ¹ praise the LORD, all ye nations :¹²—² praise him, all ye people.
2 For his merciful kindness is great toward us :
And ³ the truth of the LORD *endureth* for ever.—Praise ye the LORD.

PSALM CXVIII.¹³

- 1 OH ¹ give thanks unto the LORD ; for *he* is good :
Because his mercy *endureth* for ever.

1 Jehovah has heaven for his glorious residence; but in his bounty has created the earth for man, who should therefore praise him *in it*. This the *living* only can do, and we will therefore do it.

2 In Psalm cxvi., one who, in answer to prayer, had recently experienced Divine deliverance from imminent destruction professes his gratitude to Jehovah (vers. 1—11), and declares his intention of publicly paying his vows (12—19). The psalm bears every mark of being the language of individual experience, and was probably written after the captivity in Babylon. It is not unlikely, however, that in the great Hallel it was used as the voice of the church.

3 To thy former tranquil confidence in God.

4 That is, aiming to serve Him and to do his will on earth. The expressions in vers. 8, 9 are taken from Psa. lvi. 13, as those in ver. 3 are from Psa. xviii. 4, 5.

5 The meaning probably is, 'My faith caused me to speak or call upon God' (vers. 2, 4). The psalmist had not ceased to place his confidence in Jehovah, although his circumstances seemed so desperate.

6 That is, 'they disappoint the hopes which are placed in them.' Reliance on human aid is vain.

7 Perhaps referring to the cup of *thanksgiving* for salvation; which, as Jewish writers say, commonly accompanied the thank-offerings after deliverance.

8 The Hebrew word here and in ver. 18 translated 'now,'

2 T 2

is not an adverb of time, but an interjection of entreaty; and, in such a place as this, it appears to mean, 'oh that I may do so;' similar to our phrase, 'with Divine permission.'

9 This is the same as saying, 'their *life* is precious.' God so highly values the lives of his servants, that he will not lightly permit their death.

10 By delivering me from the bondage of affliction thou hast made me thy servant.

11 This very short psalm was perhaps designed to be a chorus or doxology to a longer ode. Many think it was used at the close of the public services of the temple.

12 These exhortations are quoted (Rom. xv. 11) as equivalent to prophetic intimations of the future calling of the Gentiles into the church of God.

13 In Psalm cxviii., the people of Israel, and especially the priests, are called upon to praise the ever-merciful Jehovah (vers. 1—4) for hearing their prayers and sanctioning their confidence by a mighty deliverance from their foes (5—16); for which reason the psalmist determines to spend the feast day in God's house in offering praise and sacrifice (17—29). This psalm has been attributed to various authors and occasions, but it seems to suit none so well as the defeat of Haman's plot, the exaltation of Mordecai, and the destruction of the enemies of the Jews. See Esth. viii., ix. Its form is evidently dramatic; different parts being sung in the names of different persons, and probably by different voices.

643

¹ see refs. Ps. 24. 1; 80. 11; Is. 63. 1.
² Ge. 1. 28—30; Jer. 27. 5, 6.
³ see refs. Ps. 6. 5; Ps. 31. 17.
⁴ Ps. 113. 2; Dan. 2. 20.

¹ Ps. 18. 1.
² see refs. Ps. 18. 6.

³ see refs. Ps. 61. 3.

⁴ Ps. 18. 4—6.

⁵ Ps. 6. 4; 25. 17.

⁶ see refs. Ps. 86. 15; Ps. 110. 137; 145. 17; Ezra 9. 15; Ne. 9. 8; Ps. 14.
⁷ Jer. 6. 16; Mt. 11. 29.

⁸ Ps. 13. 6; 119. 17.

⁹ Ps. 56. 13.

¹⁰ Is. 25. 8.

¹¹ Ps. 37. 24.

¹² Ge. 17. 1; 1 Ki. 8. 25.
¹³ see refs. Ps. 27. 13.
¹⁴ 2 Cor. 4. 13; Heb. 11. 1.

¹⁵ see refs. Ps. 31. 22.

¹⁶ Ro. 3. 4.

¹⁷ Ps. 103. 2; Ro. 12. 1.

¹⁸ ver. 18; Ps. 22. 25; Jon. 2. 9.

¹⁹ see refs. Ps. 72. 14.

²⁰ Ps. 119. 125; 143. 12.

²¹ Ps. 86. 16.

²² Ps. 107. 14.

²³ see refs. Ps. 107. 22.

²⁴ ver. 14.

²⁵ Ps. 96. 8; 100. 4; 135. 2.

²⁶ Ps. 67. 3; Is. 42. 10—12; Ro. 15. 11.

²⁷ Ps. 148. 11—14.

²⁸ Ps. 100. 5.

²⁹ see refs. Ps. 106. 1; Ezra 3. 11.

PSALM CXVIII. 2—CXIX. 1.

- 2 ^a Let Israel now¹ say,—that his mercy *endureth* for ever.
 3 Let the house of Aaron now say,—that his mercy *endureth* for ever.
 4 ^a Let them now that fear the LORD say,—that his mercy *endureth* for ever.
 5 ^a "I called upon the LORD in distress :
 The LORD answered me, and ^a set me in a large place.²
 6 ^a The LORD is on my side;—I will not fear : what can man do unto me ?
 7 ^a The LORD taketh my part with them that help me :
 Therefore shall ^a I see my desire upon them that hate me.
 8 ^b It is better to trust in the LORD than to put confidence in man.
 9 ^c It is better to trust in the LORD than to put confidence in princes.
 10 ^d All nations compassed me about :
 But in the name of the LORD will I destroy them.
 11 They ^e compassed me about ; yea, they compassed me about :
 But in the name of the LORD I will destroy them.
 12 They compassed me about ^f like bees ;—they are quenched ^g as the fire of thorns :³
 For ^a in the name of the LORD I will destroy them.
 13 ^h Thou⁴ hast thrust sore at me that I might fall :—but the LORD helped me.
 14 ⁱ The LORD is my strength and song,—and is become my salvation.
 15 ^j The voice of rejoicing and salvation is in the tabernacles of the righteous :
 The right hand of the LORD doeth valiantly.
 16 ^k The right hand of the LORD is exalted :
 The right hand of the LORD doeth valiantly.
 17 ^l "I shall not die, but live,—and ^m declare the works of the LORD.
 18 The LORD hath ⁿ chastened me sore :—but he hath not given me over unto death.
 19 ^o Open to me the gates of righteousness :
 I will go into them, and I will praise the LORD ;
 20 ^p This gate of the LORD,—into which the righteous shall enter.
 21 I will praise thee : for thou hast ^q heard me,—and ^r art become my salvation.
 22 ^s The stone which the builders refused is become ^t the head stone of the corner.⁵
 23 This is the LORD's doing ;—it is marvellous in our eyes.
 24 This is the day which the LORD hath made ;⁶—we will rejoice and be glad in it.
 25 ^u Save now, I beseech thee, O LORD :—O LORD, I beseech thee, send now prosperity.
 26 ^v Blessed be he that cometh in the name of the LORD :⁷
 We have blessed you out of the house of the LORD.
 27 God is the LORD, which hath showed us ^w light.⁸
 Bind the sacrifice with cords, even unto ^x the horns of the altar.
 28 Thou art my God, and I will praise thee :—*thou art my God, I will exalt thee.*
 29 ^y Oh give thanks unto the LORD ; for he is good :—for his mercy *endureth* for ever.

^a see Ps. 115. 9—11.
^b Ps. 22. 23.
^c see refs. Ps. 18. 6 ; 120. 1.
^d see refs. Ps. 18. 19.
^e see refs. Ps. 27. 1—3 ; 46. 11 ; 56. 4, 11 ; 116. 5 ; Ps. 61. 12 ; Jer. 20. 11 ; Ro. 8. 31 ; Heb. 13. 6.
^f see refs. Ps. 54. 4.
^g Ps. 54. 7 ; 56. 10.
^h see refs. Ps. 40. 4 ; 62. 8, 9 ; Mic. 7. 5—7.
ⁱ Ps. 116. 3 ; Is. 30. 2, 3 ; Eccl. 29. 7.
^j see 2 Sam. ch. 8 ; 1 Pet. ch. 3.
^k Ps. 88. 17 ; 1 Sam. 23. 25.
^l Gen. 1. 44.
^m Ps. 83. 14 ; Eccl. 7. 6 ; Nah. 1. 10.
ⁿ 1 Sam. 17. 45.
^o Ps. 18. 17, 18.
^p see refs. Ex. 15. 2.
^q Ps. 32. 11.
^r see refs. Ps. 17. 7.
^s Ex. 15. 6.
^t Ps. 6. 5 ; Hab. 1. 12.
^u see refs. Ps. 73. 28.
^v Ps. 94. 12, 13 ; Job 5. 17, 18 ; 2 Cor. 6. 9.
^w Is. 26. 2.
^x Ps. 9. 11 ; 66. 13—15.
^y Ps. 24. 7.
^z Is. 35. 8 ; Rev. 21. 27 ; 22. 14, 15.
^{aa} Ps. 116. 1.
^{ab} ver. 11.
^{ac} Mt. 21. 42 ; Mk. 12. 10 ; Lk. 20. 17 ; Ac. 4. 11 ; Eph. 2. 20 ; 1 Pet. 2. 4, 7.
^{ad} Zec. 1. 7.
^{ae} Ps. 20. 5.
^{af} Zec. 4. 7 ; Mt. 21. 9 ; 23. 29 ; Mk. 11. 9 ; Lk. 19. 34.
^{ag} Ps. 18. 28 ; Est. 8. 16 ; Mic. 7. 9 ; 1 Pet. 2. 9.
^{ah} Eccl. 27. 2.
^{ai} Ps. 143. 1 ; Ex. 15. 2 ; Is. 25. 1.
^{aj} ver. 1.

PSALM CXIX. 9

AN ALPHET.

- 1 ^a BLESSED are the undefiled [*or*, perfect, *or*, sincere] in the way,
^b Who walk in the law of the LORD.

^a Ps. 1. 1—3.
^b Ps. 129. 1.

1 Rather, 'Oh, that Israel would say : ' see note on Psa. cxvi. 14. And so in vers. 3, 4.

2 See note on Psa. xviii. 19.

3 A fire of thorns is soon kindled, and burns fiercely ; but is speedily extinguished.

4 If the supposition in the note on the heading of this psalm is correct, this verse may be an address to Haman, 'the Jews' enemy.'

5 This probably was a proverbial expression, applicable to any case in which some person or thing which had been regarded as contemptible had come to honour. Those who refer the psalm to the time of David understand the 'corner stone' as alluding primarily to himself ; and it may also well be referred to Mordecai. But it certainly applies with the fullest meaning to our Lord Jesus Christ ; who, though he was rejected by the Jewish authorities, was nevertheless destined to unite both Jews and Gentiles in one vast and glorious spiritual building. See refs.

6 The meaning is, It is God who has wrought for us the deliverance which we this day celebrate. This applies well to the feast of Purim.

7 This was afterwards given as a standing appellation to the Messiah, in allusion either to this passage or to Mal. iii. 1. See Matt. xi. 3 ; xxi. 9 ; Heb. x. 37.

8 That is, He has granted us a season of extraordinary tranquillity and joy.

9 Psalm cxix. is the most extended alphabetical poem in the Bible. It consists of twenty-two divisions, which are severally headed, in the English Bible, by the successive letters of the Hebrew alphabet ; and each part comprises eight verses, all beginning with the Hebrew letter which forms the heading. Like other psalms of this class, it is entirely occupied with one subject. Its one simple theme is the *excellence of the word of God*, which is here presented in every variety of form, and mostly in short detached sentences ; though occasionally the same thought is pursued through two or more verses. We find here, as in Psa. xix. 7—9 (on which see note), various terms employed, as almost synonymous, to designate the law, or revealed will of God ; and one or more of these is found in nearly every verse. The only exceptions are vers. 122, 132, and perhaps 84, 90, 91, 120, 121. All that is here said of the value and use of the ancient Scriptures may be applied, with far greater force, to the complete and perfect revelation which we possess. Many commentators, both Jewish and Christian, ascribe this psalm to David, and suppose it to have been written by him while oppressed and persecuted by Saul and his party ; referring, in support of that opinion, to vers. 9,

- 2 Blessed *are* they that 'keep his testimonies,¹
And that ^aseek him with the whole heart.
3 'They also do no iniquity:—they walk in his ways.
4 Thou hast commanded *us* to keep thy precepts diligently.
5 Oh that my ways were directed² to keep thy statutes!
6 "Then shall I not be ashamed,—when I have respect unto all thy commandments.
7 "I will praise thee with uprightness of heart,
When I shall have learned thy righteous judgments.
8 "I will keep thy statutes:—oh ^a forsake me not utterly.

2 BETH.

- 9 Wherewithal shall a young man cleanse his way?
^a By taking³ heed *thereto* according to thy word.
10 With my whole heart have I ^asought thee:
Oh let me not ^awander from thy commandments.
11 'Thy word have I hid in mine heart,—that I might not sin against thee.
12 Blessed *art* thou, O LORD:—"teach me thy statutes.
13 With my lips have I ^adeclared all the judgments of thy mouth.
14 I have ^arejoiced in the way of thy testimonies,—^aas *much* as in all riches.
15 I will ^ameditate in thy precepts,—and have respect unto thy ways.
16 I will ^adelight myself in thy statutes:—I will not forget thy word.

3 GIMEL.

- 17 ^aDeal bountifully with thy servant, *that* I may live,—and keep thy word.
18 Open⁴ thou mine eyes,—that I may behold wondrous things out of thy law.
19 'I *am* a stranger in the earth:—hide not thy commandments from me.⁵
20 'My soul breaketh for the longing *that it hath* unto thy judgments at all times.
21 Thou hast rebuked⁶ the proud *that are* cursed,
Which do ^aerr from thy commandments.
22 ^aRemove from me reproach and contempt;—for I have kept thy testimonies.
23 'Princes also did sit and speak against me:
But thy servant did ^ameditate in thy statutes.
24 'Thy testimonies also *are* my delight ^aand my counsellors.

7 DALETH.

- 25 ^aMy soul cleaveth unto the dust:⁸—"quicken thou me according to thy word.
26 ^aI have declared my ways,⁷ and thou heardest me:—"teach me thy statutes.
27 Make me to understand the way of thy precepts:
So ^a shall I talk of thy wondrous works.
28 ^aMy soul melteth for heaviness:—"strengthen thou me according unto thy word.
29 ^aRemove from me the way of lying:⁸—and grant me thy law graciously.
30 'I have stuck unto the way of truth:—thy judgments have I laid *before* me.
31 I have ^astuck unto thy testimonies:—O LORD, ^aput me not to shame.
32 I will run⁹ the way of thy commandments,—when thou shalt ^aenlarge my heart.

11 HE.

- 33 ^aTeach me, O LORD, the way of thy statutes;—and I shall keep it ^aunto the end.
34 ^aGive me understanding,¹⁰ and I shall keep thy law;
Yea, I shall observe it with ^amy whole heart.
35 ^aMake me to go in the path of thy commandments;—for therein do I ^adelight.
36 ^aIncline my heart unto thy testimonies,—and not to ^acovetousness.¹¹
37 ^aTurn away mine eyes from ^abeholding vanity;
And ^aquicken thou me in thy way.

1 Dou. 6. 17, 18.
^a ver. 10; see refs.
Dou. 4. 23.
1 I John 3. 9; 5. 18.
^a ver. 80; see refs. Job
22. 26; 1 John 2. 28.
^a ver. 171.
^a vers. 16, 100, 115.
p Pa. 33. 21.
^a ver. 11; 10. 7—11;
Jos. 1. 7, 8; 2 Tim.
3. 15—17.
^a vers. 2, 31; 2 Chr.
15. 15.
^a vers. 21, 118.
1 Pa. 37. 31; 40. 8;
Pro. 2. 1, 10, 11; Lk.
2. 19, 51; Col. 3. 14.
^a vers. 25, 33, 61, 64,
104, 124, 135; see refs.
Pa. 25. 4, 5.
^a vers. 31, 11; 40. 9, 10;
71. 15.
^a vers. 47, 111; Jer. 15.
16.
^a vers. 72, 127, 162;
Pa. 19. 10.
^a vers. 23, 48, 78; Pa.
1. 2.
^a vers. 21, 35, 47, 70,
77; Pa. 1. 2.
^a Pa. 13. 6; 116. 7.
^a Pa. 30. 12; 1 Chr. 47.
9; 1 Chr. 29. 15;
2 Cor. 5. 6; Heb. 11.
13.
^a vers. 40, 131; see refs.
Pa. 42. 1, 2.
^a Pa. 134. 6; Job 40.
11, 12; Is. 2. 11, 12;
Jain. 4. 6.
^a vers. 10, 110, 114.
^a ver. 39; Pa. 20. 8.
1 Sam. 20. 31; 22. 7
—13.
^a ver. 15.
1 see refs. vers. 16, 92.
^a see refs. vers. 9, 11.
^a Pa. 44. 25.
^a vers. 37, 10, 83, 107,
149; Pa. 113. 11.
^a Pa. 32. 5; 38. 18.
^a ver. 12; Pa. 25. 4;
27. 11; 46. 11.
^a Pa. 105. 2; 115. 5, 6.
^a see refs. Pa. 22. 11;
107. 26.
1 see refs. Pa. 29. 11.
^a Pro 30. 8.
^a vers. 111, 173; Pro.
1. 29; Lk. 10. 42.
^a ver. 15.
^a vers. 8, 80.
^a 1 Ki. 1. 29; Is. 60.
5; 2 Cor. 6. 11.
^a ver. 12.
^a ver. 112; Mt. 10. 22;
Phil. 1. 6; 1 John
2. 27; Rev. 2. 26.
^a ver. 73; Pro. 2. 6;
Jain. 1. 5.
^a vers. 10, 54, 64.
^a ver. 27; Phil. 2. 13;
Heb. 13. 21.
^a ver. 16.
^a Pa. 141. 4; Jer. 32.
39; Eze. 11. 19, 20.
1 Est. 18. 21; Eze. 33.
31; Mk. 7. 21, 22;
Lk. 12. 15; 1 Tim.
6. 10; Heb. 13. 5.
^a Num. 15. 39; Job
31. 1; Is. 33. 15.
1 Pro. 23. 5.
1 see refs. ver. 25.

23, 46, 141, 161. These expressions, however, and all the rest of the psalm, would be quite as applicable to the circumstances of some pious exile in Babylon; and it is not unlikely that the composer availed himself of the recorded sayings of inspired men of an earlier time. It was evidently, at first, designed for private meditation, for which it is peculiarly adapted.

1 Those precepts which bear witness to God's holiness and goodness, and against sin.

2 Rather, 'fixed,' 'established,' in opposition to unsteadiness and vacillation.

3 Rather, 'so as to keep it according to thy word.' The whole psalm is the answer to this question. Prayerful meditation on God's word is the best corrective of youthful passions.

4 Or, 'uncover.'

5 As a traveller in a strange land needs a directory to

guide his course, so does a pilgrim on the earth need the guidance of God's truth.

6 See Ps. xxii. 15, 29, for expressions somewhat similar. 'I am ready to die: give me life according to thy word.' When all else fails, we may betake ourselves to God, in whose hand are the issues of life.

7 'I have made known to thee all my affairs and anxieties.'

8 This seems to refer particularly to all insincerity and unfaithfulness to convictions and solemn engagements: see next verse.

9 'My obedience shall be earnest and zealous.'

10 Or, 'Make me understand it;' as in ver. 27.

11 Or, 'gain.' That the inordinate love of gain is opposed to a faithful observance of the Divine testimonies is taught by our Saviour, in Matt. xiii. 22; Luke xvi. 13; and by the apostle Paul, in 1 Tim. vi. 10.

- 38 *Stablish thy word unto thy servant,—^o who *is devoted* to thy fear.
 39 *Turn away my reproach which I fear:—^o for thy judgments *are good*.
 40 Behold, I have ^rlonged after thy precepts:—^a quicken me in thy righteousness.

1 VAU.

- 41 'Let thy mercies come also unto me, O LORD,
Even thy salvation, according to thy word.
 42 So shall I have wherewith to answer him that reproacheth me: ¹
 *For I trust in thy word.
 43 And take not the word of truth utterly out of my mouth;
 For I have hoped in thy judgments.
 44 *So shall I keep thy law continually—for ever and ever.
 45 And ^v I will walk at liberty:—²—for I seek thy precepts.
 46 *I will speak of thy testimonies also before kings,—and ^a will not be ashamed
 47 And I will ^bdelight myself in thy commandments,—^c which I have loved.
 48 My hands also will I lift up³ unto thy commandments, which I have loved;
 And I will ^ameditate in thy statutes.

1 ZAIN.

- 49 Remember the word unto thy servant,
 Upon which⁴ thou hast caused me to ^ahope.
 50 This is my ^rcomfort in my affliction:—^a for thy word hath quickened me.
 51 The proud have had me greatly ^ain derision:
Yet have I not ^adeclined from thy law.
 52 *I remembered thy judgments of old, O LORD;—and have comforted myself.
 53 *Horror hath taken hold upon me—because of the wicked that forsake thy law.
 54 Thy statutes have been my songs in the house of my pilgrimage.⁵
 55 *I have remembered thy name, O LORD, in the night,—and have kept thy law.
 56 This I had,—because I kept thy precepts.

11 CHETH.

- 57 **Thou art* my portion, O LORD:—^o I have said that I would keep thy words.
 58 *I intreated thy favour with *my* whole heart:
 Be merciful unto me ^raccording to thy word.
 59 I ^rthought on my ways,—and turned my feet unto thy testimonies.
 60 I made haste,⁶ and delayed not to keep thy commandments.
 61 *The bands of the wicked have robbed⁷ me:—^a but I have not forgotten thy law.
 62 *At midnight⁸ I will rise to give thanks unto thee,
 Because of thy righteous judgments.
 63 *I *am* a companion of all *them* that fear thee,—and of them that keep thy precepts.
 64 ^v The earth, O LORD, is full of thy mercy:—⁹—^a teach me thy statutes.

12 TETH.

- 65 Thou hast ^adealt well with thy servant, O LORD,—according unto thy word.
 66 ^bTeach me good judgment and knowledge:
 For I have believed thy commandments.
 67 *Before I was afflicted I went astray:—but now have I kept thy word.
 68 Thou *art* ^agood, and doest good;—^c teach me thy statutes.
 69 The proud have ^rforged a lie against me:
 *But I will keep thy precepts with *my* whole heart.
 70 *Their heart is as fat as grease;¹⁰—but I ^adelight in thy law.
 71 *It is good for me that I have been afflicted;—that I might learn thy statutes.
 72 *The law of thy mouth is better unto me than thousands of gold and silver.

13 JOD.

- 73 *Thy hands have made me¹¹ and fashioned me:
 *Give me understanding, that I may learn thy commandments.

n ver. 49; 2 Sam. 7.
 o Ps. 145. 19; 117. 11.
 p ver. 22.
 q ver. 75; see refs. Ps.
 10. 9.
 r ver. 20.
 s see refs. vers. 25, 88,
 156, 159.
 t vers. 58, 76, 77; Ps.
 103. 4.
 u vers. 49, 74; Ps. 56.
 4, 10, 11.
 x vers. 33, 34.
 y John 8. 30—36.
 z Ps. 138. 1; Mt. 10.
 18, 19; Ac. 26. 1, 2.
 a Mk. 4. 38; Ro. 1. 16;
 Phil. 1. 20.
 b see refs. ver. 16.
 c vers. 48, 97, 140.
 d ver. 15.

e vers. 71, 81, 147; 2
 Sam. 7. 25.
 f Ps. 42. 11; 94. 19,
 Jer. 15. 16; Ro. 15. 4.
 g ver. 25; John 6. 63;
 1 Pet. 2. 2.
 h Ps. 123. 3, 4; Jer. 20.
 i see refs. Ps. 41, 18.
 k Ps. 77. 5, 11, 12.
 l ver. 130; 124.
 m Ps. 9. 31; Jer. 13. 17;
 Ro. 9. 1—3; 2 Cor.
 12. 21.
 n see refs. Ps. 63. 6,
 and Job 35. 10; 1s.
 26. 9.

n Ps. 16. 5; Jer. 10. 16;
 Lam. 3. 24.
 o vers. 106, 115.
 p Ps. 86. 1—3.
 q see refs. ver. 41.

r Lam. 2. 40; Eze. 18.
 28; Lk. 15. 17, 18.

s 1 Sam. 30. 3—5.
 t ver. 178; 1 Sam. 24.
 9—11; Pro. 21. 20;
 Ro. 12. 17, 21.
 u Mk. 1. 35; Ac. 16.
 25.
 v ver. 79; 16. 3; Mal.
 3. 16; 2 Cor. 6. 14—
 17.
 y Ps. 33. 5.
 z vers. 12, 26.

a Ps. 13. 6.
 b 1 Ki. 3. 2.

c vers. 71, 75; Jer. 31.
 18, 19; Heb. 12. 10,
 11.
 d see refs. Ps. 106. 1.
 e vers. 12, 26.
 f Ps. 45. 11; 100. 2;
 Job 13. 4.
 g vers. 51, 157.
 h Ps. 17. 10; 73. 7; 1s.
 6. 10; Ac. 28. 27.
 i vers. 16, 35.
 j see refs. ver. 67; Ps.
 94. 12, 13; Heb. 12.
 10, 11.
 k see refs. ver. 14; Ps.
 19. 10; Pro. 8. 10,
 11, 19.
 l see refs. Ps. 100. 3;
 138. 8.
 m see refs. vers. 34, 144.

1 The best answer to the calumnies of his enemies would be his manifest enjoyment of the Divine favour.

2 Or, 'at large.' See note on Psa. xviii. 19.

3 A symbol of earnest desire, derived from the raising of the hands in prayer.

4 Or, 'because thou hast made me to hope.'

5 Or, 'my sojournings.' A description of human life, derived from the habits of the early patriarchs: see Gen. xlvii. 9.

6 Love to our work is shown by promptitude in setting about it.

7 Or, 'The bonds (i. e. snares) of the wicked have surrounded me.'

8 Thus showing the ardour of his love to God. So our Lord spent the night in prayer: see Matt. xiv. 23; Luke vi. 12.

9 The Divine mercy displayed around us is a pledge of God's willingness to bestow the mercy that we need for our souls.

10 See note on Psa. xvii. 10.

11 The sentiment of this verse is, 'As I owe all to thee, so I look for all to thee.'

- 74 *They that fear thee will be glad when they see me;
Because ^a I have hoped in thy word.
- 75 ^a I know, O Lord, that thy judgments *are* right,
And ^a *that* thou in faithfulness hast afflicted me.
- 76 Let, I pray thee, thy merciful kindness be for my comfort,
According to thy word unto thy servant.
- 77 ^a Let thy tender mercies come unto me, that I may live:
For ^a thy law *is* my delight.
- 78 Let the proud ^a be ashamed; ^a for they dealt perversely with me without a cause:
But I will ^a meditate in thy precepts.
- 79 ^a Let those that fear thee turn unto me,¹
And those that have known thy testimonies.
- 80 Let my heart be sound in thy statutes;—that I be not ashamed.

▷ CAPH.

- 81 ^a My soul fainteth for thy salvation:—*but* ^b I hope in thy word.
- 82 ^c Mine eyes fail for thy word,—saying, ^d When wilt thou comfort me?
- 83 For ^e I am become like a bottle in the smoke; ^f—yet do I not forget thy statutes.
- 84 ^g How many ^h *are* the days of thy servant?
ⁱ When wilt thou execute judgment on them that persecute me?
- 85 ^j The proud have digged pits for me,—which *are* not after thy law.
- 86 ^k All thy commandments *are* faithful:
^l They persecute me ^m wrongfully; ⁿ help thou me.
- 87 ^o They had almost consumed me upon earth;—^p but I forsook not thy precepts.
- 88 ^q Quicken me after thy lovingkindness;
So shall I keep the testimony of thy mouth.

▷ LAMED.

- 89 ^a For ever, O Lord, thy word is settled in heaven.⁴
- 90 ^b Thy faithfulness *is* unto all generations:
^c Thou hast established the earth, and it abideth.
- 91 They continue this day according to ^d thine ordinances:—^e for all *are* thy servants.
- 92 Unless ^f thy law *had been* my delights,
^g I should then have perished in mine affliction.
- 93 ^h I will never forget thy precepts:—ⁱ for with them thou hast quickened me.
- 94 ^j I *am* thine, save me;—for I have sought thy precepts.
- 95 ^k The wicked have waited for me to destroy me:
But ^l I will consider thy testimonies.
- 96 ^m I have seen an end of all perfection:
But ⁿ thy commandment *is* exceeding broad.⁵

▷ MEM.

- 97 ^a Oh how love I thy law!—^b it *is* my meditation all the day.
- 98 Thou ^c through thy commandments hast made me ^d wiser than mine enemies:
For they *are* ever with me.⁶
- 99 ^e I have more understanding than all my teachers:
^f For thy testimonies *are* my meditation.
- 100 ^g I understand more than the ancients,—^h because I keep thy precepts.
- 101 I have ⁱ refrained my feet from every evil way,—that I might keep thy word.
- 102 I have ^j not departed from thy judgments:—^k for thou hast taught me.
- 103 ^l How sweet *are* thy words unto my taste!
Yea, sweeter than honey to my mouth!
- 104 Through thy precepts I get understanding:—therefore ^m I hate every false way.⁷

¹ Let them unite themselves with me in joy for my deliverance. See ver. 74.

² The skin-bottles of the East (see Josh. ix. 4) are often hung up near the roof, where they become blackened with smoke, and sometimes shrivelled with heat: hence they afford a figure for one whom affliction has made an object of pity rather than of attraction.

³ This is equivalent to, 'Remember how few they are.' The shortness of his life is urged by the psalmist as a reason for imploring speedy succour.

⁴ The stability and order of the material universe are a guarantee of the certainty of all God's purposes and promises. Comp. vers. 89-91 with Jer. xxxi. 35-37, xxxiii. 19-21.

⁵ The absolute perfection of the Divine law is here

contrasted either with the real incompleteness and frailty of the (apparently) most perfect works of men, or with the deficiency which is found in all human goodness when brought to this standard.

⁶ Or, 'Thy commandment hath made me wiser than mine enemies: for it is for ever mine;' *i. e.* my inalienable possession. God's truth, received with simplicity and cordiality, confers upon its humblest possessors a Divine wisdom which will foil the cunning of their enemies (ver. 98), will surpass all merely human endowments and attainments (99), and will be more available than the maxims of antiquity or the greatest knowledge of the world (100).

⁷ Thy word both helps me to discern error and teaches me to hate it.

^a ver. 79; Ps. 34. 2
^b ver. 49, 147.
^c ver. 7, 169; Deu. 32. 4.
^d see refs. ver. 67.

^e see refs. ver. 41.
^f vers. 16, 24, 47, 174.
^g Ps. 25. 3.
^h ver. 86; Ps. 35. 7.
ⁱ ver. 23.
^j vers. 63, 74.

^a ver. 20; Ps. 73. 26;
84. 2; S. Song 5. 8.
^b see refs. vers. 42, 114.
^c ver. 123; see refs. Ps.
83. 3; 14. 38. 14.
^d Ps. 66. 17.
^e Ps. 22. 15; Job 30.
30; Pro. 17. 22.
^f ver. 16, 61, 173.
^g see refs. Ps. 30. 4.
^h Ps. 7. 4; Rev. 6. 10.
ⁱ Ps. 35. 7; Pro. 16. 27.
^j ver. 139; Ps. 19. 1.
^k see refs. ver. 78.
^l Ps. 35. 19; 34. 19.
^m Ps. 70. 5; 142. 4-6.
ⁿ 1 Sam. 26. 3; 21. 20.
^o see refs. ver. 61.
^p see refs. ver. 25.

^r vers. 152, 160; Ps.
89. 2; Mt. 5. 18; 24.
34, 35; 1 Pet. 1. 25.
^s Deu. 7. 9; Mic. 7.
20.
^t Ps. 80. 11; see refs.
104. 5.
^u Ps. 148. 5, 6; see refs.
Ge. 8. 22.
^v Ps. 148. 7, 8.
^w ver. 21; Ro. 15. 4.
^x Ps. 27. 13.
^y ver. 16.
^z John 6. 63.
^a Ps. 85. 2.
^b see refs. vers. 61, 63,
85-87.
^c vers. 31, 111.
^d Ps. 30. 5, 6; Eccl. 1.
2, 3; 2. 11; Mt. 5.
18; 24. 35.
^e Ps. 19. 7, 8; Mt. 22.
37, 40.

^f vers. 113, 127, 150,
167.
^g see refs. Ps. 1. 2.
^h ver. 104.
ⁱ Deu. 4. 8, 9; 1 Sam.
18. 5, 14, 30.
^j see 2 Sam. 15. 24-26.
^k ver. 24; 2 Tim. 3. 15.
^l Job 32. 4-10.
^m Ps. 111. 10.
ⁿ Pro. 1. 15.
^o Ps. 18. 21.
^p Eph. 4. 20-24.
^q Ps. 19. 10; Pro. 8.
11.
^r ver. 128; Ps. 101. 3.

3 NUN.

- 105 *Thy word is a lamp unto my feet,—and a light unto my path.
 106 *I have sworn, and I will perform it,—that I will keep thy righteous judgments.
 107 I am afflicted very much:—^a quicken me, O Lord, according unto thy word.
 108 Accept, I beseech thee, *the freewill offerings of my mouth,¹ O Lord,
 And ^b teach me thy judgments.
 109 *My soul² is continually in my hand:—^d yet do I not forget thy law.
 110 *The wicked have laid a snare for me:—yet I ^eferred not from thy precepts.
 111 *Thy testimonies have I taken as an heritage for ever:
 For ^a they are the rejoicing of my heart.
 112 I have inclined mine heart to perform thy statutes alway,—^f even unto the end.

3 SAMECH.

- 113 I hate ^a vain thoughts:³—^f but thy law do I love.
 114 *Thou art my hiding place and *my shield:—^o I hope in thy word.
 115 *Depart from me, ye evildoers:—^g for I will keep the commandments of my God.
 116 *Uphold me according unto thy word, that I may live:
 And let me not ^a be ashamed of my hope.
 117 *Hold thou me up, and I shall be safe:
 And *I will have respect unto thy statutes continually.
 118 Thou hast trodden down⁴ all them that ^aerr from thy statutes:
 For their deceit is falsehood.
 119 Thou puttest away all the wicked of the earth ^alike dross;
 *Therefore I love thy testimonies.
 120 *My flesh trembleth for fear of thee;—and I am afraid of thy judgments.⁵

3 AIN.

- 121 *I have done judgment and justice:—^a leave me not to mine oppressors.
 122 Be ^asurety for thy servant for good:—^a let not the proud oppress me.
 123 *Mine eyes fail for thy salvation,—and for the word of thy righteousness.
 124 *Deal with thy servant according unto thy mercy,—and ^a teach me thy statutes.
 125 *I am thy servant; give me understanding,—that I may know thy testimonies.
 126 *It is time for thee, Lord, to work:⁶—for they have ^amade void thy law.
 127 *Therefore⁷ I love thy commandments above gold;—yea, above fine gold.
 128 Therefore I esteem all thy precepts concerning all things ^ato be right;
 And I ^ahate every false way.

3 PE.

- 129 Thy testimonies are wonderful:—therefore doth my soul keep them.
 130 *The entrance of thy words giveth light;
 *It giveth understanding unto the simple.
 131 I opened my mouth, and ^apanted:—for I ^alonged for thy commandments.
 132 *Look thou upon me, and be merciful unto me,
 *As thou usest to do unto those that love thy name.
 133 *Order⁸ my steps in thy word:—and ^alet not any iniquity have dominion over me.
 134 *Deliver me from the oppression of man:—so will I keep thy precepts.
 135 *Make thy face to shine upon thy servant;—and ^a teach me thy statutes.
 136 *Rivers of waters run down mine eyes,—because they keep not thy law.

3 TZADDI.

- 137 *Righteous art thou, O Lord, and upright are thy judgments.
 138 *Thy testimonies that thou hast commanded are righteous and very faithful.
 139 *My zeal hath consumed me,—because mine enemies have forgotten thy words.
 140 *I am thy word is very pure:—therefore thy servant loveth it.
 141 *I am small and despised:—^a yet do not I forget thy precepts.
 142 *Thy righteousness is an everlasting righteousness,—and thy law is ^athe truth.
 143 *Trouble and anguish have taken hold on me:
 Yet thy commandments are ^amy delights.
 144 *The righteousness of thy testimonies is everlasting:
 *Give me understanding, and I shall live.

* Pro. 6. 23.
 * Ps. 56. 12; Ne. 10. 29.
 * see refs. vers. 25, 88.
 * Hos. 14. 2; Heb. 13. 15.
 * vers. 12, 26.
 * Judg. 12. 3.
 * ver. 83.
 * ver. 85; Ps. 110. 5;
 * ver. 100.
 * vers. 10, 21, 51, 87;
 * Dan. 6. 10.
 * Deut. 33. 4.
 * vers. 16, 17; see refs.
 * Ps. 19. 8.
 * vers. 33, 44.

* Jer. 4. 14.
 * see refs. ver. 97.
 * see refs. Ps. 9. 9, and
 * 27. 5.
 * see refs. Ps. 3. 3.
 * ver. 81.
 * see refs. Ps. 6. 8.
 * ver. 100.
 * see refs. Ps. 37. 17.
 * Ps. 25. 2; Ho. 5. 5;
 * Is. 33. 10, 11.
 * see refs. Ps. 17. 5.
 * ver. 6.
 * ver. 21.

* Eccl. 22. 18—22.
 * vers. 126—128.
 * Hab. 3. 16.

* Ps. 18. 20—24; 2 Sam.
 * 8. 15.
 * Ps. 37. 33; 57. 3.
 * Is. 38. 14; Heb. 7. 22.
 * Ps. 30. 11.
 * see refs. vers. 81, 82.
 * ver. 11.
 * ver. 12.
 * see refs. Ps. 116. 16.
 * Ps. 9. 19; Is. 42. 14.
 * Mt. 15. 6; Ro. 3. 31;
 * ver. 14.
 * see refs. ver. 72.
 * ver. 75.
 * ver. 104.

* ver. 105; Is. 8. 20.
 * see refs. Ps. 19. 7;
 * Pro. 1. 4.
 * Ps. 12. 1.
 * Ps. 20. 40.
 * Ps. 28. 15; 106. 4.
 * 2 Thess. 1. 6, 7.
 * Ps. 17. 5; 32. 6.
 * Ps. 10. 13; Ro. 6. 12.
 * Ps. 56. 1, 2; Lk. 1.
 * 74.
 * see refs. Num. 6. 25.
 * vers. 12, 26.
 * vers. 53, 159; Jer. 9.
 * 1, 18; 13. 17; 14. 17;
 * Eccl. 9. 4; Lk. 19. 41.

* Ps. 145. 17; Deut. 32.
 * 4; Ezra 9. 15; Ne.
 * 9. 33; Jer. 12. 1;
 * Dan. 9. 7.
 * Ps. 10. 7—9; Deut. 4.
 * 8.
 * see refs. Ps. 63. 9.
 * see refs. Ps. 12. 6.
 * Ps. 22. 6.
 * ver. 109.
 * Ps. 36. 6; Is. 61. 6.
 * 8; Dan. 9. 24.
 * ver. 151; Ps. 19. 9;
 * John 17. 17.
 * Ps. 69. 3; 116. 3.
 * vers. 16, 47, 77.
 * ver. 138.
 * vers. 34, 73, 169.

1 My prayers and praises.
 2 Rather, 'My life.' See note and refs. to Judg. xii. 3.
 3 Heb., 'I hate divided;' meaning either persons or things. It probably refers to persons of unsettled opinions and purposes. Comp. 1 Kings xviii. 21; James i. 8.
 4 Rather, 'despised.' Their craft will disappoint and deceive them at last.

5 God's penal inflictions are awful, even to those who, being restored to his favour, have no reason to fear for themselves.

6 In order to vindicate thy broken law.

7 That is, because of the excellence of God's commandments, as celebrated in many preceding verses.

8 Rather, 'Confirm my steps by thy word.'

פ קוֹחַ.

- 145 I cried with *my* whole heart; hear me, O LORD:—I will keep thy statutes.
 146 I cried unto thee; save me,—and I shall keep thy testimonies.
 147 ^a I prevented¹ the dawning of the morning, and cried:—^a I hoped in thy word.
 148 ^a Mine eyes prevent the *night* watches,—that I might meditate in thy word.
 149 Hear my voice according unto thy lovingkindness:
 O LORD, ^a quicken me according to thy judgment.
 150 They draw nigh that follow after mischief:—^a they are far from thy law.
 151 Thou *art* ^a near,² O LORD;—^a and all thy commandments *are* truth.
 152 Concerning thy testimonies, I have known of old that thou hast founded them
^a for ever.

ר רֶשֶׁת.

- 153 ^a Consider mine affliction, and deliver me:—^a for I do not forget thy law.
 154 ^a Plead my cause, and deliver me:—^a quicken me according to thy word.
 155 ^a Salvation is far from the wicked:—^a for they seek not thy statutes.
 156 ^a Great³ *are* thy tender mercies, O LORD:
^a Quicken me according to thy judgments.
 157 ^a Many *are* my persecutors and mine enemies;
 Yet do I not ^a decline from thy testimonies.
 158 I beheld the transgressors, and ^a was grieved;—because they kept not thy word.
 159 ^a Consider how I love thy precepts:
^a Quicken me, O LORD, according to thy lovingkindness.
 160 Thy word is true *from* the beginning:⁴
 And ^a every one of thy righteous judgments *endureth* for ever.

ש שֶׁחַן.

- 161 ^a Princes have persecuted me without a cause:
^a But my heart standeth in awe of thy word.
 162 ^a I rejoice at thy word,—^a as one that findeth great spoil.
 163 ^a I hate and abhor lying:—^a but thy law do I love.
 164 ^a Seven times⁵ a day do I praise thee—because of thy righteous judgments.
 165 ^a Great peace have they which love thy law:—and nothing shall offend⁶ them.
 166 ^a LORD, I have hoped for thy salvation,—and done thy commandments.
 167 My soul hath kept thy testimonies;—and I love them exceedingly.
 168 I have kept thy precepts and thy testimonies:—^a for all my ways *are* before thee.

ט טָאָו.

- 169 Let my cry come near before thee, O LORD:
^a Give me understanding according to thy word.
 170 Let my supplication come before thee:—deliver me according to thy word.
 171 ^a My lips shall utter praise,—when thou hast taught me thy statutes.
 172 My tongue shall speak⁷ of thy word:—for all thy commandments *are* righteousness.
 173 ^a Let thine hand help me;—for ^a I have chosen thy precepts.
 174 ^a I have longed for thy salvation, O LORD;—and ^a thy law is my delight.
 175 Let my soul live, and it shall praise thee;—^a and let thy judgments help me.
 176 ^a I have gone astray like a lost sheep; ^a seek thy servant;
^a For I do not forget thy commandments.

PSALM CXX. 8

A Song of degrees. 9

- 1 IN ^a my distress I cried unto the LORD,—and he heard me.
 2 Deliver my soul, O LORD, from lying lips,—and from a deceitful tongue.

¹ That is, 'anticipated,' 'was beforehand with.' So intent was the psalmist on devout meditation that he arose before the night was ended for that purpose.

² 'My enemies are near to injure (ver. 160); but thou art near to save.'

³ Rather, 'Many;' in opposition to the 'many persecutors' in the next verse.

⁴ Or, 'The head (meaning probably 'the sum') of thy word is truth.'

⁵ See note on Numb. xiv. 22.

⁶ Heb., 'and [there is] to them no stumbling-block.' A temptation or occasion to sin is often so designated. See Ezek. vii. 19; xiv. 3, 4, 7; xlv. 12 (marg. reading). The words rendered 'offend' and 'offence' in the New Testament have the same meaning. See Matt. v. 29, 30.

⁷ Rather, 'sing;' perhaps in the sense, *respond to*.

⁸ In Psalm cxx., an exile encourages himself by God's

past mercies to pray confidently for deliverance from treacherous foes (vers. 1—4), among whom he dwells in misery (5—7). Mesech and Kedar (ver. 5), in the extreme north and south, probably represent the dispersion of the Israelites among barbarous heathen nations.

⁹ Literally, 'of goings up.' This title is prefixed to fifteen psalms (cxx.—cxxxiv.), which appear to have been composed by different authors, and at various periods. Though not without personal allusions, they are mainly national; and probably received this title when collected together into a liturgy. Some suppose the term 'songs of degrees' to refer to a peculiarity of structure; a phrase of one sentence being repeated in the next with some addition, so as to form a *progression*, or gradation, of thought and language. But this is found only in one or two of these psalms. The Jews say that it means 'songs of the steps;' and that these psalms were sung on the

^a Ps. 5. 3; 88. 13; 130.

^r vers. 74, 81.

^a Ps. 63. 1, 6.

^t vers. 25, 40, 154.

^u Job 21. 14.

^r Ps. 75. 1; 145. 18.

^y vers. 134, 142.

^z Lk. 21. 33.

^a Ps. 9. 13; 25. 19;

Lam. 3. 1.

^b vers. 16, 102.

^c see refs. 1 Sam. 24.

15.

^d see refs. ver. 25.

^e Ps. 73. 27; Job 5. 4.

^f Ps. 10. 4; Job 21.

14, 15.

^g Ps. 51. 1; 1 Chr. 21.

13.

^h ver. 140.

ⁱ Ps. 3. 1, 2; 25. 19.

^k ver. 51; Ps. 44. 18.

^l see refs. ver. 53.

^m ver. 97; 2 Ki. 20. 3.

ⁿ ver. 89.

^o vers. 142, 144.

^p see refs. ver. 23; 1

Sam. 24. 11, 14; 26.

14.

^q Ps. 4. 4; Is. 66. 2.

^r vers. 72, 111; Jer.

15. 16.

^s 1 Sam. 30. 16.

^t vers. 20, 128; Pro.

6. 17; Eph. 4. 25.

^u Ps. 12. 6; Lc. 26. 24;

1 Sam. 2. 5; Is. 4. 1.

^v Prov. 2. 1; Is. 32. 17.

^y ver. 174; Ge. 43. 16.

^z Ps. 130. 1—4; Pro.

5. 21; Jer. 23. 24.

^a ver. 144.

^b ver. 7.

^c Is. 41. 10—14.

^d vers. 30, 111; Job. 21.

22; Pro. 1. 29; Lk.

10. 42.

^e vers. 81, 166.

^f vers. 16, 24, 47, 77.

111.

^g ver. 75; Is. 26. 8;

Ro. 8. 28.

^h Is. 53. 6; Lk. 15. 4

—7; 1 Pet. 2. 25.

ⁱ Lk. 19. 10.

^k vers. 61, 93.

^l Ps. 18. 6; 118. 5;

Jon. 2. 2.

PSALM CXX. 3—CXXIII. 2.

- 3 What shall be given unto thee?
Or what shall be done unto thee, thou false tongue?
- 4 "Sharp arrows of the mighty,—with coals of juniper.¹
- 5 "Woe is me, that I sojourn in "Mesceh,—*that* I dwell in the tents of Kedar!
- 6 "My soul hath long dwelt with him that hateth peace.
- 7 "I *am* for peace: but when I speak,—they *are* for war.

PSALM CXXI.²

A Song of degrees.

- 1 "I WILL lift up mine eyes unto 'the hills,³—from whence cometh my "help.
- 2 "My help *cometh* from the LORD,—which made heaven and earth.
- 3 "He will not⁴ suffer thy foot to be moved:—⁵he that keepeth thee will not slumber.
- 4 Behold, he that-keepeth Israel—⁶shall neither slumber nor sleep.
- 5 The LORD is thy keeper:—the LORD is⁷ thy shade 'upon thy right hand.⁸
- 6 "The sun shall not smite thee by day,—nor the moon by night.⁹
- 7 "The LORD shall preserve thee from all evil:—he shall¹⁰ preserve thy soul.
- 8 The LORD shall¹¹ preserve thy going out and thy coming in,¹²
From this time forth, and even for evermore.

PSALM CXXII.³

A Song of degrees of David.

- 1 I WAS glad when they said unto me,—⁴Let us go into the house of the LORD.
- 2 Our feet shall stand⁵ within thy gates, O Jerusalem.
- 3 Jerusalem is builded as a city that is 'compact together:¹⁰
- 4 "Whither the tribes go up, the tribes of the LORD, unto 'the testimony of Israel,¹¹
To give thanks unto the name of the LORD.
- 5 "For there are set thrones of judgment,¹²—the thrones of the house of David.
- 6 "Pray for the peace of Jerusalem:—¹³they shall prosper¹⁴ that love thee.
- 7 Peace be¹⁵ within thy walls, *and* prosperity within thy palaces.
- 8 For my brethren and companions' sakes,—I will now say, Peace *be* within thee.
- 9 Because of the house of the LORD our God—I will¹⁶ seek thy good.¹⁷

PSALM CXXIII.¹⁵

A Song of degrees.

- 1 UNTO thee 'lift I up mine eyes,—O thou 'that dwellest in the heavens.
- 2 Behold, as the eyes of servants *look* unto the hand of their masters,
And as the eyes of a maiden unto the hand of her mistress;¹⁶

steps of the temple, or in bringing up the water from Siloam: see note on Lev. xxiii. 34. But probably the title refers to *going up* to Jerusalem, either on the return of the exiles from Babylon, or at the annual festivals. The frequent allusions to the exile (cxxx. 5), and to the degradation (cxxxiii. 3, 4) and almost complete extinction of the nation (cxxxiv. 1—5), and to their preservation and restoration (cxxxvi. etc.), as well as the mingling of sadness with joy in these psalms, suggest the supposition that they were first arranged in this manner for the solemn services described in Neh. viii. To this supposition many of the notes on these psalms will have reference.

1 See note on 1 Kings xiv. 4. The roots of the retem are regarded by the Arabs as yielding the best charcoal. Keen arrows and hot coals, or 'sword and fire,' are the punishment by which a nation is exterminated.

2 In Psalm cxli., the returning exiles animate themselves in their dangerous and toilsome march by thoughts of the unerring guidance and incessant watchfulness of their Divine Protector. The psalm is so perfectly accordant with the spirit of Ezra (see ch. viii. 21—23), that it may with probability be attributed to him or one of his companions. It may have been intended to be sung responsively.

3 This means, perhaps, the mountain-land of Judea generally; and especially the heights on which Jerusalem and the temple were built. To this the Israelites were taught to look as the place where Jehovah displayed his grace to his people. See 1 Kings viii. 47—49; Dan. vi. 10.

4 Or, 'May he not,' etc. To this ver. 4 is the affirmative response, 'Lo! he shall not slumber,' etc.

5 Thy protector. This image would be understood and felt in the East, where the beams of the sun are often more scorching than among ourselves.

6 This may refer to the supposed deleterious influence

of the night (commonly attributed to the moon) on those who sleep in the open air.

7 A proverbial phrase for all the affairs and occupations of life: see refs.

8 Psalm cxlii. appears to be an earlier composition than the preceding; being written whilst 'the house of David' held the 'throne' at Jerusalem (ver. 5). It was placed third in this series, probably, as expressing the gladness of the exiles on regaining their holy city (vers. 1, 2), whose ancient glories are celebrated (3—5), and whose prosperity is prayed for (6—9).

9 Rather, 'are standing.'

10 This expression of admiration at the completeness of the city seems to imply that it had recently been finished and adorned.

11 Or, 'according to the law for Israel' (that all the males were to go up three times a year). See Exod. xxiii. 17; Psa. lxxxi. 3—5.

12 Jerusalem was the civil as well as the religious metropolis.

13 Or, 'they shall be in security;' and so in ver. 7, 'prosperity' should be 'security.'

14 That is, 'the good of the city.' The psalmist would pray for, and strive to promote, its *civil* interests, because of the importance he attached to its *religious* interests.

15 Psalm cxlii. expresses the humility of one who waits for Divine help (vers. 1, 2), which is his only hope under scornful oppression (3, 4). It probably refers to the contempt and enmity of surrounding nations towards the restored exiles. See Ezra iv.; Neh. ii. 19; iv.

16 In the East, orders are rarely given to an attendant in words, but commonly by signs. These are often so slight as to escape notice unless the eyes of the servant are kept fixed on the master or mistress. Just so (says the psalmist) our expectations are all fixed upon Jehovah.

in Ps. 7. 13.

in Jer. 9. 2.
in Eccl. 10. 2; Eccl. 27. 12.

in Ge. 25. 13; 1 Sam. 25. 1; S. Song 1. 5. Jer. 49. 28, 29.

in Ps. 27. 4.
in Ro. 12. 18; Heb. 12. 14.

in Ps. 123. 1.
in Ps. 68. 15, 16.

in Jer. 3. 23.
in Ps. 10. 1; 124. 8; 146. 5, 6; Is. 41. 13; Jer. 20. 11; Heb. 13. 6.

in Ps. 127. 1; Is. 27. 3.
in Ps. 127. 1; Is. 27. 3.

in Ps. 127. 1; Is. 27. 3.
in Ps. 127. 1; Is. 27. 3.

in Ps. 127. 1; Is. 27. 3.
in Ps. 127. 1; Is. 27. 3.

in Ps. 127. 1; Is. 27. 3.
in Ps. 127. 1; Is. 27. 3.

in Ps. 127. 1; Is. 27. 3.
in Ps. 127. 1; Is. 27. 3.

in Ps. 127. 1; Is. 27. 3.
in Ps. 127. 1; Is. 27. 3.

in Ps. 127. 1; Is. 27. 3.
in Ps. 127. 1; Is. 27. 3.

in Ps. 127. 1; Is. 27. 3.
in Ps. 127. 1; Is. 27. 3.

in Ps. 127. 1; Is. 27. 3.
in Ps. 127. 1; Is. 27. 3.

in Ps. 127. 1; Is. 27. 3.
in Ps. 127. 1; Is. 27. 3.

in Ps. 127. 1; Is. 27. 3.
in Ps. 127. 1; Is. 27. 3.

in Ps. 127. 1; Is. 27. 3.
in Ps. 127. 1; Is. 27. 3.

in Ps. 127. 1; Is. 27. 3.
in Ps. 127. 1; Is. 27. 3.

in Ps. 127. 1; Is. 27. 3.
in Ps. 127. 1; Is. 27. 3.

in Ps. 127. 1; Is. 27. 3.
in Ps. 127. 1; Is. 27. 3.

in Ps. 127. 1; Is. 27. 3.
in Ps. 127. 1; Is. 27. 3.

in Ps. 127. 1; Is. 27. 3.
in Ps. 127. 1; Is. 27. 3.

PSALM CXXIII. 3—CXXVII. 1.

- 'So our eyes wait upon the LORD our God,—until that he have mercy upon us.
 3 Have mercy upon us, O LORD, have mercy upon us:
 "For we are exceedingly filled with contempt.
 4 Our soul is exceedingly filled with the scorning of those that are at ease,
 And with the contempt of the proud.

PSALM CXXIV. 1

A Song of degrees of David.

- 1 IF *it had not been* * the LORD who was on our side,—*now* ² may Israel say;
 2 If *it had not been* the LORD who was on our side,—when men ² rose up against us:
 3 Then they had *swallowed us up quick*,³—when their wrath was kindled against us:
 4 Then ⁴ the waters had overwhelmed us,—the stream had gone over our soul:
 5 Then ⁵ the proud waters had gone over our soul.
 6 Blessed be the LORD—⁶ who hath not given us as a prey to their teeth.
 7 Our soul is escaped ⁷ as a bird out of the snare of the fowlers:
 The snare is broken, and we are escaped.
 8 Our help is in the name of the LORD,—⁸ who made heaven and earth.

PSALM CXXV. 4

A Song of degrees.

- 1 THEY that trust in the LORD *shall be* as mount Zion,
Which cannot be removed, but abideth for ever.
 2 As the mountains are round about Jerusalem,⁵
 "So the LORD is round about his people from henceforth even for ever.
 3 For 'the rod of the wicked shall not rest⁶ upon the lot of the righteous;
 "Lest the righteous put forth their hands unto iniquity.
 4 'Do good, O LORD, unto *those that be good*,
 And to *them that are* "upright in their hearts.
 5 As for "such as turn aside unto their ⁷crooked ways,⁷
 The LORD shall lead them forth "with the workers of iniquity:
 But ⁸peace shall be upon Israel.

PSALM CXXVI. 8

A Song of degrees.

- 1 WHEN the LORD ¹turned again the captivity of Zion,
 "We were like them that dream.
 2 Then ²was our mouth filled with laughter,—and our tongue with singing:
 "Then said they among the heathen,—The LORD hath done great things for them.
 3 The LORD hath done great things for us;—*whereof* we are glad.
 4 Turn again our captivity, O LORD,—as the streams in the south.⁹
 5 "They that sow in tears—shall reap in joy [*or, singing*].
 6 "He that¹⁰ goeth forth and weepeth,—bearing precious seed,
 Shall doubtless come again with rejoicing,—bringing his sheaves *with him*.

PSALM CXXVII. 11

A Song of degrees * for [or, of] Solomon.

- 1 "EXCEPT the LORD build the house,—they labour in vain that build it:

1 Psalm cxxiv. celebrates some signal and most timely deliverance from God, when no other help could avail. It contains, however, nothing that will serve to fix the period of its composition. It may perhaps have been inserted here with reference to the dangers mentioned in Neh. iv. 1, 2, 7—10.

2 Rather, 'Oh let Israel say.' See note on Ps. cxvi. 14.

3 That is, 'alive.' See Numb. xvi. 30, 33.

4 Psalm cxxv. pronounces those who trust in Jehovah to be stable and safe (vers. 1—3), and invokes a blessing upon them and upon all Israel; but denounces destruction on the wicked (4, 5). Its date cannot be ascertained; but here it seems to allude to the plots of Sanballat, which were defeated by the firmness and uprightness of Nehemiah: see Neh. vi. 5—19.

5 Jerusalem, seated on hills, is surrounded by hills still higher, which appear to inclose and shelter it, and therefore represent the all-surrounding protection of Jehovah.

6 That is, 'shall not always remain.' The God of the righteous will not suffer the wicked permanently to oppress them; lest their faith and patience should fail, and they should be tempted to renounce the service of

God as unprofitable and even ruinous. See Ps. lxxiii. 13, 14.

7 Deviating from the straight and narrow highway of God's commandments. See Deut. ix. 16; Mal. ii. 8, 9.

8 In Psalm cxxvi. the grateful joy of the exiles restored to their homes (vers. 1—3) leads to prayer for the complete restoration of Israel (4—6). It was evidently written about the time of Ezra, and perhaps, as was anciently thought, by him.

9 The word rendered 'south' means *dry*: see Josh. xv. 19. The land of Palestine, deprived for a time of its inhabitants by the captivity, and then replenished by the return of the exiles, is compared to the streams in the southern deserts, which dry up in the summer, but are filled again after the rains. See Job vi. 15.

10 The Hebrew is very expressive: 'Going he shall go and weep, bearing a load of seed: coming he shall come with singing, bearing his sheaves.' Sowing and reaping are often put proverbially for the *beginning* and *end* of a course of events.

11 Psalm cxxvii. is didactic; teaching man's entire dependence upon God for success in all his works (vers. 1, 2), and the enjoyment of family blessings (3—5). It

f Ps. 130. 5, 6.

u see refs. Ps. 44. 16, 14; Ne. 4. 2—4.

x see refs. Ps. 118. 6, y Ps. 121. 1, z Ps. 3. 1.

a see Refs. Ps. 56. 1, 2; Pro. 1. 12, b Ps. 18. 4; 42. 7, c Job 38. 11.

d Ps. 118. 13; Ex. 15. 9, 10, e Ps. 25. 15; 91. 3; Pro. 6. 5.

f see refs. Ps. 121. 2, g Ps. 131. 3; see refs. Gen. 1. 1.

h Ps. 31. 7; Deut. 33. 27, i Ps. 22. 8; 1a. 14. 5; 27. 8, k 1 Cor. 10. 13; Rev. 2. 10.

l Ps. 51. 18; 73. 1; 1a. 28. 10, 11; Heb. 6. 10, m Ps. 84. 11.

n Ps. 40. 4; 101. 3, o Pro. 2. 15; 1a. 50. 8, p Mt. 7. 23, q Ps. 128. 6; Gal. 6. 16.

r Ps. 53. 6; 88. 1; Hos. 6. 11; Joel 2. 1, s Job 9. 16; 1k. 24. 11; Ac. 12. 9, t Ps. 33. 6; Job 8. 21, u Jos. 2. 9—11; Ne. 6. 16.

x see Ps. 39. 5; Jer. 31. 9—13; Mat. 5. 4, y Jer. 50. 4, 5.

z Ps. 72. title, a Ps. 136. 16—18; 1 Cor. 3. 6—11.

PSALM CXXVII. 2—CXXX. 4.

- Except ^b the Lord keep the city,—^c the watchman waketh *but* in vain.
 2 ^d *It is vain* for you to rise up early, to sit up late,—to ^e eat the bread of sorrows :
 For so he giveth his beloved ^f sleep.
 3 Lo, ^g children *are* an heritage of the Lord :
 And ^h the fruit of the womb *is* his reward.
 4 As arrows *are* in the hand of a mighty man ;—ⁱ so *are* children of the youth.²
 5 Happy is the man that hath his quiver full of them :—^k they shall not be ashamed,
 But they shall speak ^l with [or, subdue ^m] the enemies in the gate.

PSALM CXXVIII.⁴

A Song of degrees.

- 1 BLESSED ⁿ is every one that feareth the Lord ;—^o that walketh in his ways.
 2 ^p For thou shalt eat the labour ^q of thine hands :
 Happy shalt thou be, and ^r it shall be well with thee.
 3 Thy wife shall be ^s as a fruitful vine by ^t the sides of thine house :
 Thy children ^u like olive plants round about thy table.
 4 Behold, that thus shall the man be blessed that feareth the Lord.
 5 ^v The Lord shall bless thee out of Zion :
 And ^w thou shalt see the good of Jerusalem all the days of thy life.
 6 Yea, thou shalt ^x see thy children's children,—and ^y peace upon Israel.

PSALM CXXIX.⁷

A Song of degrees.

- 1 MANY a time ^z have they afflicted me from ^a my youth,⁸—^b may Israel now say :
 2 Many a time have they afflicted me from my youth :
 Yet they have not prevailed against me.
 3 The plowers plowed upon my back :—they made long their furrows.
 4 The Lord is righteous :—he hath cut asunder the cords of the wicked.
 5 Let them all ^c be confounded and turned back that hate Zion.
 6 Let them be as ^d the grass upon the housetops,
 Which withereth afore it groweth up :⁹
 7 Wherewith the mower filleth not his hand ;
 Nor he that bindeth sheaves his bosom.
 8 Neither do they which go by say,¹⁰ ^e The blessing of the Lord be upon you :
 We bless you in the name of the Lord.

PSALM CXXX.¹¹

A Song of degrees.

- 1 OUT ^f of the depths have I cried unto thee, O Lord.
 2 Lord, hear my voice :—let thine ears be attentive to the voice of my supplications.
 3 ^g If thou, Lord, shouldest mark iniquities,—O Lord, who shall stand ?
 4 But ^h there is ⁱ forgiveness with thee,—that ^j thou mayest be feared.¹²

was probably written in a time of prosperity, when men are apt to lose sight of God; and is ascribed by many to Solomon. It was probably inserted in this series as being well suited to check self-gratulation and self-reliance on the part of those who were rejoicing in their national restoration.

1 That is, 'to his beloved.' Whilst those who forget God disturb their rest and embitter their lives by anxiety, those who cast all their care upon him enjoy the 'peace of God which passeth understanding' (Phil. iv. 6, 7).

2 That is, sons born while their parents are still young, who would therefore be grown up, and able to protect the declining years of their parents.

3 They will stand up to defend their father's rights against unjust litigation. But the word may be rendered, as in 2 Chron. xxii. 10, 'destroy;' and this will carry out the figure of the former clause.

4 Psalm cxxviii. promises to those who fear God domestic happiness (vers. 1—3), and public prosperity (4—6). It is a suitable companion for the preceding, and may have proceeded from the same writer.

5 That is, the fruit of thy labour, as in Psa. cv. 44.

6 Rather, 'in the hinder (i. e. innermost) parts of thy house;' the part appropriated to the females of the family.

7 Psalm cxxix. refers to past oppressions and deliverances (vers. 1—4) as a ground of hope in prayer for the overthrow of present foes (5—8). It was probably

occasioned by the difficulties which attended the rebuilding of the temple and city. This psalm has been by many commentators attributed to Ezra.

8 The Jewish nation is here *personified*, as in Jer. ii. 2; Hos. ii. 15. In its youth, the earliest period of its history, it was oppressed in Egypt.

9 Or, 'it is plucked up.' On the flat roofs of Oriental houses, grass often springs up in the rainy season; but afterwards quickly withers, yielding nothing useful. Comp. Isa. xxxvii. 27.

10 That is, to the reapers and the sheaf-gatherers (ver. 7). See Ruth ii. 4.

11 Psalm cxxx., like the preceding, builds hopes for the future on the basis of former Divine mercies; but these are for *pardon*, not for deliverance from enemies. It records the penitent's prayer (vers. 1, 2), his confession, not without hope of forgiveness (3, 4), his patient reliance on God's mercy (5, 6), and his exhortation to Israel to cherish a like confidence (7, 8). It is a probable supposition that it refers to the penitential service spoken of in the book of Ezra, ch. ix., x.

12 Rather, 'For.' 'I make this confession and supplication because there is forgiveness with thee.'

13 The belief in Divine mercy destroys the enmity of the sinner, and inspires him with those sentiments of filial reverence which lead him to seek God. On the other hand, the effect of despair is sullen resentment.

b Ps. 121. 3—5.
 c S. Song 3. 3; Is. 62. 6.
 d Eccl. 1. 8.
 e Ge. 3. 17—19.
 f see refs. Ps. 3. 5; Eccl. 5. 12; Jer. 31. 25.
 g Ps. 128. 3, 4; see refs. Ge. 16. 1; 31. 5; 48. 1; Jos. 21. 3; 4. 1 Chr. 28. 5.
 h Deu. 28. 4.
 i Pro. 17. 6; 31. 29.
 j see Job 5. 4; Pro. 27. 11.
 k Ps. 18. 47.
 l Ps. 112. 1; 115. 13; 119. 1.
 m Ps. 1. 1—3.
 n Deu. 28. 4, 11; Is. 3. 10; 62. 8, 9.
 o Eccl. 8. 12.
 p Eccl. 19. 10.
 q see refs. Ps. 52. 8; 141. 12.
 r Ps. 20. 2; 134. 3.
 s Is. 33. 20.
 t Ge. 50. 23; Job 42. 16.
 u Ps. 125. 5.
 v Ex. 1. 12—14, 22; 5. 7—19; Judg. 10. 8—12.
 w see Ex. 23. 3; Hos. 2. 15; 11. 1.
 x Ps. 124. 1.
 y Ps. 31. 19; 118. 13.
 z Is. 51. 23.
 a see refs. Ezra 9. 15; Lam. 1. 18.
 b see Est. 9. 5; Zec. 12. 3, 6.
 c Ps. 37. 2.
 d Ps. 118. 26; Ru. 2. 4.
 e Ps. 18. 4—6; 69. 2, 11; Lam. 3. 55; Jon. 2. 2.
 f Ps. 143. 2; Job 9. 2, 3, 20; 10. 14; Ro. 3. 20—24.
 g Ps. 86. 5; see refs. Ex. 31. 5—7.
 h see refs. Ps. 2. 11; 1 Ki. 8. 40; Jer. 33. 8, 9.

- 5 ^m I wait for the LORD, my soul doth wait,—and ⁿ in his word do I hope.
6 ^o My soul *waiteth* for the LORD more than they that watch for the morning: ¹
I say, more than they that watch for the morning.
7 ^p Let Israel hope ² in the LORD:
For ^q with the LORD *there is mercy*,—and with him *is plenteous redemption.*
8 And ^r he shall redeem Israel from all his iniquities.

PSALM CXXXI.³

A Song of degrees of David.

- 1 LORD, ^s my heart is not haughty,—nor mine eyes lofty:
^t Neither do I exercise myself in great matters,
Or in things too high [wonderful^u] for me.
2 Surely I have behaved and ^v quieted myself, ^w as a child⁴ that is weaned of his
mother:
My soul *is* even as a weaned child.
3 ^x Let Israel hope in the LORD—from henceforth and for ever.

PSALM CXXXII.⁵

A Song of degrees.

- 1 LORD, remember David,—and all his afflictions:⁶
2 ^a How he sware unto the LORD,—^b and vowed unto ^c the mighty God of Jacob;
3 Surely I will not come into the tabernacle of my house,—nor go up into my bed;
4 I will ^d not give sleep to mine eyes,—or slumber to mine eyelids,
5 Until I ^e find out a place for the LORD,
An habitation for the mighty God of Jacob.
6 Lo, we heard of it ^f at Ephratah:⁷—^g we found it ^h in the fields of the wood.⁸
7 We will go⁹ into his tabernacles:—ⁱ we will worship at his footstool.
8 ^j Arise, O LORD, into thy rest;—thou, and ^k the ark of thy strength.
9 Let thy priests ^l be clothed with righteousness;¹⁰
And let thy saints shout for joy.
10 ^m For thy servant David's sake—turn not away ⁿ the face of thine anointed.¹¹
11 ^p The LORD hath sworn *in truth* unto David; he will not turn from it;
^q Of the fruit of thy body will I set upon thy throne.
12 ^r If thy children will keep my covenant and my testimony that I shall teach them,
Their children shall also sit upon thy throne for evermore.¹²
13 ^s For the LORD hath chosen Zion;—he hath desired *it* for his habitation.
14 ^t This¹³ *is* my rest for ever:—here will I dwell; for I have desired it.
15 ^u I will abundantly bless her provision:—I will satisfy her poor with bread.
16 ^v I will also clothe her priests with salvation:
^w And her saints shall shout aloud for joy.
17 ^x There will I make the horn of David to bud:¹⁴
^y I have ordained a lamp for mine anointed.
18 His enemies will I ^z clothe with shame:
But upon himself shall his crown flourish.

^m see refs. Ps. 27, 14;
33, 20; 40, 1; Is. 8,
17; 26, 8.
ⁿ see refs. Ps. 110, 42, 91.
^o Ps. 63, 6; 119, 147.

^p Ps. 115, 9—13; 131, 3.
^q ver. 4; Ps. 63, 5, 15;
Is. 55, 7.
^r Ps. 103, 3, 4; Mt. 1,
21; Tit. 2, 14.

^s Deut. 17, 20; 1 Sam.
18, 23.
^t Ro. 12, 16.
^u Job 42, 3; Ps. 130, 6.
^v Is. 30, 15; Lam. 3,
26.
^w Mt. 18, 3; 1 Cor. 11,
20.

^x see refs. Ps. 180, 7.

^a Ps. 56, 12; 116, 14
—18.
^b Ps. 65, 1.
^c Ge. 49, 24.
^d Prov. 6, 4.
^e 1 Chr. 15, 3; Ac. 7,
46.

^f 1 Sam. 17, 12.
^g 1 Sam. 7, 1.
^h 1 Chr. 13, 5.
ⁱ Ps. 5, 7; 96, 5, 9.
^j see refs. Ps. 64, 1.
^k Ps. 78, 61.
^l ver. 16; Job 29, 14;
Is. 61, 10.

^m 1 Ki. 11, 12, 13.
ⁿ Ps. 84, 9.
^o see refs. Ps. 89, 3, 4;
110, 4.
^p 2 Sam. 7, 12; 1 Ki.
8, 25; 2 Chr. 6, 16;
Lk. 1, 69; Ac. 2, 30.
^q Ps. 80, 30—35.

^r Ps. 48, 1, 2.
^s Ps. 87, 2.
^t ver. 8; Ps. 68, 16.
^u Ps. 147, 14; Ex. 23,
25; Is. 26, 4, 5.
^v ver. 9; Ps. 149, 4;
2 Chr. 6, 41.
^w Hos. 11, 12.

^x Ex. 29, 21; Lk. 1, 69.
^y see Ps. 18, 28; 1 Ki.
11, 36; Is. 4; 2 Chr.
21, 7; Job 52, 8.
^z see refs. Job 8, 22.

1 Perhaps referring to the temple-watchmen, who looked out for the dawn. The repetition expresses earnestness.

2 Rather, 'O Israel, hope thou in Jehovah.'

3 Psa. cxxx. expresses the meek humility of the pardoned and restored sinner, and thus aptly follows Psa. cxxx.

4 Submissively yielding my desires to thy will.

5 Psalm cxxxii. describes David's desire to find a home for the ark (vers. 1—5), the bringing up the ark with prayer (6—10), and the promise of Divine favour to David and to Zion (11—18). From the latter part it is evident that the psalm was composed after the ark was settled at Jerusalem (comp. 2 Sam. vii.); yet it can hardly have been so late as the captivity (see ver. 10). Hence it is likely that it was composed for the dedication of Solomon's temple (see 2 Chron. vi. 41, 42), and therefore appropriately employed at the first great festival after the full restoration of the temple and city (Neh. viii.).

6 Rather, 'Remember for David (i. e. for his good) all his trouble;' referring perhaps to his earnest anxiety, unabated by trials and disappointments, for the settlement of the ark and the erection of a permanent sanctuary. Comp. 2 Sam. vi. 8, 9, 12—15; vii.; 1 Chron. xxii.

7 On comparing various passages (see 1 Sam. i. 1;

1 Chron. ii. 24), it appears probable that the ancient name of the town (see Gen. xlviii. 7) had been extended to a district comprising the southern part of the mountains of Ephraim, whilst the town had received the name of Bethlehem. Hence 'Ephratah' is the *district*, 'Kirjath-jearim' the *town* where the ark was heard of and found.

8 Or, 'in the lands of Jaar;' a poetical abbreviation of 'Kirjath-jearim,' which signifies *Town of the Woods*.

9 Or, 'Let us go,' etc.

10 The same figure occurs in Job xxix. 14; but the variation in 2 Chron. vi. 41 ('salvation') indicates a difference in the meaning. The allusion here is to the way in which the priests of God, in discharging their sacred functions, set forth his righteousness in the salvation of his people.

11 David or his successors.

12 See note on 2 Sam. vii. 12.

13 The following verses describe the blessings which flow to God's people from his special presence among them.

14 Rather, 'There will I make a horn to bud to David: I have trimmed a lamp,' etc. The 'horn' is an emblem of power and glory, and the 'lamp' of joy and prosperity. See refs.

PSALM CXXXIII.¹

A Song of degrees of David.

- 1 BEHOLD, how good and how pleasant *it is* for^a brethren to dwell together in unity!
- 2 *It is* like 'the precious ointment upon the head,
That ran down upon the beard, *even* Aaron's beard:
That went down to the skirts² of his garments;
- 3 As the dew of Hermon,³—*and as the dew* that descended upon the mountains of Zion:
For *'* there the LORD commanded the blessing,—^b *even* life for evermore.

PSALM CXXXIV.⁴

A Song of degrees.

- 1 BEHOLD, bless ye the LORD,
'All ye servants of the LORD,—^a which by night stand in the house of the LORD.
- 2 'Lift up your hands *in* the sanctuary,—and bless the LORD.
- 3 "The LORD that made heaven and earth—" bless thee out of Zion.

PSALM CXXXV.⁵

- 1 PRAISE ye the LORD.
Praise ye the name of the LORD;—^a praise *him*, O ye servants of the LORD.
- 2 "Ye that stand in the house of the LORD,—in 'the courts of the house of our God,
- 3 Praise the LORD; for 'the LORD is good:
Sing praises unto his name; 'for *it is* pleasant.^a
- 4 For 'the LORD hath chosen Jacob unto himself,
And Israel for his peculiar treasure.
- 5 'For I know that "the LORD is great,—and *that* our Lord *is* above all gods.
- 6 "Whatsoever the LORD pleased, *that* did he in heaven, and in earth,
In the seas, and all deep places.
- 7 "He causeth the vapours to ascend from the ends of the earth;
"He maketh lightnings for⁷ the rain;
"He bringeth the wind out of his ^b treasures.
- 8 "Who smote the firstborn of Egypt,—both of man and beast.
- 9 "Who sent tokens and wonders into the midst of thee, O Egypt,
"Upon Pharaoh, and upon all his servants.
- 10 "Who smote great nations,—and slew mighty kings;
Sihon king of the Amorites,—and Og king of Bashan,
And ^a all the kingdoms of Canaan:
- 12 ^b And gave their land *for* an heritage,—an heritage unto Israel his people.
- 13 'Thy name, O LORD, *endureth* for ever;
And thy memorial, O LORD, throughout all generations.
- 14 "For the LORD will judge⁸ his people,
And he will ^a repent himself, concerning his servants.
- 15 'The idols of the heathen are silver and gold,—the work of men's hands.
- 16 They have mouths, but they speak not;—eyes have they, but they see not.
- 17 They have ears, but they hear not;—neither is there *any* breath in their mouths.
- 18 They that make them are like unto them:—*so is* every one that trusteth in them.
- 19 "Bless the LORD, O house of Israel:—bless the LORD, O house of Aaron:
- 20 Bless the LORD, O house of Levi:—ye that fear the LORD, bless the LORD.
- 21 Blessed be the LORD "out of Zion,—^a which dwelleth at Jerusalem.
Praise ye the LORD.

¹ Psalm cxxxiii. is an effusion of holy joy, on account of the gathering of Israel as one great household at their sacred festival. It was probably David's; but on few occasions after the division of the kingdom could it have been sung so appropriately as when the restored exiles, of various tribes, assembled at Jerusalem.

² Heb., 'the mouth' or 'orifice of the garment;' the collar round the neck. See Exod. xxviii. 31, 32.

³ Or, 'Like the dew of Hermon [is that] which falls on the hills of Zion; for there (i. e. on them) the Lord,' etc. The dew of the lofty Hermon is referred to because of the extraordinary fertility of the lands which lay at its feet. Holy love, wherever it exists, will be productive of joy (Isa. lxi. 3) and of invigorating power.

⁴ Psalm cxxxiv. beautifully closes the series by calling upon the priests and Levites who were to remain for the daily service of the temple to praise God, and by respond-

ing in a benediction on the people who were dispersing to their homes. It was probably written for the occasion. See note on title of Ps. cxx.

⁵ Psalm cxxxv. begins and ends with calling on the people, and especially the ministers of Jehovah, to bless him (vers. 1-3, 19-21); and the intervening verses describe the subjects of praise, namely, his works recorded in their national histories (4-12), and his superiority to false gods (13-18). Several verses greatly resemble those of Ps. cxv.; and it is probable that this sacred song was composed for constant use when the service had been fully re-established by Nehemiah.

⁶ Or, 'for He is lovely.'

⁷ That is, to accompany the rain, as they do in hot climates.

⁸ That is, He will *do justice* with respect to them; fulfilling the promise in Deut. xxxii. 36.

^d see refs. Ge. 12. 8; 1 Cor. 1. 10; Heb. 13. 1.
^e Ex. 30. 25, 30; Pro. 27. 9.

^f Deu. 3. 8, 9; 4. 48; 10. 16; 1 Cor. 1. 10; Heb. 13. 1.
^g Ps. 42. 8; Le. 25. 21; Deu. 28. 8.
^h Ps. 21. 4.

ⁱ Ps. 135. 1, 2.
^k 1 Chr. 9. 33; Rev. 7. 15.
^l see refs. Ps. 28. 2; 1 Tim. 2. 8.
^m see refs. Ps. 124. 8.
ⁿ Ps. 20. 2; 110. 2; 128. 5; 135. 21.

^o Ps. 113. 1; 134. 1.
^p 1 Chr. 23. 30; Lk. 2. 37.
^q Ps. 122. 13; 96. 8; 116. 19.
^r see refs. Ps. 106. 1.
^s see refs. Ps. 92. 1.
^t see refs. Deu. 7. 6, 7; 10. 15; 32. 9.

^u see refs. Ps. 95. 3; Deu. 10. 17.
^v Ps. 115. 3.

^w Ps. 119. 8; Jer. 10. 13; 51. 16.
^x Job 28. 25, 26; 39. 24, 29; Zec. 10. 1.
^y see refs. Ps. 107. 25; Job 28. 22.

^z see refs. Ex. 12. 12, 29, 30.
^a Ps. 74. 43-50; Ex. ch. 7 to 10, and 14.
^b Ps. 136. 15.
^c Ps. 136. 17-22; Num. 21. 24-26, 34, 35.

^d Jos. ch. 10 to 12.
^e see refs. Ps. 78. 55.

^f Ps. 102. 12; Ex. 3. 51.

^g Deu. 32. 36; Judg. 10. 16; 1 Chr. 21. 15; Hos. 11. 8, 9.
^h Ge. 6. 6.
ⁱ see refs. Ps. 115. 4-8.

^m Ps. 115. 9-11.

ⁿ Ps. 75. 2; 131. 3.
^o Ps. 132. 13, 14.

PSALM CXXXVI. 1—CXXXVII. 9.

PSALM CXXXVI.¹

- 1 OH ²give thanks unto the Lord; for *he* is good:
³For his mercy *endureth* for ever.
- 2 Oh give thanks unto ⁴the God of gods:—for his mercy *endureth* for ever.
- 3 Oh give thanks to ⁵the Lord of lords:—for his mercy *endureth* for ever.
- 4 To him ⁶who alone doeth great wonders:—for his mercy *endureth* for ever.
- 5 ⁷To him that by wisdom made the heavens:—for his mercy *endureth* for ever.
- 6 ⁸To him that stretched out the earth above the waters:
For his mercy *endureth* for ever.
- 7 ⁹To him that made great lights:—for his mercy *endureth* for ever:
- 8 ¹⁰The sun to rule by day:—for his mercy *endureth* for ever:
- 9 ¹¹The moon and stars to rule by night:—for his mercy *endureth* for ever.
- 10 ¹²To him that smote Egypt in their firstborn:—for his mercy *endureth* for ever:
- 11 ¹³And brought out Israel from among them:—for his mercy *endureth* for ever:
- 12 ¹⁴With a strong hand, and with a stretched out ¹⁵arm:
For his mercy *endureth* for ever.
- 13 ¹⁶To him which divided the Red Sea into parts:—for his mercy *endureth* for ever:
- 14 And made Israel to pass through the midst of it:—for his mercy *endureth* for ever:
- 15 ¹⁷But overthrew Pharaoh and his host in the Red Sea:
For his mercy *endureth* for ever.
- 16 ¹⁸To him which led his people through the wilderness:
For his mercy *endureth* for ever.
- 17 ¹⁹To him which smote great kings:—for his mercy *endureth* for ever:
- 18 ²⁰And slew famous kings:—for his mercy *endureth* for ever:
- 19 ²¹Sihon king of the Amorites:—for his mercy *endureth* for ever:
- 20 ²²And Og the king of Bashan:—for his mercy *endureth* for ever:
- 21 ²³And gave their land for an heritage:—for his mercy *endureth* for ever:
- 22 ²⁴*Even* an heritage unto Israel his servant:—for his mercy *endureth* for ever.
- 23 Who ²⁵remembered us in our low estate:—for his mercy *endureth* for ever:
- 24 ²⁶And hath redeemed us from our enemies:—for his mercy *endureth* for ever.
- 25 ²⁷Who giveth food to all flesh:—for his mercy *endureth* for ever.
- 26 Oh give thanks unto ²⁸the God of heaven:—for his mercy *endureth* for ever.

p see refs. Ps. 106. 1.
q Ps. 103. 17; 1 Chr. 16. 34; 41; 2 Chr. 20. 21.
r see refs. Deu. 10. 17.
s 1 Tim. 6. 15; Rev. 17. 14; 19. 16.
t see refs. Ps. 72. 18.
u Ge. 1. 1; Pro. 3. 19; Jer. 31. 15.
x see refs. Ps. 24. 2; Jer. 10. 12.
y see refs. Ps. 71. 16, 17.
z Ge. 1. 13.
a see refs. Ps. 8. 3.
b Ps. 135. 8; Ex. 12. 29.
c Ex. 12. 51; 13. 3, 17.
d Ex. 6. 8.
e Ex. 3. 19; 6. 1, 6.
f Ps. 78. 13; Ex. 14. 21, 22.
g Ps. 135. 9; Ex. 11. 27, 28.
h Ex. 13. 18; 15. 22; Deu. 8. 15.
i Ps. 135. 10, 11.
j Deu. 20. 7.
k Num. 21. 21, 23.
l Num. 21. 33.
m see refs. Ps. 135. 12; Jos. 12. 1, etc.
n Ps. 102. 17; 113. 7; Gen. 8. 1; Deu. 32. 26.
o Ex. 15. 13.
p Ps. 104. 27; 145. 15; 147. 9.
q Ps. 132. 1; Jon. 1. 9.

PSALM CXXXVII.²

- 1 BY the rivers³ of Babylon, there we sat down,
Yea, we wept, when we remembered Zion.
- 2 We hanged our harps⁴ upon the willows in the midst thereof.
- 3 For there they that carried us away captive required of us a song;
And they that ⁵wasted us *required of us* mirth,
Saying, Sing us *one* of the songs of Zion.
- 4 How shall we sing the Lord's song in a strange land?
- 5 ⁶If I forget thee, O Jerusalem,—let my right hand forget *her cunning*.
- 6 If I do not ⁷remember thee, let my ⁸tongue cleave to the roof of my mouth;
If I prefer not Jerusalem above my chief joy.
- 7 Remember, O LORD, ⁹the children of Edom—in the day of Jerusalem;⁵
Who said, *Rase it,—rase it, even to the foundation thereof*.
- 8 O daughter of Babylon,⁶ ¹⁰who art to be destroyed;⁷
Happy shall he be, ¹¹that rewardeth thee as thou hast served us.
- 9 *Happy shall he be*, that taketh and ¹²dasheth thy little ones against the stones.

r Ps. 79. 1.
s No. 1. 2—4; 2. 2, 3.
t Ps. 71. 18; Hos. 7. 2.
u Exe. 3. 26.
x Jer. 49. 7, etc.; Lam. 4. 22; Eze. 25. 12—14; Obad. 10—14.
y Is. ch. 13; 14. 4—21; ch. 47; Jer. 25. 12—11; ch. 50 and 51.
z Jer. 50. 15, 20; Rev. 18. 6.
a Is. 13. 16.

1 Psalm cxxxvi. is a companion to the preceding, and was probably composed at the same time. It, however, refers more distinctly to the return of the captives (see vers. 23, 24). It differs from Psa. cxxxv. mainly in the use of figures and terms derived from the books of Moses, and in the insertion of a response (borrowed from the ancient psalmody) to each sentence or clause, probably designed to be sung in full chorus by the people.
2 Psalm cxxxvii. is the plaintive song of one who had been (and perhaps still was) a captive in Babylon. The writer, in reply to the taunts of the conquerors (vers. 1—3), declares that his vivid remembrances of Jerusalem forbid him to sing her songs during her deep affliction (4—6), and sings, instead of them, a fearful prophetic

denunciation of her cruel foes Edom and Babylon (7—9).
3 Besides the Euphrates, there were in the *land* of Babylon the Tigris, the Chebar (Ezek. i. 1; iii. 15), the Ulai (Dan. viii. 2), and their branches.
4 Instruments generally used on joyful occasions (Job xxx. 31; Psa. lvii. 8; xcii. 3). Hence to hang them up was a sign of grief.
5 That is, in the day of the great catastrophe of Jerusalem. The Edomites had expressed, in the most indecent and insulting manner, the joy they felt at the downfall of their rival: see Ezek. xxv. 12—14; Obad. 10—14.
6 See note on Psa. xlv. 12.
7 Or, 'who art the destroyed.' The prophets often speak as if their predictions were already accomplished.
655

PSALM CXXXVIII.

A Psalm of David. 1

- 1 ^a I WILL praise thee with my whole heart;
^c Before² the gods will I sing praise unto thee.
- 2 ^d I will worship ^e toward thy holy temple,
And praise thy name for thy lovingkindness and for thy truth:
For thou hast ^f magnified thy word³ above all thy name.
- 3 ^g In the day when I cried thou answeredst me,
And ^h strengthenedst me *with* strength in my soul.
- 4 ⁱ All the kings of the earth shall praise thee, O Lord,
When they hear the words of thy mouth.
- 5 Yea, they shall sing in the ways⁴ of the Lord:
^k For great *is* the glory of the Lord.
- 6 ^l Though the Lord *be* high, yet ^m hath he respect unto the lowly:
ⁿ But the proud he knoweth afar off.
- 7 ^o Though I walk in the midst of trouble, ^p thou wilt revive me:
^q Thou shalt stretch forth thine hand against the wrath of mine enemies,
And ^r thy right hand shall save me.
- 8 ^s The Lord will perfect *that which* concerneth me:
Thy mercy, O Lord, *endureth* for ever:
^t Forsake not the works of thine own hands.

PSALM CXXXIX. 5

To the chief Musician, A Psalm of David.

- 1 O LORD, ^a thou hast searched me, and known *me*.
- 2 ^b Thou knowest my downsitting and mine uprising,
Thou ^c understandest my thought afar off.
- 3 ^d Thou compassest [*or*, winnowest] my path and my lying down,
^e And art acquainted *with* all my ways.
- 4 For *there is* not a word in my tongue,
^f But, lo, O Lord, ^g thou knowest it altogether.
- 5 Thou hast beset me behind and before,—and laid thine hand upon me.^h
- 6 ⁱ Such knowledge is too wonderful for me;—it is high, I cannot *attain* unto it.
- 7 ^j Whither shall I go from thy spirit?—or whither shall I flee from thy presence?
- 8 ^k If I ascend up into heaven, thou *art* there:
^l If I make my bed in hell, behold thou *art there*.
- 9 ^m If I take the wings of the morning,ⁿ—and dwell in the uttermost parts of the sea;
- 10 Even there shall ^o thy hand lead me,—and thy right hand shall hold me.
- 11 ^p If I say, Surely the darkness shall cover me;
Even^q the night shall be light about me.
- 12 Yea, ^r the darkness hideth not from thee;—but the night shineth as the day:
The darkness and the light *are* both alike *to thee*.
- 13 For thou hast possessed^s my reins:
^t Thou hast covered me in my mother's womb.
- 14 I will praise thee; for I am fearfully *and* wonderfully made:
^u Marvellous *are* thy works;—and *that* my soul knoweth right well.
- 15 ^v My substance^w was not hid from thee,—when I was made in secret,
And curiously wrought in the lowest parts of the earth.

b Ps. 111. 1.
c Ps. 82. 6; 110. 46;
d Ps. 22. 28.
e Ps. 5. 7; 28. 2.
f 1 K1. 8. 29, 30.

g Is. 42. 21; Mt. 5. 19;
21. 35.
h Ps. 18. 6.
i see refs. Ps. 27. 14;
and 29. 11.
j see refs. Ps. 72. 11;
102. 15, 22.

k Ps. 21. 5; Ex. 15. 11.

l Ps. 113. 5, 6; Is. 57.
15.
m Pro. 3. 34; Is. 66. 2;
Jann. 4. 6; 1 Pet. 5. 5.
n Ex. 18. 11; Is. 2. 17.
o Ps. 23. 3, 4; 66. 12.
p Ps. 71. 23, 31.
q Ps. 35. 1-3.
r see refs. Ps. 17. 7;
18. 35.
s see refs. Ps. 57. 2;
Jer. 32. 39, 40; Phil.
1. 6.
t see Job 10. 3, 8; 14. 15.

u Ps. 17. 3; 44. 21;
Jer. 12. 3.
v Ge. 16. 13; 2 K1. 19. 27.
w Mt. 9. 4; John 2.
24, 25.
x see refs. Job 13. 27;
30. 4.
y Pro. 5. 21; Is. 29.
15; Jer. 23. 21.

b see Ps. 50. 19-21;
Jer. 29. 23; Heb. 4.
13.

c Ps. 40. 5; 131. 1;
Job 11. 9; 42. 3.
d Jer. 23. 23, 24; Jon.
1. 3.

e Am. 9. 2-4; Obad. 4.
f Job 26. 6; Pro. 15. 11.

g Ps. 18. 10; 19. 6;
Mal. 4. 2.
h Ps. 73. 23; Is. 41. 13.

i Is. 29. 15.

j Job 26. 6; 34. 22;
Dan. 2. 22; Heb. 4.
13.

k Ps. 71. 6.

l Ps. 92. 4, 5.
m Job 10. 8-11; Ecc.
11. 5.

1 The eight following psalms (cxxxviii.—cxlv.) are all attributed in the titles to David; but, if this be correct, their position among psalms of later date seems to indicate that they were first introduced to *public use* after the captivity. Psalm cxxxviii. praises God for past favours (vers. 1-3), anticipates the universal recognition of his authority (4, 5), and expresses a confident hope of personal blessings (6-8).

2 Heb., 'In the presence of.' This may refer to idols, as a strong expression of contempt.

3 'Thy promise.' So great are God's promises, and so faithful and complete is his performance of them, as even to surpass the expectations which the greatness of his name has excited.

4 Walking in his ways, as converts to the true religion.

5 Psalm cxxxix. solemnly addresses Him before whom all man's nature and life lie open (vers. 1-6), hidden neither by distance nor by darkness (7-12), since he is their Author and Preserver (13-18); appealing to Him

with respect to the psalmist's determined hatred of sin in others and in himself (19-24). It is a most striking illustration of the practical effects of devoutly contemplating the attributes of God.

6 Thou hast me completely in thy power.

7 Flying as quickly as the light of dawn shoots across the sky.

8 Rather, 'and the light around me shall become night,' continuing the supposed expression of a purpose to hide himself from God by the darkness of night.

9 'Thou hast gotten (or acquired) my reins;' my vitals; that is, Thou hast made me for thy possession.

10 Or, 'my strength;' probably the bones and sinews, as the strong framework of the body. The words 'curiously wrought' refer to the art of embroidering (Exod. xxviii. 8), and beautifully depict the fine tissues and complicated texture of the human frame. 'The lowest parts of the earth' are a figure for what is impenetrably secret, applied both to the grave and to the womb. Comp. Job i. 21.

PSALM CXXXIX. 16—CXLI. 1.

- 16 Thine eyes did see my substance, yet being imperfect;
And ^ain thy book all *my members* were written,
Which in continuance were fashioned, when *as yet there was* none of them.¹
- 17 ^aHow precious also are thy thoughts² unto me, O God!
How great is the sum of them!
- 18 *If* I should count them,—they are more in number than the sand:
^aWhen I awake, I am still with thee.
- 19 Surely thou wilt ^aslay the wicked, O God:
^aDepart from me therefore, ye bloody men.
- 20 For they ^aspeak against thee wickedly,
And thine enemies ^atake *thy name* in vain.
- 21 ^aDo not I hate them, O Lord, that hate thee?
And ^aam not I grieved with those that rise up against thee?
- 22 ^aI hate³ them with perfect hatred:—I count them mine enemies.
- 23 ^aSearch me, O God, and know my heart:—try me, and know my thoughts:
- 24 And ^asee if *there be any* wicked way [way of pain, or, grief] in me,
And ^alead me in the way everlasting.⁴

PSALM CXL.

To the chief Musician, A Psalm of David.⁵

- 1 ^aDELIVER me, O Lord, from the evil man:
^aPreserve me from the violent man;
- 2 Which imagine mischiefs in *their* heart;
^aContinually are they gathered together *for* war.
- 3 They have ^asharpened their tongues ^alike a serpent;
^aAdders' poison *is* under their lips. Selah.
- 4 ^aKeep me, O Lord, from the hands of the wicked;
^aPreserve me from the violent man;—who have purposed to overthrow my goings.
- 5 ^aThe proud have hid a snare for me, and cords;
They have spread a net by the wayside;—they have set gins for me. Selah.
- 6 ^aI said unto the Lord, Thou *art* my God:
^aHear the voice of my supplications, O Lord.
- 7 O God the Lord, ^athe strength of my salvation,
^aThou hast covered my head in the day of battle.
- 8 ^aGrant not, O Lord, the desires of the wicked:
Further not his wicked device;—*lest* they exalt themselves. Selah.
- 9 *As for* the head of those that compass me about,
^aLet the mischief of their own lips cover them.⁶
- 10 ^aLet burning coals fall upon them:—let them be cast into the fire;
^aInto deep pits, that they rise not up again.
- 11 Let not ^aan evil speaker be established in the earth:
Evil shall hunt the violent man to overthrow *him*.
- 12 I know that the Lord will ^amaintain the cause of the afflicted,
And the right of the poor.
- 13 ^aSurely the righteous shall give thanks unto thy name:
^aThe upright shall dwell in thy presence.

PSALM CXLI.

A Psalm of David.⁷

- 1 LORD, I cry unto thee: ^amake haste unto me;
Give ear unto my voice, when I cry unto thee.

^a Ps. 56. 8.

^a Ps. 40. 5.

^a ver. 3.

^a Ps. 5. 6; 64. 7; 11. 4.

^a see refs. Ps. 6. 8.

^a Ps. 74. 18; Job 21. 14, 15; Jude 15.

^a see Ex. 20. 7.

^a Ps. 119. 158; 2 Chr. 19. 2.

^a see refs. Ps. 119. 136.

^a Ps. 101. 3-8.

^a Ps. 26. 2; Job 31. 6.

^a Ps. 7. 3, 4; 17. 3.

^a see refs. Ps. 5. 8; 143. 8, 10.

^a Ps. 43. 1.

^a ver. 4.

^a Ps. 56. 6; 120. 7.

^a see refs. Ps. 52. 2.

^a Ps. 23. 32.

^a see refs. Ps. 58. 4.

^a Ps. 17. 8, 9; 71. 4.

^a ver. 1.

^a Ps. 35. 7; 57. 6; 119. 69, 110; 141. 9; Jer. 16. 22.

^a Ps. 16. 2; 31. 14.

^a Ps. 27. 7; 28. 2.

^a see refs. Ps. 18. 1, 2, 33.

^a see refs. Ps. 144. 10;

1 Sam. 17. 45-51;

2 Sam. 8. 6.

2 Sam. 15. 31.

2 Dou. 32. 27.

^a Ps. 7. 16; 94. 23;

Pro. 12. 13; 18. 7.

^a Ps. 11. 6; 18. 13, 14.

^a Ps. 55. 23; Pro. 28. 17.

^a Ps. 12. 3, 4; Pro. 18. 21.

^a Ps. 9. 4; 10. 17, 19;

1 Ki. 8. 45; Pro. 22. 23; 23. 11.

^a Ps. 32. 11; 33. 1.

^a Ps. 23. 6; 73. 24.

^a Ps. 40. 13; 70. 5.

¹ Or, 'And in thy book all [my] days were inscribed, they were fixed when [there was] not one of them,' etc.

² The psalmist now turns to God's kind and watchful care of him ever since his birth; so that every morning brings fresh occasion to adore Him who knows and supplies all his wants (ver. 18).

³ They were in no other way his enemies than as they were the enemies of his God.

⁴ Either the way which *leads to everlasting life*, in opposition to the way of the ungodly, which will perish (see Ps. i. 6); or the *ancient way*, which Jeremiah calls (ch. vi. 16) 'the old paths,' and 'the good way'—that pursued by patriarchs, prophets, and saints of old. See Jer. xviii. 15.

⁵ Psalm cxl. contains prayers for deliverance from slander and persecution (vers. 1-5), and for the punish-

ment of the wicked (9-11); sustained by the recollection of former help (6-8), and by the assurance that Jehovah is the Friend of the oppressed (12, 13). If the psalm was written by David, it may be supposed to allude to either Saul or Shimei; and ver. 7 may relate to his encounter with the Philistine. See 1 Sam. xvii. 49, 50; xix. 5.

⁶ 'While my head (see ver. 7) is covered by the Divine protection, let the heads of those who attack me be covered with the consequences of their own calumnies.'

⁷ Psalm cxli. is obscure, and its particular occasion is not known; but it appears to be an earnest cry for immediate help (vers. 1, 2, 8-10) under great temptations, and under persecution (3, 4, 7), at the same time expressing a desire to receive, and gratefully to acknowledge, friendly reproof (5, 6).

PSALM CXLI. 2—CXLIH. 5.

- 2 Let ^d my prayer be set forth ¹ before thee ^e as incense;
And ^f the lifting up of my hands as ^g the evening sacrifice.
- 3 ^h Set a watch, O LORD, before my mouth;—keep ⁱ the door of my lips.
- 4 ^j Incline not my heart to *any* evil thing,
^k To practise wicked works with men that work iniquity:
^l And let me not eat of their dainties.
- 5 ^m Let the righteous smite me; *it shall be* a kindness:—and let him reprove me;
It shall be an excellent oil, *which* shall not break my head:
ⁿ For yet my prayer also *shall be* in their calamities.³
- 6 When their judges are overthrown in stony places,
They shall hear my words; for they are sweet.
- 7 Our bones are scattered ^o at the grave's mouth,
As when one cutteth and cleaveth *wood* upon the earth.
- 8 But ^p mine eyes *are* unto thee, O God the Lord:
In thee is my trust; ^q leave not my soul destitute.
- 9 Keep me from ^r the snares *which* they have laid for me,
And the gins of the workers of iniquity.
- 10 ^s Let the wicked fall into their own nets,—whilst that I withal escape.

PSALM CXLI.

^t Maschil of David [or, *A Psalm* of David, giving instruction]; a Prayer ^u when he was in the cave.³

- 1 I CRIED unto the LORD with my voice;
With my voice unto the LORD did I make my supplication.
- 2 ^v I poured out my complaint before him;—I showed before him my trouble.
- 3 ^w When my spirit was overwhelmed within me,—^x then thou knewest my path.⁴
^y In the way wherein I walked—have they privily laid a snare for me.
- 4 ^z I looked on *my* right hand, and beheld,
But ^a *there was* no man that would know me:⁵
Refuge failed me;—no man cared for my soul.
- 5 I cried unto thee, O LORD:
I said, ^b *Thou art* my refuge and ^c my portion ^d in the land of the living.
- 6 Attend unto my cry; for I am ^e brought very low:
Deliver me from my persecutors;—^f for they are stronger than I.
- 7 ^g Bring my soul out of prison,⁶—that I may praise thy name:
The righteous shall compass me about;⁷
^h For thou shalt deal bountifully with me.

PSALM CXLIH.

A Psalm of David.⁸

- 1 HEAR my prayer, O LORD,—give ear to my supplications:
ⁱ In thy faithfulness answer me, and in thy righteousness.⁹
- 2 And ^j enter not into judgment with thy servant:
For ^k in thy sight shall no man living be justified.¹⁰
- 3 For ^l the enemy hath persecuted my soul;
^m He hath smitten my life down to the ground;
He hath made me to dwell in darkness,—ⁿ as those that have been long dead.¹¹
- 4 ^o Therefore is my spirit overwhelmed within me;—my heart within me is desolate.
- 5 ^p I remember the days of old;—I meditate on all thy works;

¹ Or, 'established;' referring probably to the Divine appointment and the daily offering of this oblation: 'So let my constant prayers, in conformity with thine own appointment, be acceptable.'

² Perhaps the best rendering of this difficult verse is, 'Let the righteous smite me kindly, and rebuke me: the oil for the head (i. e. this salutary rebuke) my head shall not refuse, though [it should come] again (i. e. though it should be repeated); and my prayer [shall] be in their evils' (i. e. either the injuries inflicted by the wicked, against which he would pray, or the calamities of his righteous friends, whose kind reproofs he would requite by intercession); [so that] when their leaders stumble in rocky places, they shall hear my words [of prayer]: for they are sweet (i. e. encouraging), ver. 6.

³ Psalm cxlii. is the prayer of one who is overwhelmed and helpless (vers. 1—4); and, betaking himself to God as his Saviour, finds hope in him (5—7). It will suit the

occasion referred to in the title, as well as many others.

⁴ All the difficulties which beset my course.

⁵ Rather, 'Look on the right hand, and see; but none knows me; refuge has failed me,' etc.

⁶ A prison is an image of trouble and distress.

⁷ Sympathizing in the joy of my deliverance.

⁸ Psalm cxliii., like the preceding, complains of imminent danger, requiring speedy help: which is solicited on the ground of God's faithfulness, whilst personal merit is expressly disclaimed. All this is so intermingled as not to allow division, except by the pause.

⁹ God's 'faithfulness' refers to his covenant engagements; his 'righteousness,' probably, to his vindication of those who are unjustly oppressed.

¹⁰ This verse makes it evident that, in appealing to God's 'righteousness' (ver. 1), the psalmist had no thought of claiming personal merit in his sight.

¹¹ Who are no longer remembered or cared for.

^d Pro. 15. 8.
^e Ex. 30. 7—9; Mal. 1. 11; Rev. 5. 8; d. 3, 4.
^f see refs. Pa. 63. 4; 1 Tim. 2. 8.
^g Ex. 29. 30.
^h see refs. Pa. 30. 1.
ⁱ Mic. 7. 5.
^j see refs. Pa. 119. 36.
^k 1 Cor. 15. 33; 2 Cor. 6. 17.
^l Num. 25. 2; Pro. 23. 6.
^m Pro. 6. 23; 9. 8, 9; 19. 25; 25. 12; 27. 5, 6; Gal. 6. 1.
ⁿ Mt. 5. 44.

^o Pa. 44. 22; 1 Sam. 22. 18, 19; 2 Cor. 1. 9.

^q Pa. 25. 15; 123. 1, 2; 2 Chr. 20. 12.
^r Pa. 102. 17.

^s Pa. 119. 110; 140. 5
142. 3.

^t see refs. Pa. 35. 8.

^u Pa. 57. title.
^v 1 Sam. 22. 1; 24. 3.

^y Pa. 102. title; 1 Sam.

1. 12; 1a. 21. 16.

^z Pa. 143. 4.

^a Pa. 1. 6; Job 23. 10.

^b Pa. 31. 4; 140. 5;
141. 9.

^c Pa. 60. 20.

^d see refs. Pa. 31. 11;
88. 8, 18.

^e see refs. Pa. 16. 1.

^f see refs. Pa. 10. 5.

^g Pa. 27. 13.

^h Pa. 44. 24, 25; 73. 8;
116. 6.

ⁱ Pa. 36. 19.

^j Pa. 9. 13, 14.

^k Pa. 7. 6, 7; see refs.
34. 2; Acts 4. 23.

^l see refs. Pa. 13. 6.

^m Pa. 31. 1.

ⁿ Pa. 130. 3; Job 14. 3.

^o Ex. 34. 7; Job 4. 17;
see refs. 3. 2; 15. 14;
Ecc. 7. 20; Gal. 2. 16.

^p Pa. 7. 1, 2.

^q Pa. 7. 5.

^r Pa. 31. 12, 13.

^s Pa. 77. 3; 102. title;
142. 3.

^t see refs. Pa. 42. 6;
Dou. 8. 2; Mic. 6. 5.

I muse on the work of thy hands.

6 * I stretch forth my hands unto thee :

My soul *thirsteth* after thee, as a thirsty land. Selah.

7 * Hear me speedily, O LORD :—my spirit faileth :

Hide not thy face from me,

Lest I be [*or*, for I am become¹] like unto them that go down into the pit.

8 Cause me to hear thy lovingkindness^d in the morning ;¹—for in thee do I trust :

* Cause me to know the way wherein I should walk ;

For I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies :—I flee unto thee to hide me.

10 ^a Teach me to do thy will ;—for thou *art* my God :

Thy spirit *is* good ; lead me into ^a the land of uprightness.²

11 * Quicken me, O LORD, for thy name's sake :

For thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy * cut off mine enemies,

And destroy all them that afflict my soul :—for * I *am* thy servant.³

PSALM CXLIV.

A Psalm of David.⁴

1 BLESSED *be* the LORD * my strength,

* Which teacheth my hands to war, and my fingers to fight :

2 * My goodness, and my fortress ;—my high tower, and my deliverer ;

My shield, and *he* in whom I trust ;—who subdueth my people under me.

3 * LORD, what is man, that thou takest knowledge of him !

* Or the son of man, that thou makest account of him !

4 * Man is like to vanity :—his days *are* as a shadow that passeth away.

5 * Bow thy heavens, O LORD, and come down :

* Touch the mountains, and they shall smoke.

6 ^b Cast forth lightning, and scatter them :

* Shoot out thine arrows, and destroy them.

7 ^d Send thine hand from above ;—rid me, and deliver me out of great waters,⁵
From the hand of ^c strange children ;⁶

8 Whose mouth * speaketh vanity,

And their right hand *is* a right hand of falsehood.⁷

9 I will ^a sing a new song unto thee, O God :

Upon a psaltery and an instrument of ten strings will I sing praises unto thee.

10 * *It is he* that giveth salvation [*or*, victory] unto kings :

* Who delivereth David his servant from the hurtful sword.

11 * Rid me, and deliver me from the hand of strange children,

Whose mouth speaketh vanity,—and their right hand *is* a right hand of falsehood :

12 That our sons *may be* * as plants—grown up⁸ in their youth ;

That our daughters *may be* as corner stones,⁹

Polished *after* the similitude of a palace :

13 That our garners *may be* full,—affording all manner of store :

That our sheep *may* bring forth thousands—and ten thousands in our streets :

14 That our oxen¹⁰ *may be* strong to labour ;

That *there be* no breaking in, nor going out ;

That *there be* no complaining in our streets.

15 * Happy *is that* people, that is in such a case :

Yea, happy *is that* people, whose God *is* the LORD.

1 That is, 'soon,' or 'early,' as the same word is rendered in Psa. xli. 5.

2 Rather, 'in a land of directness' or 'evenness,' along a straight and plain path.

3 Who may hope for aid from thee, as one who is engaged in thy service.

4 Psalm cxliv. is composed chiefly of passages taken from various psalms of David, especially viii. and xviii., and is probably on this account attributed to him. The psalmist blesses Jehovah for his protection and condescension (vers. 1—4), prays for his interposition on his own behalf (5—8), which he gratefully anticipates (9, 10), and then extends his prayer to embrace the welfare of the whole people (11—15). The marginal references will direct to other similar passages on which there are notes.

5 See note on Psa. xviii. 16.

6 Or, 'of strangers,' as the same phrase is translated in Psa. xviii. 44, 45.

7 That is, 'of perjury,' the right hand being lifted up in taking an oath.

8 That is, 'grown vigorous.' The blessings desired in vers. 12, 13 are those promised in Deut. xxviii. 4.

9 Or, 'corner pillars,' ornamental, and therefore well suited to express female *beauty*, as the flourishing 'plants' represent manly *strength*.

10 The Hebrew word here used does not anywhere else mean an ox, but a *guide*, *friend*, *governor*, or *captain* ; as in Prov. ii. 17 ; xvi. 28 ; Zech. xii. 5, 6 ; Jer. xiii. 21. It may therefore be rendered, 'That our captains may be strong ; that there be no breaking in [of the enemy], and no going out [of the people into captivity],' etc.

x see refs. Job 11. 13.

y see refs. Ps. 42. 1, 2.

z Ps. 40. 13, 17.

a see refs. Ps. 27. 9.

b Ps. 28. 1.

c Ps. 38. 4.

d see Ps. 30. 5 ; 46. 5.

e see refs. Ps. 5. 8 ;

Is. 48. 17.

f see refs. Ps. 25. 1.

g see refs. Ps. 27. 5.

h see refs. Ps. 25. 4, 5 ;

139. 24.

i Ne. 9. 20.

k Is. 26. 10.

l see refs. Ps. 119. 25.

m ver. 1.

n Ps. 54. 5.

o see refs. Ps. 116. 18.

p see refs. Ps. 18. 2, 31.

q Ps. 18. 34 ; 2 Sam.

22. 35.

r see refs. 2 Sam. 22.

2, 3, 40, 48.

s Ps. 18. 47.

t see refs. Ps. 8. 4.

u Ps. 146. 3, 4.

x see refs. Ps. 33. 5, 6 ;

Job 4. 19 ; 14. 2.

y see refs. Ps. 102. 11.

z see refs. Ps. 18. 9.

a Ps. 104. 32 ; Ex. 19.

18.

b Ps. 18. 13, 14.

c see refs. Ps. 7. 12, 13.

d Ps. 18. 16.

e ver. 11 ; Ps. 69. 1, 2,

14, 15.

f Ps. 54. 3 ; Mal. 2. 11.

g see refs. Ps. 41. 6.

h Ps. 33. 2, 3 ; 40. 3.

i Ps. 18. 50 ; 33. 16—18.

k Ps. 140. 7.

l vers. 7, 8.

m Ps. 128. 3.

n Ps. 33. 12 ; 65. 4 ; 146. 5 ; Deu. 33. 29.

PSALM CXLV. 1—CXLVI. 7.

PSALM CXLV.

David's *o* Psalm of praise. ¹

- 1 I WILL extol thee, my God, O King;
And I will bless thy name for ever and ever.
- 2 Every day will I bless thee;—and I will praise thy name for ever and ever.
- 3 ^aGreat is the Lord, and greatly to be praised;—and ^ahis greatness is unsearchable.
- 4 ^aOne generation shall praise thy works to another,
And shall declare thy mighty acts.
- 5 ^aI will speak of the glorious honour of thy majesty,—and of thy wondrous works.
- 6 And *men* shall speak of the might of thy terrible acts:
And I will declare thy greatness.
- 7 They shall abundantly utter the memory of thy great goodness,
And shall sing of thy righteousness.
- 8 ^aThe Lord *is* gracious, and full of compassion;
Slow to anger, and of great mercy.
- 9 ^aThe Lord *is* good to all:—and his tender mercies *are* over all his works.
- 10 ^aAll thy works shall praise thee, O Lord;—^aand thy saints shall bless thee.
- 11 They shall speak of the glory of thy kingdom,—and talk of thy power;
- 12 ^aTo make known to the sons of men his mighty acts,
And the glorious majesty of his kingdom.
- 13 ^aThy kingdom is an everlasting kingdom,
And thy dominion *endureth* throughout all generations. ²
- 14 The Lord ^bupholdeth all that fall,
And ^craiseth up all *those that be* bowed down.
- 15 ^dThe eyes of all wait upon thee;
And ^ethou givest them their meat in due season. ³
- 16 Thou openest thine hand,—^fand satisfiest the desire of every living thing.
- 17 ^gThe Lord is righteous in all his ways,—and holy ^hin all his works.
- 18 ⁱThe Lord *is* high unto all them that call upon him,
To all that call upon him ⁱin truth.
- 19 ^jHe will fulfil the desire of them that fear ^khim:
^lHe also will hear their cry, and will save them.
- 20 ^mThe Lord preserveth all them that love him:
ⁿBut all the wicked will he destroy.
- 21 ^oMy mouth shall speak the praise of the Lord:
And ^plet all flesh bless his holy name for ever and ever.

PSALM CXLVI. ⁶

- 1 PRAISE ye the Lord.—^aPraise the Lord, O my soul.
- 2 ^aWhile I live will I praise the Lord:
I will sing praises unto my God while I have any being. ⁷
- 3 ^aPut not your trust in princes,—*nor* in the son of man, in whom *there is* no help. ⁸
- 4 ^aHis breath goeth forth, he returneth ^bto his earth;
In that very day ^chis thoughts perish.
- 5 ^aHappy *is he* that *hath* ^dthe God of Jacob for his help,
^eWhose hope *is* in the Lord his God:
- 6 ^aWhich made heaven, and earth,—^bthe sea, and all that therein *is*:
- 7 Which ^ckeepeth truth for ever:—^dwhich executeth judgment for the oppressed:
^eWhich giveth food to the hungry.—^fThe Lord looseth the prisoners:

¹ This is an alphabetical psalm (see note on title of Psa. xxv.); celebrating in the most beautiful manner the majesty, righteousness, and goodness of God.

² As in the Hebrew there is here no couplet beginning with the next alphabetical letter, some supply from the ancient versions, 'Faithful is Jehovah in all his words, and holy in all his works:' but on such deficiencies, see note on Psa. xxv. title.

³ Rather, 'in its season.' The psalmist teaches us to regard God as a kind Father, distributing from day to day what is needful for the wants of his great family, whom he represents as confiding and expectant children, having their eyes fixed on him.

⁴ Rather, 'merciful.' Justice and mercy are united in Jehovah's government. Comp. Psa. lxxxv. 10; Rom. iii. 26.

⁵ These are said, in ver. 20, to 'love him,' for godly

reverence is perfectly compatible, and is indeed always united, with holy love.

⁶ Psalm cxlvi., and all that follow it, are evidently hymns of public praise, and appear to have been composed for the service of the second temple. In the Sept. this psalm is ascribed to Haggai and Zechariah; and if they were not the actual authors, these psalms were probably composed during their times. Psa. cxlvi. presents Jehovah, in opposition to earthly princes, as the sole object of praise and confidence (vers. 1—4); since his power, truth, justice, compassion, and eternity, all insure the happiness of his people (5—10).

⁷ This is almost the same as Psa. civ. 33.

⁸ Who cannot save either himself or others, but is wholly dependent on a higher power.

⁹ Even with the best intentions, men are often unable to assist others, or are cut off in the midst of their efforts.

^o Psa. 100, title.

^p Psa. 48. 1; 96. 4;

147. 5.

^q Job. 5. 9; 9. 10; Ro.

11. 33.

^r Deu. 6. 7; 1a. 38. 19.

^s Psa. 40. 9, 10.

^t Psa. 86. 5, 15; 103. 8;

Ex. 34. 6, 7; Num.

14. 18.

^u Psa. 36. 6, 7; 65. 9—

13; 100. 5; 101. 24;

Nah. 1. 7.

^v see refs. Psa. 19. 1.

^w Psa. 30. 4.

^x Psa. 106. 2.

^y Psa. 146. 10; Dan. 2.

41; 7. 14; 1 Tim. 1.

17.

^b see refs. Psa. 37. 17,

21.

^c Psa. 146. 8.

^d see refs. Psa. 104. 27.

^e Psa. 136. 25.

^f Psa. 104. 21, 24; 107.

9; 147. 9.

^g see refs. Ge. 18. 25.

^h Psa. 31. 18; see refs.

Deu. 4. 7.

ⁱ Psa. 17. 1; John 4. 21.

^k Psa. 37. 4, 5.

^l see refs. Psa. 31. 17.

^m Psa. 31. 23; 37. 28;

57. 10.

ⁿ Psa. 1. 6; 9. 17.

^o vers. 1, 2, 5; Psa. 71.

8, 15.

^p Psa. 150. 6; Rev. 5.

11—14.

^q Psa. 103. 1.

^r see refs. Psa. 63. 4.

^s Psa. 118. 8, 9; 1a. 2.

22.

^t Psa. 90. 3; 104. 29;

Ecc. 12. 7; 1a. 2. 22.

^u see Job 17. 11; 1 Cor.

2. 6.

^v Psa. 84. 12; 144. 15;

Jer. 17. 7.

^w Psa. 46. 7; Ge. 32.

24—29.

^x Psa. 30. 7.

^y see refs. Ge. 1. 1

Rev. 14. 7.

^b Psa. 95. 5; Ex. 20. 11.

^c Deu. 7. 9.

^d Psa. 72. 4; 103. 6;

Pro. 22. 22, 23.

^e see refs. Psa. 107. 9.

^f see refs. Psa. 68. 6;

1a. 61. 1.

PSALM CXLVI. 8—CXLVIII. 6.

- 8 ^a The LORD openeth *the eyes of the blind* :
^a The LORD raiseth them that are bowed down :—the LORD loveth the righteous :
 9 ^a The LORD preserveth the strangers ;—he relieveth the fatherless and widow :
^a But the way of the wicked he turneth upside down.¹
 10 ^a The LORD shall reign for ever,—*even* ^a thy God, O Zion, unto all generations.
 Praise ye the LORD.

PSALM CXLVII.²

- 1 PRAISE ye the LORD :
 For ^a *it is good to sing praises unto our God ;*
^a For *it is pleasant ; and* ^a praise is comely.
 2 The LORD doth ^a build up Jerusalem :
^a He gathereth together the outcasts of Israel.³
 3 ^a He healeth the broken in heart,—and bindeth up their wounds.
 4 ^a He telleth the number of the stars ;—he calleth them all by *their* names.
 5 ^a Great is our LORD, and ^a of great power :—^a his understanding is infinite.
 6 ^a The LORD lifteth up the meek :—he casteth the wicked down to the ground.
 7 Sing unto the LORD with thanksgiving ;—sing praise upon the harp unto our God :
 8 ^a Who covereth the heaven with clouds,—^a who prepareth rain for the earth,
 Who maketh grass to grow upon the mountains.
 9 ^a He giveth to the beast his food,—and ^a to the young ravens which cry.
 10 ^a He delighteth not in the strength of the horse
^a He taketh not pleasure in the legs of a man.⁴
 11 The LORD ^a taketh pleasure in them ^a that fear him,
 In those that hope in his mercy.
 12 Praise the LORD, O Jerusalem ;—praise ^a thy God, O Zion.
 13 For he hath strengthened the bars of thy gates ;
^a He hath blessed thy children within thee.
 14 ^a He maketh peace in thy borders,—and ^a filleth thee with the ^a finest of the wheat.
 15 ^a He sendeth forth his commandment *upon* earth :
 His word runneth very swiftly.⁵
 16 ^a He giveth snow like wool :—^a he scattereth the hoarfrost like ashes.⁶
 17 He casteth forth his ice⁷ like morsels :—who can stand before his cold ?
 18 ^a He sendeth out his word, and melteth them :
 He causeth his wind to blow, and the waters flow.
 19 ^a He sheweth his word unto Jacob,—^a his statutes and his judgments unto Israel.
 20 ^a He hath not dealt so with any nation :
 And *as for his judgments*, they have not known them.
 Praise ye the LORD.

PSALM CXLVIII.⁸

- 1 PRAISE ye the LORD.
 Praise ye the LORD ^a from the heavens :—praise him in the heights.
 2 ^a Praise ye him, all his angels :—praise ye him, ^a all his hosts.
 3 Praise ye him, sun and moon :—praise him, all ye stars of light.
 4 Praise him, ^a ye heavens of heavens,—and ^a ye waters that be above the heavens.
 5 Let them praise the name of the LORD :—for ^a he commanded, and they were created :
 6 ^a He hath also stablished them for ever and ever :⁹
 He hath made a decree which shall not pass.

1 Rather, 'turns aside;' i.e. he defeats their designs.
 2 Psalm cxlvii. beautifully mingles the recognition of God as the Lord of Nature with grateful acknowledgment of him as the Shepherd of Israel, and exhibits the greatness and wisdom of the Supreme in connection with his condescension to the meek and humble. Its transitions from one subject to another are frequent and rapid, allowing no regular analysis of its contents, but giving the greater force and beauty to the representations of God's works of power and of grace. See vers. 3, 4; 5, 6; 10, 11; 18, 19. Many of its expressions are evidently suggested by earlier psalms and prophecies.
 3 Rather, 'The Lord is building up Jerusalem: He is gathering together the outcasts of Israel.' A grateful acknowledgment of the present fulfilment of the promises in Isa. xi. 12; xlv. 26, 28; lvi. 8.
 4 The two clauses of this verse are probably intended to describe *cavalry* and *infantry*, as forming the military strength of nations. It is not to those who trust in such

resources that Jehovah shows favour, but to those who rely on his protection (ver. 11). Comp. Isa. xxxi. 1. The care which he takes of those who trust in him is illustrated in vers. 13, 14.
 5 The authoritative word of God is here personified as his messenger or agent, the 'swift running' of which signifies the prompt execution of his will.
 6 Referring to the fine grey ashes of wood burned in the open air.
 7 Probably the *hail* is meant, which descends like so many crumbs of ice.
 8 In Psalm cxlviii. the whole of creation is summoned to praise Jehovah, whether in heaven (vers. 1—6) or on earth (7—12), for his universal glory and his special favour to his people (13, 14).
 9 The immutability ascribed, in passages like this, to the works of nature is not absolute, but relative to the will of the Creator. No created powers can revoke the laws which he has imposed on their being.

^a Isa. 35. 5; Mt. 9. 30; 11. 5; John 9. 7, 32.
^a Ps. 145. 14; 147. 6; Lu. 13. 11, 13.
^a see refs. Ps. 68. 5.
^a Ps. 147. 6; Job 5. 12—14.
^a see refs. Ps. 10. 16, and 145. 13; Ex. 15. 18; Rev. 11. 15.
^a Ps. 147. 12; Joel 3. 17.
^a Ps. 92. 1.
^a Ps. 135. 3.
^a Ps. 33. 1.
^a Ps. 102. 13—16; Ne. 3. 1, etc.
^a see refs. Deu. 30. 3.
^a Ps. 51. 17; Isa. 57. 15; 61. 1; Lu. 4. 18.
^a see Ge. 15. 5; Isa. 40. 26.
^a see refs. Ps. 145. 3; Job 16. 25.
^a Nah. 1. 25.
^a Isa. 40. 28.
^a Ps. 37. 11; 146. 8, 9; 149. 4.
^a Ps. 104. 13, 14; Job 38. 26—36.
^a see refs. Job 5. 10.
^a Ps. 104. 27, 28; 136. 25; 145. 15; Job 38. 41.
^a Job 38. 41; Mt. 6. 26.
^a Ps. 38. 16—18; Hos. 1. 7.
^a Eccl. 9. 11.
^a Ps. 35. 27; 149. 4; Zeph. 3. 17.
^a Ps. 33. 18, 22.
^a Ps. 146. 10.
^a Ne. 3. 1; 6. 1; 7. 1.
^a Ps. 20. 11; Isa. 60. 17.
^a Ps. 132. 15.
^a Deu. 32. 14; Ps. 81. 16.
^a Ps. 33. 9; 107. 20; Job 37. 12.
^a Job 37. 6.
^a Job 37. 10; 38. 29.
^a ver. 15; Job 6. 16, 17; 37. 10.
^a Ps. 76. 1; 78. 5; 103. 7; Deu. 33. 2—4.
^a see Ex. ch. 21 to 23; Deu. 6. 1; Mal. 4. 4.
^a see Deu. 4. 32—34; Ro. 3. 1, 2.
^a Ps. 89. 5.
^a Ps. 103. 20, 21.
^a Ge. 2. 1.
^a see refs. Deu. 10. 14; 2 Cor. 12. 2.
^a Ge. 1. 7.
^a Ps. 33. 9—9; Ge. 1. 1, 2, 6, 7.
^a Ps. 89. 37; 93. 1; 118. 90, 91; Job 38. 10, 11, 31; Jer. 31. 35, 36; 33. 25.

PSALM CXLVIII. 7—CL. 6.

- 7 Praise the LORD ' from the earth,—ye dragons, and all deeps :
 8 Fire, and hail ; snow, and vapours ;—stormy wind ¹ & fulfilling his word :
 9 ' Mountains, and all hills ;—fruitful trees, ² and all cedars :
 10 Beasts, and all cattle ;—creeping things, and flying fowl :
 11 Kings of the earth, and all people ;—princes, and all judges of the earth :
 12 Both young men, and maidens ;—old men, and children :
 13 Let them praise the name of the LORD :
 For ' his name alone is excellent ;—³ his glory is above the earth and heaven.
 14 ' He also exalteth the horn of his people,—⁴ the praise of all his saints ; ⁵
 Even of the children of Israel, ' a people near unto him.
 Praise ye the LORD.

• see ver. 1.
 / Is. 43. 20.
 * Ps. 147. 10—18.
 A Is. 44. 23 ; 49. 13 ;
 55. 12, 13.

/ Ps. 8. 1 ; Is. 12. 4.
 * Ps. 57. 5 ; 113. 4.
 / see refs. Ps. 75. 10.
 m Ps. 145. 10 ; 149. 0.
 n Ex. 10. 5 ; Deut. 4. 7 ;
 Eph. 2. 17.

PSALM CXLIX. ⁴

- 1 PRAISE ye the LORD.
 • Sing unto the LORD a new song,—and his praise in the congregation of saints.
 2 Let Israel rejoice in ' him that made him : ⁵
 Let the children of Zion be joyful in their ' King.
 3 ' Let them praise his name ' in the dance :
 Let them sing praises unto him with the timbrel and harp.
 4 For ' the LORD taketh pleasure in his people
 • He will beautify the meek with salvation.
 5 • Let the saints be joyful in glory : ⁶—let them ' sing aloud upon their beds. ⁷
 6 Let the high praises of God be in their mouth,
 And • a two-edged sword in their hand ; ⁸
 7 To execute vengeance ⁹ upon the heathen,—and punishments upon the people ;
 8 To bind their kings with chains,—and their nobles with fetters of iron ;
 9 • To execute upon them the judgment written : ¹⁰—^b this honour have all his saints.
 Praise ye the LORD.

• Ps. 33. 3 ; Is. 42. 10.
 * Ps. 100. 3 ; Job 35.
 10 ; Is. 54. 5.
 q Joel 2. 3 ; Zec. 9. 9 ;
 Mt. 21. 3.
 r Ps. 81. 2 ; 150. 4.
 s Ex. 15. 20 ; 2 Sam.
 6. 16.

/ see refs. Ps. 147. 11.
 u Ps. 132. 16 ; Is. 61.
 1—3.

r Ps. 118. 15.
 v see refs. Job 35. 10.

s Heb. 4. 12 ; Rev. 1. 16.

• Deut. 7. 1, 2.
 b Ps. 148. 14 ; 1 Cor.
 6. 2, 3.

PSALM CL. ¹¹

- 1 PRAISE ye the LORD.
 Praise God ' in his sanctuary : ¹²—praise him ' in the firmament of his power.
 2 • Praise him for his mighty acts :
 Praise him according to his excellent ' greatness.
 3 Praise him & with the sound of the trumpet [or, cornet ^a] ;
 ' Praise him with the psaltery and harp.
 4 Praise him ' with the timbrel and ' dance :
 Praise him with ' stringed instruments and ' organs. ¹³
 5 Praise him upon the loud ' cymbals :—praise him upon the high sounding cymbals.
 6 • Let every thing that hath breath praise the LORD.
 Praise ye the LORD. ¹⁴

• Ps. 29. 9 ; 118. 10 ;
 134. 2.

d Gal. 3. 6—8 ; Eze. 1.
 22—24.

• Ps. 145. 5, 6.
 / Deut. 3. 24.

• Num. 10. 10.
 A Ps. 98. 6.

/ Ps. 81. 2 ; 149. 3.
 A Ps. 15. 20.

/ Ps. 149. 3.
 m Ps. 33. 2 ; 92. 3 ; 141.
 9 ; Is. 38. 20.

n Job 30. 31.
 o 1 Chr. 15. 16, 19, 28 ;
 16. 5 ; 25. 1, 6.

p Ps. 103. 22 ; 145. 10 ;
 Rev. 5. 13.

1 An agency which appears the least subject to control.

2 That is, 'fruit trees ;' in distinction from forest trees, which are represented by 'cedars.'

3 That is, He gives them occasion for the highest praise.

4 Psalm cxlix. is wholly composed of the praises of the God of Israel as their King, who favours them (vers. 1—4), and will execute through them judgments on his and their foes (5—9).

5 God made the Israelites a nation, formed for his praise ; and on their deliverance from Babylon, by a kind of new creation, restored them to their temple to worship Him. Comp. Isa. xlii. 1—7.

6 Meaning either 'gloriously,' or 'on account of their present glorious state.'

7 In opposition to the nights of sleepless grief which many had spent while exiles. See Hos. vii. 14.

8 That is, at the same time : see Neh. iv. 17, 18.

9 Not their own vengeance, but that of God, to whom all 'vengeance belongeth.' This was partially fulfilled in the successes of the Jews under the Maccabees ; and in a far nobler sense may be said to be so in the spiritual triumphs of the religion of Christ, especially in those which are yet to come.

10 The punishment denounced in the law against the idolatrous heathen. See Deut. vii. 2 ; xxxii. 41, etc.

11 Psalm cl. is a doxology which marks the end of the fifth book of Psalms and of the whole Psalter. It was probably intended to be sung with all the musical instruments used in the temple worship. It describes the place (ver. 1), the theme (2), the mode (3—5), and the universality (6) of the praise to be presented to Jehovah.

12 The temple on earth. 'The firmament of his power' is the heavenly temple. According to a Jewish tradition, this psalm was sung by persons who came to present the first-fruits, while the Levites met them singing Ps. xxx.

13 Rather, 'pipe,' denoting the whole class of wind instruments, as the 'timbrel' represents all of the pulsatile kind.

14 'The Psalms,' says Dr. Chalmers, 'have their final and most appropriate outgoing in praise, that highest of all the exercises of godliness.' 'As the life of the faithful,' says Hengstenberg, 'and the history of the church, so also the Psalter, with all its cries from the depths, runs out in a hallelujah.' 'There is nothing in the Psalter,' says Alexander, 'more majestic or more beautiful than this brief but most significant finale, in which solemnity predominates, without disturbing the exhilaration which the close of the Psalter seems intended to produce, as if in emblematical allusion to the triumph which awaits the church, and all its members, when, 'through much tribulation,' they shall 'enter into rest.'

THE PROVERBS.

THERE is every reason to believe that the whole of the book of Proverbs, excepting the last two chapters, was either written by Solomon or adopted by him; but the various titles (see ch. i. 1; x. 1; xxii. 17; xxv. 1), and the repetition of some of the proverbs (comp. ch. xviii. 8 with xxvi. 22; xix. 24 with xxvi. 15; xx. 16 with xxvii. 13; xxi. 9 with xxv. 24; and xxii. 3 with xxvii. 12) make it evident that it was brought to its present form by the labours of different persons at different times.

Though the book contains some continuous discourses, it derives its name from those short, pithy, pointed sentences of which it chiefly consists. Proverbial teaching has been employed from the most remote antiquity, and was particularly adapted to the simplicity of the early ages. When books were but few, and the reasonings of systematic philosophers almost unknown, just observations on life and manners,—the results of long experience and reflection,—and useful moral precepts, delivered in concise language, and often in verse, would form a body of the most valuable practical wisdom, which, by its influence on the views and conduct of men, must have contributed largely to the well-being of society. And in every age the maxims of proverbial wisdom are not only well fitted to impress the minds of the young and uninformed; but they are also most valuable guides in the affairs of life, when men are called upon not to deliberate, but to act. Accordingly, every nation has its proverbs. But this mode of communicating instruction appears to be peculiarly suited to the genius and disposition of the Asiatics, among whom it has prevailed from the earliest ages.

The Proverbs of Solomon possess in the highest degree all the excellencies of this species of composition. The great object in each of them is to enforce a moral or religious principle in words so few that they may be easily learned, and so skilfully selected and arranged that they may strike and fix the attention instantaneously; while, to prevent the mind from becoming fatigued by a long series of detached sentences, they are perpetually diversified by the changes of style and figure. Sometimes the style is rendered striking by its peculiar simplicity, or the familiarity of its illustration; sometimes by the grandeur or beauty of the simile employed on the occasion; sometimes by an enigmatical obscurity, which rouses the curiosity; very frequently by a strong and catching antithesis; occasionally by a playful iteration of the same word; and, in numerous instances, by an elegant pleonasm, or the expansion of a single or common idea by a luxuriance of agreeable words.

The religious teachings of this book are peculiarly clear and spiritual. Jehovah is set forth as the Creator and Governor of the universe, and the Disposer of human destinies (ch. iii. 19; viii. 22—29, etc.), incomprehensible alike in his nature and his works (xxv. 2; xxx. 3, 4). His providence is represented as ever active and universal (v. 21; xv. 3), controlling not only the outward fortunes (x. 22), but the minds (xxi. 1) of men. He is declared to be holy and just; loving, commending and rewarding piety and virtue, and abhorring and punishing

all sin (iii. 33; x. 3, 29; xii. 2), not only in this life, but also in a future state (xiv. 32).

The necessity of religion, 'the fear of the Lord,' is inculcated in this book, in strong and emphatic language, as the 'beginning of wisdom' (i. 7) and the fountain of happiness (xiv. 27; xix. 23). Trust in God (iii. 5, 6; xvi. 3, 20; xviii. 10), reverence for him (iii. 34; x. 27; xxiii. 17), cheerful submission to his paternal chastisements (iii. 11, 12), the love of our fellow-men (xi. 17; xiv. 21), justice (xi. 1), kindness (iii. 27, 28; xix. 17), gentleness of spirit and demeanour (xv. 1), charity (x. 12), prudence (xiv. 15; xxii. 3), active diligence (x. 4; xii. 24; xxii. 29), purity of heart (iv. 23), humility (viii. 13; xv. 33), modesty (xxv. 6, 7), temperance (xxiii. 20, 21), and, in short, all those things which make men happy in themselves, and create a happy state of society, are here exhibited and urged in the most forcible manner; and, after all the light which the Gospel has shed upon us, we are still thankful to resort to this book for guidance, encouragement, and warning.

The very nature of the book of Proverbs is such, that it has a direct application to people of all times, all conditions, and all countries. It says very little about the sacrifices and offerings, and other ceremonial institutions, of the Mosaic economy, but is almost wholly occupied with the substantial duties of morality and religion; and it is so comprehensive, that all ranks and classes have here their 'word in season.'

As we may judge, to some extent, of the social, moral, and religious culture and condition of a nation by its proverbial lore, we must surely place the Hebrews in the highest rank among the nations of former times. A people amongst whom such maxims as these were brought into popular use, must have made great advance in civil and social life.

This book may be divided into five distinct parts:—

I. A series of discourses on the excellency and advantages of wisdom, and the hatefulness and mischievous consequences of sin. They are addressed chiefly to the young, and are marked by peculiar earnestness, beauty, and tenderness.

II. A collection of unconnected maxims on various subjects (ch. x.—xxii. 16).

III. Short discourses, on a variety of subjects (ch. xxii. 17—xxiv. 22); with a brief appendix of maxims (ch. xxiv. 23—34).

IV. A second collection of Solomon's Proverbs made in the time of Hezekiah (ch. xxv.—xxix.)

V. The remainder of the book (ch. xxx.—xxxi.) contains precepts delivered by *Agur*, admonitions given to king Lemuel by his mother, and a description of the excellencies of a virtuous wife. The thirtieth chapter affords examples of a species of writing closely allied to the proverb, and equally in favour among the Orientals—namely, a kind of riddles or enigmas, designed to exercise the ingenuity of the hearer, as well as to impart instruction.

PART I.

General Introduction.

1 THE "PROVERBS OF ^bSOLOMON THE SON OF DAVID, KING OF ISRAEL;

2 To know¹ wisdom and instruction;—to perceive the words of understanding;

3 To receive the instruction of wisdom,²—justice, and judgment, and equity;

¹ Written in order that we may know, etc.

² The word 'wisdom,' in most parts of this book, means a considerate, thoughtful state of mind in relation to truth

and duty, religious, moral, or prudential; but here the Hebrew word is different, and means *prudence* or circumspectness.

• ch. 10. 1; 25. 1;
• 1 Ki. 4. 32; Eccl. 12. 9.
• 2 Sam. 12. 24, 25.
• ch. 2. 1, 2.

PROVERBS I. 4—24.

- 4 To give subtilty to the "simple,"¹—to the young man knowledge and discretion.
- 5 A wise man will hear, and will increase learning;
And a man of understanding shall attain unto wise counsels:²
- 6 To understand a proverb, and the interpretation;
The words of the wise, and their "dark sayings."³

Admonitions and cautions.

- 7 "THE fear of the LORD⁴ is the beginning [or, the principal part] of knowledge:⁵
But "fools despise wisdom and instruction.
- 8 "My son,⁶ hear the instruction of thy father,
And forsake not the law of thy mother:
- 9 For "they shall be an ornament of grace⁷ unto thy head,
And chains about thy neck.
- 10 My son, if sinners entice thee, "consent thou not.
- 11 If they say, Come with us,—let us "lay wait for blood,
"Let us lurk privily for the innocent without cause:⁸
- 12 Let us "swallow them up alive as the grave;
And whole⁹ "as those that go down into the pit:
- 13 We shall find all precious substance,¹⁰—we shall fill our houses with spoil:
- 14 Cast in thy lot among us;¹¹—let us all have one purse:
- 15 My son, "walk not thou in the way with them;—"refrain thy foot from their path:
- 16 "For their feet run to evil,—and make haste to shed blood.
- 17 Surely in vain the net is spread in the sight of any bird.¹²
- 18 And "they lay wait for their own blood;—they lurk privily for their own lives.
- 19 "So are the ways of every one that is greedy of gain;¹³
"Which taketh away the life of the owners thereof.

Wisdom's invitation and warning.

- 20 "WISDOM¹⁴ crieth without;¹⁵—she uttereth her voice in the streets:
- 21 She crieth in the chief place of concourse,¹⁶
In the openings of the gates:—in the city she uttereth her words, saying,
22 How long, "ye simple ones, will ye love simplicity?
And the scornors delight in their scorning,—and fools¹⁷ hate knowledge?
- 23 "Turn you at my reproof:—behold, "I will pour out my spirit unto you,¹⁸
I will make known my words unto you.
- 24 "Because I have called—and ye refused;

d ch. 8. 5; 9. 4; Ps. 19. 7.
e Ps. 119. 9.
f ch. 9. 9.

g Ps. 49. 4; 78. 2.

h ch. 9. 10; Job 28. 28; Ps. 111. 10;
i Eccl. 12. 13.
j ch. 18. 2.

k ch. 4. 1—4; 5. 1, 2;
l 6. 20; 30. 17; Le. 19. 3; Deut. 21. 18—21.
m ch. 3. 22; 6. 20, 21.

n Ge. 39. 7, etc.; Ps. 1. 1; Eph. 5. 11.
o ch. 12. 6; Jer. 5. 20;
p Mic. 7. 2.
q Ps. 10. 8—10.

r Ps. 56. 1, 2.
s Ps. 28. 1; 143. 7.

t ch. 4. 14, 15; Ps. 1. 1.
u Ps. 119. 101; Jer. 11. 10.
v ch. 6. 18; Is. 59. 7;
w Is. 3. 15.

x ch. 5. 22, 23; Ps. 7. 14—16; 28. 2; Zec. 12. 10; John 7. 38, 37.
y ch. 15. 27; Hab. 2. 9; 1 Tim. 6. 9, 10.
z Eccl. 5. 13.

a ch. 8. 1, etc.; 9. 1—4; John 7. 37; 1 Cor. 1. 24, 30; Col. 2. 3.

b ch. 7. 7.

c Eccl. 33. 11.
d Joel 2. 28; Zec. 12. 10; John 7. 38, 37.

e Is. 65. 12; 66. 4;
f Jer. 7. 13; Zec. 7. 11.

1 Or, 'To give cautiousness to the inexperienced;' the young man who is liable to be led astray. This invitation to the 'simple' stands in striking contrast with the exclusiveness of the heathen philosophers.

2 While the simple are especially invited, the wise man also is assured that he may obtain further instruction. It is the part of wisdom to be willing to learn. It is the conceited who refuse to profit by the counsels of the more experienced.

3 'Proverbs' are such maxims or pointed and figurative sayings as are found in the subsequent parts of this book: 'dark sayings' are probably the enigmas of ch. xxx. See notes on Judg. xiv. 12; 1 Kings x. 1, where the same Hebrew word occurs.

4 This fear is not terror, but that affectionate reverence with which the children of God regard his law: hence the appropriateness of the language in ver. 8.

5 That without which men are not really wise, however great their other attainments.

6 The word 'son' may mean *scholar* or *disciple*. See 1 Sam. x. 12; 1 Cor. iv. 15. The mention of both parents, however, shows that the writer designed to represent his admonitions as suggested by the tenderest affection, as well as enforced by the highest authority. See Exod. xx. 12; Deut. xxi. 18.

7 Or, 'a graceful ornament.'

8 Rather, 'in vain' (as in ver. 17): meaning that the innocence of these persons is of no avail to preserve them from the machinations of their enemies.

9 That is, 'while in full strength.' The unhappy victims, though now in vigorous health, shall be as completely hidden, and as easily destroyed, as the unresisting dead are by the grave.

10 The promise of worldly gain is the bait with which

the tempter has, in all ages, set his most successful snares. 11 Or, 'Thou shalt cast thy lot in the midst of us; sharing equally with us when the booty is distributed.'

12 The meaning of vers. 17—19 probably is, that as the sight of the net does not avail to deter the bird from snatching at the bait, so the hazard of life does not avail to restrain those who are greedy of plunder from crimes which ensure their destruction. Comp. ch. vii. 23.

13 Literally, 'of every one plundering plunder; it (i. e. plunder) taketh away the life of its possessor.'

14 The inviting voice of wisdom is to be heard everywhere, in the lessons of every-day life, in the works of creation and providence, and, above all, in the word of God. Among her messengers are comprised all the prophets, teachers, and wise men, who in various ways and in different places proclaimed to men their duty; and He especially who is emphatically styled the 'wisdom of God' (1 Cor. i. 24).

15 In contrast with the *secret* enticement of the wicked, wisdom is represented as *publicly* appealing to men.

16 There is here an enumeration of the principal places where public proclamations were usually made, and where discussions on religion and morals were held. As the people were accustomed to read but little, these were frequently the chief means of instruction on such subjects. Thus wisdom is represented as giving her instructions where teachers are wont to communicate theirs.

17 If by these different terms different classes are intended, the first may denote the thoughtless, the second those who deride religion, and the third the hardened and determined enemies of truth and goodness.

18 Some render these words as in ch. xxix. 11, 'I will freely utter my mind to you.' The parallelism is thus better preserved.

- I have 'stretched out my hand'¹—and no man regarded;
 25 But ye have set at nought all my counsel,—and ²would none of my reproof:
 26 ³I also will laugh at your calamity;—I will mock when your fear cometh;
 27 When 'your fear cometh as desolation,²
 And your destruction cometh as a whirlwind;³
 When distress and anguish cometh upon you.
 28 ⁴Then shall they call upon me,—but I will not answer;
 'They shall seek me early,⁴—but they shall not find me.
 29 For that they ⁵hated knowledge,—and did not ⁶choose the fear of the LORD:
 30 ⁷'They would none of my counsel:—they despised all my reproof.
 31 Therefore ⁸shall they eat of the fruit⁵ of their own way,
 And be filled with their own devices.
 32 For ⁹the turning away⁶ of the simple shall slay them,
 And ¹⁰'the prosperity⁷ of fools shall destroy them.
 33 But ¹¹'whoso hearkeneth unto me shall dwell safely,
 And ¹²'shall be quiet from fear of evil.

Excellencies and advantages of wisdom.

- 2 MY son,⁸ if thou wilt receive my words,
 And ⁹'hide⁹ my commandments with thee;
 2 So that thou incline thine ear unto wisdom,
 And apply thine heart to understanding;
 3 Yea, ¹⁰'if thou criest¹⁰ after knowledge,—and liftest up thy voice for understanding;
 4 ¹¹'If thou seekest her as silver,—and ¹²'searchest for her as for hid treasures;
 5 ¹³'Then shalt thou understand the fear of the LORD,
¹⁴'And find the knowledge of God.
 6 ¹⁵'For¹¹ the LORD giveth wisdom:
¹⁶'Out of his mouth cometh knowledge and understanding.
 7 He layeth up sound wisdom for the righteous;
¹⁷'He is a buckler to them that walk uprightly;
 8 ¹⁸'He keepeth¹² the paths of judgment,—and ¹⁹'preserveth the way of his saints.
 9 Then shalt thou understand righteousness, and judgment,
 And equity; yea, every good path.
 10 When wisdom entereth into thine heart,
²⁰'And knowledge is pleasant unto thy soul;
 11 Discretion shall preserve thee,—understanding shall keep thee:
 12 To deliver thee from the way of the evil man,
 From the man that speaketh froward things;¹³
 13 Who leave the paths of uprightness,—to ²¹'walk in the ways of darkness;¹⁴
 14 Who ²²'rejoice to do evil,—and ²³'delight in the frowardness of the wicked;
 15 ²⁴'Whose ways are crooked,—and they froward in their paths:
 16 To deliver thee from ²⁵'the strange woman,
²⁶'Even from the stranger¹⁵ which flattereth with her words;
 17 ²⁷'Which forsaketh the guide of her youth,¹⁶
 And forgetteth the covenant of her God.
 18 For ²⁸'her house inclineth¹⁷ unto death,—and her paths unto the dead.

¹ Or, 'beckoned.' This is a gesture of entreaty. See Acts xii. 17; xxi. 40. Wisdom does not use any harsh accents, till her gentler tones have been disregarded.

² Or, 'a storm;' as in Ezek. xxxviii. 9.

³ These tempests are sometimes so impetuous in the neighbourhood of the deserts, that the traveller is overwhelmed in a moment.

⁴ That is, 'earnestly:' see refs.

⁵ Impenitence is followed by punishment, as the blossom is by the fruit.

⁶ That is, from the admonitions of wisdom.

⁷ Rather, 'ease;' or, 'careless security.'

⁸ This simple and beautiful poem assures the young that the diligent pursuit of wisdom shall be successful (vers. 1—5); for Jehovah will give it to all who thus seek it (6—9); and that it will be found an infallible preservative (10, 11) from wicked men (12—15) and women (16—19); securing the blessings of the righteous, and averting the punishment of the ungodly (20—22).

⁹ Or, 'treasure up,' as a valuable possession.

¹⁰ This and the following metaphors represent an earnest and laborious search.

¹¹ Vers. 6—9 describe the *second* condition of obtaining wisdom, which is quite as essential as the *first*. If the

earnest pursuit previously enjoined be combined with humble dependence upon the Giver of wisdom (see Job xxxviii. 36; Dan. ii. 21; James i. 5), it will certainly be successful.

¹² Rather, 'so as to guard the ways of justice;' carrying on the thought of the preceding clause. From what God shields those who seek his heavenly wisdom is mentioned below.

¹³ Or, 'perverse things;' the sophistries of error, and the seductions of vice.

¹⁴ 'Darkness' is probably put here for *wickedness*. See Eph. iv. 18.

¹⁵ Though the term translated 'stranger' in this verse generally signifies 'foreign women,' yet ver. 17 shows that the writer does not refer particularly to such persons, but to any other than a lawful wife.

¹⁶ Or, 'the companion of her youth' (see Psa. lv. 13, and note); the husband to whom in youth she had been united, with all the sanctions of religion, according to the ordinance, or 'the covenant of her God.' Comp. Gen. ii. 24. The adulteress is here charged with a double crime, as being false both to her husband and to God.

¹⁷ Or, 'sinks down.' A premature grave will be the consequence of such sinful associations.

¹⁸ Ac. 4. 30; Ro. 10. 21.

¹⁹ ver. 30; 2 Chr. 36. 16; Ps. 107. 11; Lk. 7. 13.

²⁰ Ps. 31. 11.

²¹ Ps. 2. 4; 37. 13.

²² ch. 10. 21; 1 Thes. 5. 3; Rev. 6. 15—17.

²³ Deu. 1. 45, 46; see

refs. Job 27. 9; Zec.

7. 13.

²⁴ Ps. 63. 1; 78. 34—36.

²⁵ ver. 22; ch. 5. 12;

Job 21. 14, 15.

²⁶ Ps. 119. 172.

²⁷ ver. 25; Ps. 81. 11;

Jer. 8. 9.

²⁸ ch. 14. 14; 22. 9;

Nam. 11. 4—6, 29;

33; Job 4. 8; Is. 3.

11; Jer. 6. 19.

²⁹ ch. 8. 30; John 3.

36; Heb. 12. 25.

³⁰ Deu. 32. 15.

³¹ ch. 8. 32—35; Ps.

25. 12, 13; Is. 48. 18.

³² ch. 3. 21—26; 14. 21;

Ps. 112. 7; Is. 26. 3.

³³ ch. 4. 21; 7. 1; Ps.

119. 11.

³⁴ see 1 Ki. 3. 9—12.

³⁵ ch. 3. 14; Ps. 119.

72; Mt. 13. 44.

³⁶ Job 28. 12—20; John

5. 30.

³⁷ 2 Chr. 1. 10—12.

³⁸ Jer. 24. 7.

³⁹ 1 Ki. 3. 9, 12; 4. 29;

Dan. 1. 17; 2. 23;

Jam. 1. 5.

⁴⁰ ch. 8. 6—8.

⁴¹ ch. 30. 5; see refs.

Ps. 2. 3; Is. 48. 18.

⁴² ch. 8. 20.

⁴³ see refs. 1 Sam. 2. 9;

Ps. 66. 9.

⁴⁴ see refs. Ps. 19. 10.

⁴⁵ ch. 6. 22; Eccl. 10. 10.

⁴⁶ ch. 4. 19; John 3.

19, 20; Ro. 1. 21.

⁴⁷ ch. 10. 23; Jer. 11.

15.

⁴⁸ Ro. 1. 32.

⁴⁹ Ps. 125. 5.

⁵⁰ ch. 5. 20; see refs.

Judge. 16. 5.

⁵¹ ch. 5. 3; 8. 24; 7. 5.

⁵² see Jer. 3. 4; Mal.

2. 14—16.

⁵³ ch. 5. 4—14; 6. 26—

35; 7. 26, 27.

- 19 'None that go unto her return again,¹—neither take they hold of the paths of life.
20 'That thou mayest walk in the way of good men,
And keep the paths of the righteous.
21 'For the upright shall dwell in the land,²—and the perfect shall remain in it.
22 'But the wicked shall be cut off from the earth,
And the transgressors shall be rooted out of it.

Exhortations to cultivate the graces essential to godliness.

- 3 MY son,³ forget not my law;—but let thine heart keep my commandments:
2 For 'length of days, and long life,⁴—and 'peace, shall they add to thee.
3 Let not 'mercy and truth forsake thee:⁵
4 'Bind them about thy neck;⁶—write them upon the table of thine heart:⁷
4 'So shalt thou find favour and good understanding⁸
In the sight of God and man.
5 'Trust in the LORD with all thine heart;
'And lean not unto⁹ thine own understanding.
6 'In all thy ways acknowledge him,—and he shall 'direct thy paths.
7 'Be not wise in thine own eyes:—'fear the LORD, and depart from evil.
8 'It shall be health to thy navel,—and 'marrow¹⁰ to thy bones.
9 'Honour the LORD with thy substance,
And with the firstfruits¹¹ of all thine increase:¹¹
10 'So shall thy barns be filled with plenty,
And thy presses shall burst out with new wine.
11 'My son, despise not the chastening of the LORD;
'Neither be weary of¹² his correction:
12 For whom the LORD loveth he correcteth;
'Even as a father the son in whom he delighteth.¹³

The happiness attending true wisdom.

- 13 'HAPPY¹⁴ is the man that findeth wisdom,
And the man that getteth understanding.
14 'For the merchandise of it is better than the merchandise of silver,
And the gain thereof than fine gold.¹⁵
15 She is more precious than rubies:
And 'all the things thou canst desire are not to be compared unto her.
16 'Length of days is in her right hand;—and 'in her left hand riches and honour.
17 'Her ways are ways of pleasantness,—and all her paths are peace.
18 She is 'a tree of life¹⁶ to them that lay hold upon her:
And happy is every one that retaineth her.
19 'The LORD by wisdom¹⁷ hath founded the earth;
By understanding hath he established the heavens.

* Eccl. 7. 26.
† ch. 13. 20; Ps. 119. 63.

* Ps. 37. 20.
† ch. 5. 22, 23; Job 18. 16–18; Ps. 37. 20, 29; 104. 35.

* Deu. 4. 23.
† Deu. 4. 9; 8. 1; 30. 16, 20.
* ver. 16; ch. 4. 10; Ps. 34. 11–14.
b ver. 17; Ps. 119. 103; 1a. 32. 17; Ro. 11. 17.
c ch. 16. 4; Ps. 25. 10.
d ch. 6. 21; 7. 3; Ex. 13. 9; Deu. 6. 8.

* Jer. 17. 1; 2 Cor. 3. 3.
† Ge. 30. 2–4; 1 Sam. 2. 26; Ps. 111. 10; Lk. 2. 22; Ac. 2. 47; Ro. 14. 18.
* see refs. Ps. 37. 3, 5.
† ch. 23. 4; Jer. 9. 23; 1 Cor. 3. 18–20.

† ch. 16. 3; Ge. 21. 12–27; 2 Kl. 19. 4–7; 19. 14–37; 1 Chr. 28. 9; Phil. 4. 6.
* ch. 16. 9; 1a. 48. 17; Jer. 10. 23.
† ver. 6; ch. 26. 12; 1a. 5. 21; Ro. 12. 10.
mch. 16. 6; Ne. 5. 15; Job 1. 1.

* ch. 4. 22.
* Job 21. 24.
* see refs. Ex. 23. 19; 1 Chr. 29. 1–5, 29; Mal. 3. 8–10, etc.; Lk. 14. 13; 1 Cor. 16. 2.

* ch. 19. 17; Deu. 28. 8; Mal. 3. 10, 11.
* see refs. Job. 5. 17.
† ch. 24. 10; Heb. 12. 3.
† Deu. 8. 3–6; 15. 16; Ps. 103. 13.

* ch. 8. 32–35.
† ch. 2. 4; 8. 11, 19; 16. 16; Job 28. 13–19; Ps. 19. 10.
y ch. 20. 15; Mt. 13. 44–46.
z ver. 2; ch. 8. 18; 1 Tim. 4. 8.

* ch. 18–21; 1 Kl. 3. 13.
b Ps. 119. 14; Mt. 11. 25, 30.
c Ps. 119. 165; Lk. 1. 75.
d ch. 11. 30; Ge. 2. 9; 3. 22.
e ch. 8. 27; see refs. Ps. 101. 24; 136. 5; Jer. 51. 15.

¹ Unchastity, more rapidly and certainly than any other sin, pollutes the imagination, whilst it deadens moral sensibility, paralyses conscience, and destroys all that conviction might effectually fasten upon.

² A long life in the land of Canaan was one of the chief earthly blessings promised to the faithful Israelite. See Exod. xx. 12. Hence it was used to represent the highest good, as in Matt. v. 5.

³ Ch. iii. 1–12 very beautifully displays the various graces which are essential to godliness (comp. Gal. v. 22, 23; 2 Pet. i. 6–8), together with the blessings which flow from them.

⁴ See note on ch. ii. 21.

⁵ Let them be thy constant companions.

⁶ Let them conspicuously adorn thy life.

⁷ Let thy heart be as a tablet on which they shall be indelibly engraven; i. e. let them always be affectionately remembered.

⁸ Rather, 'good success. See Josh. i. 8; 1 Sam. xviii. 5. But the Septuagint (without altering a letter) renders it, 'and provide good in the sight of the Lord and of man.' And this reading is quoted in part by the apostle Paul, in Rom. xii. 17; 2 Cor. viii. 21.

⁹ Rather, 'upon,' as one leans upon a staff. Instead of trusting to our own sagacity, we are taught to seek Divine guidance, acknowledging God in all our ways (ver. 6).

¹⁰ Or, 'moisture;' the bones being supposed to be

dried up in sickness: see Job xxi. 24; Psa. cii. 3. Thus godliness is represented as beneficial for the present life, promoting health of body and cheerfulness of mind.

¹¹ Obeying the directions of the law as to tithes and first-fruits. See refs.

¹² Or, 'loathe.'

¹³ The Septuagint here has a slightly different reading, and consequently a different rendering, which is quoted in Heb. xii. 6.

¹⁴ Vers. 13–26 contain an elegant and touching description of the unspeakable advantages of possessing true wisdom, or godliness. Apart from its future eternal rewards, there is a peace and a pleasure in goodness which makes even the present enjoyment far higher than any gratification that worldly riches can procure for us. Comp. Job xxviii., from which many of the expressions here used are taken.

¹⁵ That is, the blessings to be obtained by it are better than any which wealth can purchase.

¹⁶ This probably alludes to the tree of life in Paradise (Gen. ii. 9; iii. 22) as an emblem of constant and durable happiness, which has been forfeited by sin, but may still be regained by heavenly wisdom.

¹⁷ This is the highest testimony which can be given to the excellence of Wisdom. She has been as it were a counsellor to the Most High, and must therefore be invaluable to erring men. Comp. ch. viii. 22–29.

- 20 / By his knowledge the depths are broken up,¹
And the clouds drop down the dew.
- 21 My son, ^a let not them² depart from thine eyes :
Keep sound wisdom and discretion :
22 'So shall they be life unto thy soul,—and ^a grace to thy neck.
23 'Then shalt thou walk in thy way safely,—and thy foot shall not stumble.
24 " When thou liest down, thou shalt not be afraid :
Yea, thou shalt lie down, and thy sleep shall be sweet.
25 " Be not afraid³ of sudden fear,
" Neither of the desolation of the wicked,⁴ when it cometh.
26 For ^p the Lord shall be thy confidence,—and shall keep thy foot from being taken.

Warnings against injustice and unkindness.

- 27 " WITHHOLD not good from them to whom it is due,⁵
When it is in the power of thine hand to do it.
28 " Say not unto thy neighbour, Go, and come again, and to-morrow I will give ;
When thou hast it by thee.
- 29 Devise not evil against thy neighbour,—seeing he dwelleth securely by thee.
30 " Strive not with a man without cause,—if he have done thee no harm.
31 ' Envy thou not the oppressor,—and " choose none of his ways.
32 For " the froward is abomination to the Lord :
" But his secret⁶ is with the righteous.
33 " The curse of the Lord is in the house of the wicked :
But " he blesseth the habitation of the just.
34 ^b Surely he scorneth the scorners :⁷—but he giveth grace unto the lowly.
35 " The wise shall inherit glory :—^d but shame shall be the promotion of fools.⁸

The value of wisdom ; warning against bad company and licentiousness.

- 4 HEAR,⁹ " ye children, the instruction of a father,
And attend to know understanding.
2 For I give you / good doctrine,—forsake ye not my law.
3 For " I was my father's son,—^a tender and only beloved¹⁰ in the sight of my mother.
4 ' He taught me also, and said unto me,

" Let thine heart retain my words :—' keep my commandments, and live.¹¹
5 " Get wisdom, get understanding :
Forget it not ; neither decline from the words of my mouth.
6 Forsake her not, and she shall preserve thee :—^a love her, and she shall keep thee.
7 " Wisdom is the principal thing ;¹² therefore get wisdom :
And " with all thy getting get understanding.
8 " Exalt her, and she shall promote thee :
She shall bring thee to honour, when thou dost embrace her.¹³
9 She shall give to thine head " an ornament of grace :
A crown of glory shall she deliver to thee.
- 10 Hear, O my son, " and receive my sayings ;
" And the years of thy life shall be many.
11 I have taught thee in the way of wisdom ;—I have led thee in right paths.
12 When thou goest, " thy steps shall not be straitened ;
" And " when thou runnest, thou shalt not stumble.¹⁴

/ Ge. 1. 9 ; Job 38. 8—11.
" Deu. 33. 28 ; Job 36. 27, 28.
" vera. 1—3.

1 ch. 4. 22.
" ch. 1. 9.
" ch. 4. 12 ; 10. 9 ; Pa. 37. 23, 24, 31 ; 91. 11, 12.
" ch. 8. 22 ; Le. 20. 6 ; Pa. 3. 5 ; 4. 8.
" 2 Ki. 6. 16, 17 ; Job 5. 21, 22 ; Pa. 91. 5 ; 112. 7 ; Is. 41. 10—13.
" ch. 1. 27 ; Pa. 73. 19.
" ch. 14. 26 ; Pa. 91. 9, 10.

" Is. 10. 30—35 ; Ro. 13. 7 ; Gal. 6. 10 ; see refs. Le. 19. 18.
" see refs. Le. 19. 13.

" ch. 25. 8, 9 ; Ro. 12. 18.
" see refs. Pa. 37. 1.
" ch. 1. 15.
" ch. 8. 13 ; 11. 20.
" see refs. Pa. 25. 14.
" Le. 26. 14, etc. ; 1 Ki. 16. 1—4, 12, 13 ; Pa. 37. 22 ; Zec. 5. 4 ; Mal. 2. 2.
" Deu. 28. 2 ; 2 Sam. 6. 11 ; Pa. 1. 3.
" Is. 57. 15 ; Jam. 4. 6 ; 1 Pet. 5. 5.
" ch. 4. 8 ; Dan. 12. 3.
" Dan. 12. 2.
" ch. 1. 8 ; Pa. 34. 11.

/ ch. 8. 6—9.
" 2 Sam. 12. 24, 25.
" 1 Chr. 29. 1.
" 1 Chr. 22. 11—13 ; 29. 9 ; Eph. 6. 4.
" ch. 3. 1.
" ch. 7. 2.
" ch. 2. 2—4 ; Jam. 1. 5.

" 2 Thes. 2. 10.
" Ecc. 9. 16, 18 ; Mt. 13. 44—46 ; Lk. 10. 42.
" ch. 16. 16.
" ch. 3. 35 ; 1 Sam. 2. 30.

" see refs. ch. 1. 9.

" see refs. ch. 3. 2.
" ch. 6. 22 ; Pa. 18. 36 ; 119. 45.

" ver. 19 ; see refs. ch. 3. 23 ; Pa. 91. 11, 12.
" Deu. 32. 47 ; Ecc. 7. 12 ; John 6. 68.

1 Or, 'By his knowledge are the abysses cleft ;' probably referring to the preparation of the ocean-depths for the reception of the waters. See Gen. i. 9, 10 ; Job xxxviii. 8—11.

2 That is, the things which I have just said respecting wisdom and discretion.

3 Or, 'Thou needest not be afraid.'

4 Meaning either the mischief which the wicked are preparing for the purpose of ensnaring the foot of the righteous (ver. 26), or the sudden and overwhelming judgment in which the wicked shall be taken.

5 Literally, 'its owners.' Kindness is due from one man to another, and cannot be withheld without violating the law of God : see refs.

6 That is, 'his confidential friendship.' See note on Job xix. 19 ; Pa. xxv. 14.

7 Or, 'Scorners he treats scornfully ;' i. e. 'he will make their punishment correspond with their sin.' See ch. i. 24—31. The Greek version of this verse is quoted in James iv. 6 ; 1 Pet. v. 5.

8 This probably means, they shall be exposed to public infamy.

9 Ch. iv. v. form one poem, containing the advice of a father (probably David) to his son, who repeats it, with additional admonitions, to his children. Its subject, like that of the preceding discourses, is the value of wisdom, to which are added warnings of the danger of bad company, especially of unchaste women.

10 That is, beloved like an only child.

11 A Hebrew idiom, conveying the promise, 'Thou shalt live.'

12 That is, the most important and valuable of all possessions. See Matt. vi. 33.

13 The love and honour paid to wisdom will be abundantly repaid in the dignity and advantages which she will confer upon her disciples.

14 Running increases the danger of stumbling ; but even the greatest dangers attending the course of duty shall be warded off from those who earnestly and diligently pursue it.

PROVERBS IV. 13—V. 20.

- 13 Take fast hold of instruction; let *her* not go:—keep her; for she *is* thy life.
 14 ^a Enter not into the path of the wicked, and go not in the way of evil *men*;
 15 Avoid it, pass not by it,—turn from it, and pass away.
 16 ^b For they sleep not, except they have done mischief;
 And their sleep is taken away, unless they cause *some* to fall.
 17 For they eat the bread of wickedness,—and drink the wine of violence.¹
 18 ^c But the path of the just ^b *is* as the shining light,
 That shineth more and more unto the perfect day.
 19 ^d The way of the wicked *is* as darkness:²—they know not at what they stumble.
 20 My son, attend to my words;—incline thine ear unto my sayings.
 21 ^e Let them not depart from thine eyes;—^e keep them in the midst of thine heart.
 22 For they *are* ^f life unto those that find them,—and ^g health to all their flesh.
 23 ^h Keep thy heart with all diligence;³—^h for out of it *are* the issues of life.
 24 Put away from thee a froward mouth,—and perverse lips put far from thee.
 25 ⁱ Let thine eyes look right on,⁴—and let thine eyelids look straight before thee.
 26 ^j Ponder⁵ the path of thy feet,—and let all thy ways be established.
 27 ^k Turn not to the right hand nor to the left:—^k remove thy foot from evil.
- 5 My son, attend unto my wisdom,—and ^l how thine ear to my understanding:
 2 That thou mayest regard discretion,—and *that* thy lips may ^m keep knowledge.⁶
- 3 ⁿ For the lips of a strange woman drop as an honeycomb,⁷
 And her mouth *is* ^o smoother than oil:
 4 But her end⁸ *is* ^p bitter as wormwood,—^p sharp as a two-edged sword.
 5 ^q Her feet go down to death;—her steps take hold on hell.⁹
 6 Lest thou shouldst ponder the path of life,
 Her ways are moveable, *that* thou canst not know *them*.¹⁰
- 7 Hear me now therefore, O ye children,
 And depart not from the words of my mouth.
 8 ^r Remove thy way far from her,—and come not nigh the door of her house:¹¹
 9 ^s Lest thou give thine honour¹² unto others,—and thy years unto the cruel:
 10 Lest strangers be filled with thy wealth;
 And thy labours *be* in the house of a stranger;
 11 ^t And thou mourn at the last,—when thy flesh and thy body are consumed,
 12 And say, How have I ^u hated instruction,—and my heart ^u despised reproof;
 13 And have not obeyed the voice of my teachers,
 Nor inclined mine ear to them that instructed me!
 14 I was almost in all evil¹³—in the midst of the congregation and assembly.
- 15 ^v Drink waters out of thine own cistern,¹⁴
 And running waters out of thine own well.
 16 Let thy fountains ^w be dispersed abroad,—and rivers of waters in the streets;¹⁵
 17 Let them be only thine own,—and not strangers' with thee.
 18 Let thy fountain be blessed:—and rejoice with ^x the wife of thy youth.
 19 ^y Let *her* be as the loving hind and pleasant roe;¹⁶
 Let her breasts satisfy thee at all times;
 And be thou ravished always with her love.
 20 And why wilt thou, my son, be ravished with ^z a strange woman,
 And embrace the bosom of a stranger?

^a ch. 1. 10, 15; Ge. ch. 31; see refs. Ps. 1. 1; 1 Cor. 15. 33.
^b Ps. 36. 4; Is. 57. 20.

^c Mt. 5. 14, 16, 45; Phil. 2. 15.
^d 2 Sam. 23. 4; Job 11. 17; 2 Pet. 3. 18.
^e 1 Sam. 2. 9; Job 18. 5, 6; Is. 59. 9, 10; Jer. 23. 12; John 12. 35.
^f ch. 3. 3, 21.
^g ch. 2. 1.
^h ver. 4, 10.
ⁱ ch. 3. 6; 12. 18.
^j ch. 22. 5; Deut. 4. 9.
^k Mt. 15. 19.

^l Ps. 119. 37.
^m Ps. 119. 50; Hag. 1. 5.
ⁿ see refs. Deut. 5. 32; 28. 14.
^o Is. 1. 16; Ro. 12. 9.
^p ch. 22. 17.
^q Mal. 2. 7.
^r see refs. ch. 2. 16.
^s Ps. 55. 21.
^t Eccl. 7. 26.
^u Heb. 4. 12.
^v ch. 7. 27.

^x ch. 4. 15.
^y see Judg. 16. 15—21 Ne. 13. 26.

^z ch. 7. 23; Ro. 6. 21.
^a ch. 1. 23, 30.
^b ch. 1. 22; 12. 1; Ps. 50. 17.

^c 1 Cor. 7. 2.

^d Judg. 12. 9; Ps. 127. 3.

^e Eccl. 9. 9; Mal. 2. 14.
^f see S. Song 2. 9; 4. 5; 7. 3; 8. 14.

^g see refs. ch. 2. 16.

¹ That is, their enjoyments are unlawfully procured.

² Rather, 'as thick darkness' (see Exod. x. 22); a striking contrast with 'the path of the righteous' in the preceding verse.

³ Literally, 'more than all keeping'; i. e. keep it with the greatest possible care. It is added as a reason for this, that the heart is the fountain from which springs the whole course of life.

⁴ That is, avoid all crooked and tortuous policy.

⁵ Or, 'weigh'; that is, inspect it carefully and deliberately.

⁶ So as to impart wisdom to others.

⁷ Rather, 'drop honey.'

⁸ The destruction in which she involves her victims with herself.

⁹ Heb., 'Sheol.' See notes on Deut. xxxii. 22; Job xi. 8.

¹⁰ Or, 'her courses are changed at unawares' (see Ps. xxxv. 8). This probably refers to her various artful schemes for keeping her deluded victims from that reflection which might lead them to repentance.

¹¹ Those who would avoid sin must keep, as far as possible, from the haunts of sinners.

¹² Either, 'thy comeliness,' as in Dan. x. 8; or 'thy vigour.' Some suppose that the adulterer was sold into slavery, so that his person and earnings were at the mercy of a master. But it is more natural to understand the whole as referring to the ruinous effects of this crime, entailing disease, poverty, and despair.

¹³ Perhaps this means, 'I was well nigh brought to the extreme of evil,' alluding to the public trial and punishment of his sin: see Lev. xx. 10; Ezek. xvi. 40; John viii. 5. Or, 'Even in religious assemblies I was indulging my wicked thoughts.'

¹⁴ Or, 'fountain.'

¹⁵ The dispersion of the streams from the fountains refers to the increase of the family by legitimate children. Some render the commencement of this verse as a promise, 'So shall thy fountains be,' etc.

¹⁶ The figure is now changed for one by which the Orientals are particularly fond of representing a gentle and elegant woman.

- 21 ^a For the ways of man *are* before the eyes of the LORD,
And he pondereth all his goings.
22 ^a His own iniquities shall take the wicked himself,
And he shall be holden with the cords ¹ of his sins.
23 ^a He shall die without instruction;
And in the greatness of his folly he shall go astray. ²

Against suretiship, idleness, and deceit.

- 6 MY son, ³ 'if thou be surety for thy friend, ⁴
If thou hast stricken thy hand with a stranger,
2 Thou art snared ⁵ with the words of thy mouth,
Thou art taken with the words of thy mouth;
3 Do this now, my son, and deliver thyself,
When thou art come ^m into the hand of thy friend;
Go, humble thyself, and make sure thy friend. ⁶
4 ^a Give not sleep to thine eyes,—nor slumber to thine eyelids.
5 Deliver thyself as a roe from the hand of the hunter,
And ^a as a bird from the hand of the fowler.
6 ^a Go to the ant, ⁷ thou sluggard;—consider her ways, and be wise:
7 Which having no guide, overseer, or ruler,
8 ^a Provideth her meat in the summer,—and gathereth her food in the harvest.
9 ^a How long wilt thou sleep, O sluggard?—when wilt thou arise out of thy sleep?
10 *Yet* a little sleep, a little slumber,—a little folding of the hands to sleep:
11 ^a So shall thy poverty come as one that travelleth, ⁸
And thy want as an armed man.
12 A naughty person, ⁹ a wicked man,—walketh with a froward mouth.
13 ^a He winketh with his eyes,—he speaketh with his feet,
He teacheth with his fingers;
14 Frowardness *is* in his heart, ^a he deviseth mischief continually;
^a He soweth [casteth forth] discord.
15 Therefore shall his calamity come suddenly;
Suddenly shall he ^a be broken ^a without remedy
16 These six *things* ¹⁰ doth the LORD hate:—yea, seven *are* an abomination unto him:
17 ^a A proud look, ^a a lying tongue,—and ^a hands that shed innocent blood,
18 ^a An heart that deviseth wicked imaginations,
^a Feet that be swift in running to mischief,
19 ^a A false witness that speaketh lies,—and he ^a that soweth discord among brethren.

Against adultery.

- 20 ^a MY son, ¹¹ keep thy father's commandment,
And forsake not the law of thy mother:
21 ^a Bind them continually upon thine heart,—and tie them about thy neck.
22 ^a When thou goest, it ¹² shall lead thee;—when thou sleepest, ^a it shall keep thee;
And *when* thou awakest, it shall talk with thee.

^a ch. 15. 3; 2 Chr. 16. 9; Job 31. 4; 34. 21; Jer. 16. 17; 32. 19; Hos. 7. 2; John 1. 48; Heb. 4. 13.
^a ch. 1. 21; 11. 5; 2 Sam. 17. 23; see refs. Ps. 9. 15; Jer. 2. 19.
^a Job 4. 21; 36. 12.

^a ch. 11. 15; 17. 18; 20. 16; 22. 26; 27. 13.

^m 2 Sam. 24. 14; 2 Chr. 12. 5.

ⁿ Ps. 132. 4; Ecc. 9. 10.

^a Ps. 124. 7.

^p see refs. Job 12. 7.

^q ch. 39. 25.

^r ch. 24. 33, 34.

^s ch. 10. 4; 13. 4; 20. 4.

^t ch. 10. 10; Job 15. 12; Ps. 35. 19.

^u ver. 18; Ps. 36. 4; Mic. 2. 1.

^a ver. 19; ch. 16. 28.

^y Jer. 19. 11.

^z ch. 29. 1; 2 Chr.

^a Ps. 10. 4; see refs.

^b Ps. 18. 27.

^c ch. 12. 22; Ps. 120.

^d 3; Rev. 22. 15.

^e Deut. 27. 25; 2 Ki.

^f 24. 4; Is. 1. 15.

^g Ge. 6. 5; Zec. 8. 17.

^h ch. 1. 16; Is. 59. 7;

ⁱ Ro. 3. 15.

^j ch. 19. 5, 9; see refs.

^k Ex. 20. 16; Ps. 27.

^l 12.

^m ver. 14.

ⁿ see refs. ch. 1. 8;

^o Eph. 6. 1.

^p see refs. ch. 3. 3.

^q ch. 3. 23, 24.

^r ch. 2. 11.

1 Like a wild beast caught in the toils of the hunter. It is true of all sins, but most strikingly so of sensual lusts, that they enslave and punish the man who indulges them.

2 Literally, 'he shall stagger;' i. e. he shall fall. The sensualist is represented as reeling into his grave.

3 Ch. vi. 1—19 warns the inexperienced against imprudent suretiship, indolence, and those injurious insinuations which are amongst the most heinous of sins.

4 Rather, 'neighbour,' as in ch. iii. 28, 29. In very early times suretiship was practised, and was entered into by striking or joining hands. It brought the surety's person and property into all the liabilities of the man for whom he bound himself. Comp. Gen. xlv. 32, 33; Job xvii. 3. Such engagements were, therefore, commonly very imprudent.

5 Rather, 'If thou art snared with the words of thy mouth; if thou art taken,' etc.

6 Rather, 'Since thou hast come into the power of thy neighbour, go, prostrate thyself, and urge thy neighbour;' i. e. in seeking deliverance from the engagement which thou hast contracted.

7 A wise, thoughtful study of God's works, even the humblest, will not only exalt our conceptions of Him, but will also teach us many lessons of practical value. The ants exhibit a provident industry in labouring for a

common object, which men rarely display except under the guidance and oversight of a ruling mind (ver. 7).

8 Perhaps, 'as a courier;' i. e. unexpectedly. The next clause adds, that it will come to destroy.

9 Rather, 'A man of Belial (see Deut. xiii. 13, and note), a man of wickedness [is he who] walketh [in] perverseness of mouth, [who] winketh with his eyes.' Not only actions, but words, and even signs, may be made instruments of mischief, and are often employed by those who hope thereby to escape punishment for the injuries they inflict. But God will make such hope vain (ver. 15), for he regards them with as much displeasure as murderers themselves (vers. 16—19).

10 Such enumerations as this are not uncommon in Arabian and Persian writings, and are found in Prov. xxx. and other places in the Bible. They are intended to show some point of resemblance between certain well-known things and the subject in hand, which is commonly mentioned last. Here the sin of sowing discord by words or signs is said to be as hateful to Jehovah as six other sins which he had most emphatically denounced.

11 The following section (ch. vi. 20—35; vii.) contains another earnest warning against adultery; the artifices, guilt, danger, and punishment of which are most forcibly described.

12 That is, 'the commandment,' 'the law' (ver. 20).

- 23 ^m For the commandment is a lamp; and the law is light:
And ^m reproofs of instruction *are* the way of life:
- 24 ^o To keep thee from the evil woman,
From the flattery of the tongue of a strange woman.
- 25 ^p Lust not after her beauty in thine heart;
Neither let her take thee ^v with her eyelids.¹
- 26 For ^v by means of a whorish woman a man is brought to a piece of bread: ²
And the adulteress will ^v hunt for the precious life.
- 27 Can a man take fire in his bosom,—and his clothes not be burned?
- 28 Can one go upon hot coals,—and his feet not be burned?
- 29 So he that goeth in to his neighbour's wife;
Whosoever ^m toucheth her shall not be innocent.
- 30 Men do not despise a thief,—if he steal to satisfy his soul when he is hungry;
But *if* he be found, ^v he shall restore sevenfold;³
^v He shall give all the substance of his house.
- 32 But whoso committeth adultery with a woman ^v lacketh understanding:
He *that* doeth it ^v destroyeth his own soul.⁴
- 33 ^a A wound and dishonour shall he get;—and ^v his reproach shall not be wiped away.
- 34 For ^a jealousy is the rage⁵ of a man:
Therefore he⁶ will not spare in the day of vengeance.
- 35 He will not regard any ransom;
Neither will he rest content, though thou givest many gifts.
- 7 My son, ^v keep my words,—and ^v lay up my commandments with thee.
² ^v Keep my commandments, and live;—^a and my law as the apple of thine eye.
³ Bind them upon thy fingers,⁷—write them upon the table of thine heart.
⁴ Say unto wisdom, ^v Thou art my sister;⁸
And call understanding *thy* kinswoman:
⁵ That they may keep thee from the strange woman,
From the stranger *which* flattereth with her words.
- 6 For at the window of my house I looked through my casement,⁹
7 And behold among the youths, a young man ^v void of understanding,
8 Passing through the street near her corner;—and he went the way to her house,
9 ^o In the twilight, in the evening,—in the black and dark night: [•]
10 And, behold, there met him a woman
With the attire of an harlot, and subtil of heart.
11 (^p She is loud and stubborn;¹⁰—^v her feet abide not in her house:
12 Now *is she* ^v without, now in the streets,—and ^v lieth in wait at every corner.)
13 So she caught him, and kissed him,—and with an impudent face said unto him,
14 *I have* peace offerings with me;¹¹—this day have I paid my vows.
15 Therefore came I forth to meet thee,
Diligently to seek thy face, and I have found thee.
16 I have decked my bed with coverings of tapestry,
With carved *works*, with ^v fine linen of Egypt.
17 I have perfumed my bed with myrrh, aloes, and cinnamon.
18 Come, let us take our fill of love until the morning:
Let us solace ourselves with loves.
19 For the goodman¹² is not at home,—he is gone a long journey:
20 He hath taken a bag of money with him,
And will come home at the day appointed [*or*, the new moon].

^m Ps. 10. 8; 110. 105.
^o ch. 15. 31, 32; 29. 18.
^o ch. 2. 16; 5. 3; 7. 5.
^p Mt. 5. 28; Jam. 1. 14, 15.
^q 2 K1. 9. 30.
^r ch. 5. 10; 29. 3; Lk. 15. 13—15.
^s Ge. 39. 14.
^t Eccl. 13. 18.

^u Ge. 20. 6; 26. 10;
1 Cor. 7. 1.

^v Ex. 22. 1, 3, 4.

^y Mt. 18. 23.

^a see refs. ch. 2. 18, 19.

^b Judg. 16. 19—21.

^c 1 K1. 15. 5; Ne. 13. 26.

^d ch. 27. 4.

^e ch. 1. 8.

^f ch. 2. 1.

^g ch. 4. 4; see refs.

^h Lev. 19. 5; 1a. 45. 3.

ⁱ see refs. Deu. 32. 10.

^j ch. 3. 3; 6. 21; Deu. 6. 8; 11. 18.

^k ch. 4. 6—8.

^l Job 17. 14; S. Song 8. 1.

^m ch. 2. 16; 5. 3; 6. 24.

ⁿ ch. 6. 32; 9. 4, 16.

^o Job 24. 15.

^p ch. 9. 13.

^q 1 Tim. 5. 13; Tit. 2. 5.

^r ch. 9. 14, 15.

^s ch. 23. 23.

^t 1 K1. 10. 28; 1a. 10.

^u Eccl. 27. 7.

¹ See note on 2 Kings ix. 30.

² That is, to abject poverty. Some regard the two clauses of the verse as differing thus: the harlot brings a man to penury, the adulteress to death.

³ Not literally sevenfold (see Exod. xxii. 1); but he shall make *full* restitution, though he may thereby be deprived of all that he has.

⁴ The argument appears to be this: The thief, driven by hunger to steal, is regarded with pity rather than contempt, and yet is punished for the protection of society; how much more, then, shall the adulterer be despised, as one who 'lacketh understanding,' and visited with a punishment for which there is no redemption.

⁵ That is, it rouses a man's most violent and lasting resentment.

⁶ That is, the injured husband.

⁷ As a ring on which some memento is engraved.

⁸ 20

⁸ Cultivate the most endearing intimacy with her.

⁹ Rather, 'lattice:' see Judg. v. 28. This circumstantial and lifelike narrative or parable affords to the young and inexperienced an impressive warning against the dangers which beset the loiterer or the pleasure-seeker.

¹⁰ Or, 'refractory;' rejecting the customary restraints of modesty, which required a woman to keep at home.

¹¹ Or, 'upon me;' i. e. peace-offerings were due from me, and I have just paid my vows by offering them. I have therefore come out to find some one to partake of them with me. See note on Lev. iii. 1. This description strikingly exhibits the woman's character—her levity, falsehood, and shameless impiety, in making her pretended religious observances a prelude to sin.

¹² This is an old English word for the master of a family: in Hebrew it is simply 'the man,' meaning of course 'my husband.'

- 21 With * her much fair speech she caused him to yield,
 * With the flattering of her lips she forced him.
 22 He goeth after her straightway,—as an ox goeth to the slaughter,
 Or as a fool to * the correction of the stocks;¹
 23 Till a dart strike through his liver;—² as a bird hasteth to the snare,
 And * knoweth not that it is for his life.
 24 Harken unto me now therefore, O ye children,
 And attend to the words of my mouth.
 25 * Lot not thine heart decline to her ways,—go not astray in her paths.
 26 For * she hath cast down many wounded:
 Yea, * many strong men have been slain by her.²
 27 * Her house is the way to hell,—going down to the chambers of death.³

Wisdom described and commended; her promises and warnings.

- 8 DOTH not * wisdom cry?⁴—and understanding put forth her voice?
 2 She standeth in the top of high places,⁵—by the way in the places of the paths.⁶
 3 She crieth at the gates, at the entry of the city,—at the coming in at the doors.
 4 Unto you, O men, I call;—and my voice is to the sons of man.
 5 O * ye simple, understand wisdom:—and, ye fools, be ye of an understanding heart.
 6 Hear; for I will speak of * excellent things;
 And the opening of my lips⁷ shall be right things.
 7 For * my mouth shall speak truth;—and wickedness is an abomination to my lips.
 8 * All the words of my mouth are in righteousness;⁸
 There is nothing froward or perverse in them.
 9 * They are all plain to him that understandeth,
 And right to them that find knowledge.
 10 Receive my instruction, and not silver;⁹—and knowledge rather than choice gold.
 11 * For wisdom is better than rubies;
 And all the things that may be desired are not to be compared to it.
 12 * I wisdom dwell with prudence,¹⁰
 And find out knowledge of witty inventions.¹¹
 13 The fear of the Lord is to hate evil:
 * Pride, and arrogance, and the evil way, and * the froward mouth, do I hate.
 14 * Counsel¹² is mine, and sound wisdom:—I am understanding; * I have strength.¹³
 15 * By me kings reign,¹⁴—and princes * decree justice.
 16 By me princes rule,—and nobles, even all the judges of the earth.
 17 * I love them that love me;—and * those that seek me early¹⁵ shall find me.
 18 * Riches and honour are with me;—yea, * durable¹⁶ riches and * righteousness.
 19 * My fruit is better than gold, yea, than fine gold;
 And my revenue than choice silver.
 20 * I lead in the way of righteousness,—in the midst of the paths¹⁷ of judgment:
 21 That I may cause those that love me * to inherit substance;¹⁸
 And I will * fill their treasures.

u ver. 5; ch. 5. 3.
 x Pa. 12. 2.
 y Jer. 20. 2; Ac. 16.
 z Eccl. 9. 12.
 a ch. 9. 18.
 b ch. 4. 14, 15.
 c ch. 6. 33.
 d Judg. 16. 4—21; 2
 Sam. ch. 11; Ne. 13.
 e ch. 2. 18; 5. 5; 9.
 f ch. 1. 20; 9. 3.
 g ch. 1. 22.
 h ch. 4. 2; 22. 20.
 i John 1. 17; 14. 6.
 k Is. 45. 23; 63. 1.
 l ch. 14. 6; Is. 35. 8;
 Jam. 1. 5.
 m ch. 3. 14, 15; 4. 5, 7;
 16. 16; 20. 15; Job
 28. 15—19; Ps. 19.
 101; 119. 127; Eccl.
 7. 12.
 n ch. 3. 19; Pa. 136.
 o; Lk. 7. 35; John
 1. 1; 1 Cor. 1. 24;
 Col. 2. 3.
 p ch. 14. 16; 16. 6;
 Ne. 5. 9, 15; Job
 28. 28; Pa. 97. 10.
 q ch. 4. 24; Pa. 138. 6.
 r Is. 9. 6.
 s Eccl. 7. 19; 9. 16—18.
 t Jer. 27. 5—7; Dan.
 2. 21; Rom. 13. 1.
 u 1 Ki. 3. 9, 28; 10. 9.
 v 1 Sam. 9. 20; 2 Chr.
 34. 1—3, 27, 28; Pa.
 91. 14; John 14. 21.
 w Eccl. 12. 1; Jam. 1. 5.
 x ch. 3. 16.
 y Mt. 6. 30; 1 Pet. 1. 4.
 z Mt. 6. 33; Phil. 3.
 8, 9.
 a ver. 10; ch. 3. 14, 15.
 b ch. 4. 11, 12; Pa.
 32. 8.
 c ver. 18; Rev. 31. 7.
 d Eph. 3. 19, 20.

1 Or, 'And as one in fetters to the chastisement of the fool.' But the ancient versions had a different reading, which seems to have been, 'and as a dog to the chain; and as a stag till an arrow pierce his liver,' etc. This makes the whole passage more consistent.

2 Rather, 'and mighty men have been altogether slain by her.' Her victims are not only many, but mighty; not only wounded, but slain outright. Then, how can the young and inexperienced hope to escape?

3 An allusion to the spacious sepulchres around which were cut out small recesses, each prepared to hold a corpse.

4 See notes on ch. i. 20, 21. The first part of the Book concludes with a solemn and powerful appeal addressed to all, and especially to the young, in the name of Divine Wisdom, whose attributes and benefits are fully set forth, and contrasted with the allurements of wanton pleasure (ch. viii., ix.). Many commentators suppose wisdom to be 'the Word' (John i. 1); but it is better to regard this description as a personification of that Divine attribute which the Son of God possesses equally with the Father.

5 Like a herald making proclamations.

6 That is, where several paths meet.

7 That is, 'those things which my lips utter shall be right'—honest and open, without any duplicity.

8 A strong mode of saying 'they are righteous.'

9 That is, rather than silver. See Job xxviii. 15—19.

10 Wisdom asserts that between herself and prudence there is an inseparable connection. In vers. 12—21, wisdom is extolled as being needful in the conduct of the most important affairs of human life; and in vers. 22—31, as being one of the essential attributes of God.

11 Or, 'skilful plans.'

12 That is, the capacity of managing successfully difficult affairs.

13 Some render this, 'As for me, understanding is my strength;' so as to resemble our proverb, 'Knowledge is power.' Comp. Eccles. vii. 19; ix. 16.

14 Legislative and judicial authority, the lowest as well as the highest, can be beneficial and permanent only as it is guided by true wisdom.

15 This promise is the counterpart of the threatening in ch. i. 28.

16 Or, 'firm;' i. e. substantial, real. It is probably with reference to this passage that our Lord speaks of 'the mammon of unrighteousness' and 'the true riches' (Luke xvi. 9—12). By 'righteousness' here we should probably understand the *fruits* of righteousness, namely, prosperity, happiness, etc.

17 Keeping as far as possible from even the appearance of deviating.

18 Or, 'I have wherewith to enrich those that love me.'

PROVERBS VIII. 22—IX. 11.

- 22 ^aThe Lord possessed me¹ in the beginning of his way,—before his works of old.
 23 ^aI was set up² from everlasting,—from the beginning, or ever the earth was.
 24 When *there were* no depths, I was brought forth;
 When *there were* no fountains abounding with water.
 25 ^aBefore the mountains were settled,—before the hills, was I brought forth.
 26 While as yet he had not made the earth, nor the fields,
 Nor the highest part³ of the dust of the world.
 27 When he prepared the heavens, ^aI was there:
 When he set a compass⁴ upon the face of the depth:
 28 When he established⁵ the clouds above:
 When he strengthened the fountains of the deep:
 29 ^aWhen he gave to the sea his decree,
 That the waters should not pass his commandment:⁶
 When ^mhe appointed the foundations of the earth:
 30 ^aThen I was by him, as one brought up⁷ with him:
^aAnd I was daily *his* delight, rejoicing always before him;⁸
 31 Rejoicing in the habitable part of his earth;
 And ^pmy delights *were* with the sons of men.
 32 Now therefore hearken unto me, O ye children:
 For ^ablessed are *they* that keep my ways.
 33 Hear instruction, and be wise,—and refuse it not.
 34 ^aBlessed is the man that heareth me,
 Watching daily at my gates,⁹—waiting at the posts of my doors.
 35 For whoso findeth me findeth life,—and shall obtain favour of the Lord.
 36 But he that sinneth against me ^awrongeth his own soul:
 All they that hate me love death.¹⁰
 9 Wisdom hath ^abuilt her house,—she hath hewn out her ^aseven pillars:¹¹
 2 ^aShe hath killed her beasts;
^aShe hath mingled her wine;¹² she hath also furnished her table.
 3 She hath ^asent forth her maidens:
^aShe crieth¹³ ^aupon the highest places of the city,
 4 ^aWhoso is simple, let him turn in hither:
 As for him that wanteth understanding, she saith to him,
 5 ^aCome, eat of my bread,—and drink of the wine *which* I have mingled.
 6 ^aForsake the foolish, and live;—and go in the way of understanding.
 7 He that reproveth a scorner getteth to himself shame:¹⁴
 And he that rebuketh a wicked man *getteth* himself a blot.
 8 ^aReprove not a scorner,—lest he hate thee:
^aRebuke a wise man,—and he will love thee.
 9 ^aGive instruction to a wise man,—and he will be yet wiser:
 Teach a just man,—^mand he will increase in learning.
 10 ^aThe fear of the Lord is the beginning of wisdom:
 And ^athe knowledge of the holy¹⁵ is understanding.
 11 ^aFor by me thy days shall be multiplied,

^a ch. 3. 19; John 1. 1;
 2; Col. 1. 17.
^a Ps. 2. 6; John 17.
 24.
^a Job 15. 7, 8; Ps. 90. 2.
^a Col. 1. 16; Heb. 1. 2.
^a Ge. 1. 9, 10; Job 38.
 10, 11; Ps. 25. 7;
 104. 9; Jer. 5. 22.
^m Job 38. 4–7.
^a John 1. 1–3, 18.
^a Ps. 42. 1; Mt. 3. 17;
 17. 5; Col. 1. 13.
^a Ps. 16. 3; John 13.
 1; 2 Cor. 8. 9.
^a Ps. 119. 1. 2; 128. 1;
 2; Lk. 11. 28.
^a ch. 3. 13, 18.
^a Ps. 84. 10.
^a ch. 12. 2.
^a ch. 20. 2.
^a Mt. 16. 18; Eph. 2.
 20–22; 1 Tim. 3. 15;
 1 Pet. 2. 5.
^a Gal. 2. 9; Rev. 1.
 20; 3. 12.
^a Is. 25. 6; Mt. 22. 3,
 etc.
^a ver. 5; ch. 23. 30.
^a Mt. 22. 3, 9; Lk. 11.
 49; Rom. 10. 15;
 2 Cor. 5. 20, 21.
^a ch. 8. 1–3.
^a ver. 14.
^a ver. 16; ch. 1. 22;
 6. 32; 8. 5; Mt. 11.
 25.
^a ver. 2; S. Song 5. 1;
 Is. 55. 1–3; John
 6. 27.
^a ch. 13. 20; Ex. 2.
 11, etc.
^a Mt. 7. 6.
^a ch. 15. 12.
^a ch. 28. 23; Lk. 10.
 17; Ps. 141. 5.
^a ch. 1. 5.
^m Mt. 13. 12.
^a ch. 1. 7; Job 28. 29;
 Ps. 111. 10.
^a ch. 2. 5.
^a ch. 3. 2, 16; 10. 27;
 Deu. 4. 2.

1 Or, 'got me.' Comp. Gen. iv. 1. Wisdom is here regarded as prominently exhibited in all God's manifestations and works, from the very earliest acts of creation; and is therefore personified as his first-born daughter (vers. 22, 24, 25), fostered, happy, and beloved (30), and publicly recognised as his counsellor (23). Such a personification naturally furnished some language well adapted to express the intimate relation subsisting between the Father and the Son. See Col. i. 15, 16.

2 Literally, 'anointed'; publicly inducted into my high office.

3 Heb., 'the head'; meaning either the 'first clod of the earth,' or the *sum total* (as in Ps. cxxxix. 17), i. e. the mass of the dust of the earth.

4 Or, 'drew a circle'; alluding to the curved appearance of the boundary of the sea. See note on Job xxvi. 10.

5 That is, 'When he fixed the clouds on high.' See Gen. i. 6, 7; Job xxvi. 8, and notes.

6 Rather, 'When he put to the sea its limit, so that the waters should not pass its shore.'

7 As a foster child. This beautiful figure is carried out in the gladsome joy of the child in her parent's presence and in all his doings, and the father's delight in her.

8 The personality of the Creator is here strikingly shown. The creation is not a soulless development of nature. It is the happiness of God to create; and he rejoices in all the works of his power and wisdom, and chiefly in man created after his own image, and therefore capable of enjoying the communications of Divine wisdom which he delights to impart.

9 It is customary in the East for persons to attend at the gates of royal palaces, either in the course of established duty, or in testimony of respect, or expectation of favours from the sovereign or his family.

10 They court destruction. See ch. i. 29–32.

11 'Seven' was the number of completeness or perfection. As the beloved daughter of the Universal King, Wisdom builds her royal pavilion (ver. 1), provides a magnificent banquet, and publicly invites all who are inclined to partake of it (2–5).

12 Either flavouring it with spices, or diluting it with water.

13 By means of her messengers.

14 Or, 'reproach'; i. e. shameful and insulting treatment; so that wisdom is necessary to teach us when and to whom reproof should be given.

15 Rather, 'of the Most Holy.'

PROVERBS IX. 12—X. 14.

And the years of thy life shall be increased.

- 12 'If thou be wise, thou shalt be wise for thyself:¹
But if thou scornest, thou alone shalt bear² it.

- 13 'A foolish woman³ is clamorous:—*she* is simple, and knoweth nothing.
14 For she sitteth at the door of her house,—on a seat⁴ in the high places of the city,
15 'To call passengers who go right on their ways:⁴
16 'Whoso is simple,⁵ let him turn in hither:
And *as for him* that wanteth understanding, she saith to him,
17 'Stolen⁶ waters are sweet,—and bread eaten in secret is pleasant.
18 But he knoweth not that⁷ the dead are there;
And *that* her guests are in the depths of hell.

PART II.

Moral and religious precepts, maxims, and sententious sayings.

10 THE PROVERBS⁷ OF SOLOMON.

- 'A wise son maketh a glad father:—^a but a foolish son is the heaviness of his mother.
2 'Treasuries of wickedness profit nothing:—^c but righteousness delivereth from death.⁸
3 'The LORD will not suffer the soul of the righteous to famish:
'But he casteth away the substance of the wicked.⁹
4 'He becometh poor that dealeth¹⁰ with a slack hand:
'But the hand of the diligent maketh rich.
5 'He that gathereth in summer is a wise son:
But he that sleepeth in harvest is^a a son that causeth shame.¹¹
6 'Blessings¹² are upon the head of the just:
But violence covereth the mouth of the wicked.¹³
7 'The memory of the just is blessed:—but^a the name of the wicked shall rot.
8 'The wise in heart will receive commandments:—^p but¹⁴ a prating fool shall fall.
9 'He that walketh uprightly walketh surely:
But he that perverteth his ways shall be known.¹⁵
10 'He that winketh with the eye¹⁶ causeth sorrow:—^a but¹⁷ a prating fool shall fall.
11 'The mouth of a righteous man is a well of life:
But violence covereth the mouth of the wicked.¹⁸
12 'Hatred stirreth up strifes:—but^a love covereth all sins.¹⁹
13 'In the lips of him that hath understanding wisdom is found:
But^a a rod²⁰ is for the back of him that is void of understanding.
14 'Wise men lay up knowledge:—but^a the mouth of the foolish is near destruction.²¹

q ch. 14. 26; Job 35. 6, 7.

r ch. 7. 11; 1 Tim. 6. 4.

s ver. 3.

t ch. 7. 13—15.

u ver. 4.

v ch. 20. 17.

y ch. 2. 18; 7. 27.

a ch. 15. 20; 17. 21.
b ch. 15. 13; 23. 15.
c ch. 25. 25; 29. 3. 15.
d Ge. 24. 24, 25.
e ch. 11. 4; 1 Ki. 5. 20—27; Pa. 40. 6—10; 1 K. 12. 10, 20.
f ch. 12. 28; Dan. 4. 27.
g 1 Ki. ch. 17; Pa. 10. 14; see ref. 33. 19; 34. 9. 10; 37. 20; 1a. 33. 16.
h Job 20. 5—8; Zeph. 1. 18.
i ch. 12. 21; 19. 15; 20. 4; Eccl. 10. 14.
j ch. 13. 4; 21. 5.
k ch. 6. 8—9.
l ch. 12. 4; 17. 2; 19. 25.
m ch. 28. 20.
n ver. 11; Est. 7. 8.
o Pa. 9. 5. 6; 112. 6; Eccl. 8. 10; Mk. 14. 9.
p see ref. Job 18. 17; Pa. 8. 6; Eccl. 8. 10.
q ch. 1. 5.
r ver. 40; ch. 13. 3.
s ch. 28. 15; Pa. 23. 4; 1a. 33. 15, 16.
t see ref. ch. 6. 13.
u ver. 8.
v vers. 20, 21, 32; ch. 13. 14; 18. 4; Pa. 37. 30, 31.
w ver. 6; Pa. 107. 42.
x Ge. 21. 9—14.
y ch. 17. 9; 1 Cor. 13. 4; 1 Pet. 4. 8.
z ch. 15. 7; 1 Ki. 3. 16—19; Eccl. 10. 12.
a ch. 25. 3; 1 Ki. 12. 13—19.
b ch. 18. 15; Lk. 2. 19, 51.
c ver. 8; ch. 18. 7; 21. 23.

1 That is, the advantage will be thine own.

2 Neither personal responsibility nor the penalties of transgression can be shifted on others. See Ezek. xviii. 1—23.

3 The address of Wisdom having ended with ver. 12, the adulteress now appears as her opponent, and as the representative of folly. She sits at her door, and herself invites the passer-by.

4 That is, those who are going straightforward in their paths. Such are, of course, here considered as unwary and unguarded. The tempters to evil in this world are unhappily far more numerous than guides and counsellors to good.

5 Imitating the language of religion (see ver. 4), as the tempter has done in every age.

6 This proverb has peculiar force in Eastern countries, where water is often scarce and dear.

7 Here begins the more ancient collection of *Proverbs* or *aphorisms*, properly so called, which extends to ch. xxii. 16. The language in which they are expressed is very concise, and marked by certain peculiarities. Every proverb consists of two members, containing commonly, in the Hebrew, from three to five words each; and it has a meaning complete in itself, even when a leading thought is separated into distinct portions, which are the subject of as many separate verses. The requisite point, distinctness, and vividness are obtained by the antithetic parallelism. All these proverbs have reference to the standard of religious and moral duty, as it existed among the Israelites in their best times.

8 That is, prolongeth life; according to the Old Testament promises.

9 Or, 'disappoints the cravings of the wicked.'

10 Rather, 'that worketh.'

11 The misery which flows from indolence disgraces the family to which a man belongs as well as himself.

12 That is, benedictions.

13 Rather, 'but the mouth of the wicked concealeth violence,' and therefore no one blesses him.

14 'But the fool in lips rushes headlong' to destruction; forming a striking antithesis to the former clause. The 'fool in lips' is one who is so eager to talk as not to listen to the advice of others.

15 He who turns from the ways of uprightness into crooked and deceitful bye-paths shall be detected and exposed.

16 See note on ch. vi. 12. Here these words appear to mean that the communications which proceed from the wicked tend only to the injury of others.

17 Rather, 'and.' This verse is a warning against deceit and against inconsiderate language; the first injuring others, the second ourselves.

18 See note on ver. 6.

19 This means that love to others, instead of publishing their sins, casts a veil over them. See 1 Pet. iv. 8.

20 The talk of such a man is so mischievous as to require punishment.

21 Or, 'is destruction near at hand.' The wise 'lay by,' or reserve their knowledge for a seasonable juncture; while the hasty measures of the foolish soon prove ruinous.

PROVERBS X. 15—XI. 9.

- 15 ^a The rich man's wealth *is* his strong city :¹
The destruction of the poor *is* their poverty.
- 16 ^a The labour of the righteous *tendeth* to life :—^b the fruit³ of the wicked to sin.
- 17 He *is in* the way of life that keepeth instruction :
But he that refuseth reproof erreth [*or*, causeth to err].
- 18 ^a He that hideth hatred *with* lying lips,³
And ^a he that uttereth a slander, *is* a fool.
- 19 ⁱ In the multitude of words there wanteth not sin :⁴
But ^a he that refraineth his lips *is* wise.
- 20 The tongue of the just *is as* choice silver :—the heart of the wicked *is* little worth.
- 21 The lips of the righteous feed many :—but ⁱ fools die for want of wisdom.
- 22 ^m The blessing of the Lord, it maketh rich,—and he addeth no sorrow with it.⁵
- 23 ⁿ *It is* as sport to a fool to do mischief :
But a man of understanding hath wisdom.⁶
- 24 ^o The fear of the wicked,⁷ it shall come upon him :
But ^p the desire of the righteous shall be granted.
- 25 As the whirlwind passeth, ^q so *is* the wicked no more :
But ^r the righteous *is* an everlasting foundation.
- 26 ^a As vinegar to the teeth, and as smoke to the eyes,
So *is* the sluggard to them that send him.
- 27 ⁱ The fear of the Lord prolongeth days :
But ^r the years of the wicked shall be shortened.
- 28 ^a The hope of the righteous *shall be* gladness :⁸
But the ^v expectation of the wicked shall perish.
- 29 ^a The way of the Lord *is* strength to the upright :
^a But destruction *shall be* to the workers of iniquity.⁹
- 30 ^b The righteous shall never be removed :
^c But the wicked shall not inhabit the earth.¹⁰
- 31 ^d The mouth of the just bringeth forth wisdom :
But the froward tongue shall be cut out.
- 32 The lips of the righteous ^e know¹¹ what is acceptable :
But the mouth of the wicked *speaketh* frowardness.
- 11 ^f A ^f false balance *is* abomination to the Lord :—but a just weight¹² *is* his delight.
- 2 ^g When pride cometh, then cometh shame :—^a but with the lowly *is* wisdom.
- 3 ⁱ The integrity of the upright shall guide them :
^a But the perverseness of transgressors shall destroy them.
- 4 ⁱ Riches profit not in the day of wrath :¹³
But ^m righteousness delivereth from death.
- 5 The righteousness of the perfect shall direct his way :
ⁿ But the wicked shall fall by his own wickedness.
- 6 ^o The righteousness of the upright shall deliver them :
But ^p transgressors shall be taken in *their own* naughtiness.
- 7 ^q When a wicked man dieth, *his* expectation shall perish :
And the hope of unjust *men* perisheth.
- 8 ^r The righteous is delivered out of trouble,—^a and the wicked cometh in his stead.¹⁴
- 9 An ⁱ hypocrite¹⁵ with *his* mouth destroyeth his neighbour :
ⁿ But through knowledge shall the just be delivered.¹⁶

d ch. 13. 11; Job 31. 24, 25; Ps. 52. 7; 1 Tim. 6. 17.

e Is. 3. 10, 11; Gal. 6. 7-8.

f Ro. 6. 23.

g ch. 26. 24-26.

h Ps. 15. 3.

i Ecc. 5. 3.

k Ps. 39. 1; Jam. 1. 19; 3. 2.

l ch. 1. 29, 31; 5. 23.

m Ge. 12. 2; 24. 34; 28. 12; Deut. 6. 17, 18; 1 Sam. 2. 7, 8; Ps. 37. 22.

n ch. 14. 9; 15. 21.

o Job 15. 21.

p see refs. Ps. 37. 4; Mt. 5. 6; Jk. 2. 25-30.

q ch. 1. 27; 2 Ki. 19. 36; Job 37. 19-21; Ps. 37. 9, 10; 58. 9; Is. 40. 24.

r ver. 30; Ps. 15. 5; Mt. 7. 21, 25; 16. 18.

s ch. 25. 30.

t see refs. ch. 3. 2; 9. 11.

u Job 15. 32, 33; 22. 16; Ps. 55. 23; Ecc. 7. 17.

v Ps. 10. 9.

w ch. 11. 7; Job 8. 13, 14; 11. 20; Ps. 112. 10; Mt. 2. 16.

x Ps. 84. 14; Job 40. 31.

y ch. 21. 15; Job 31. 3; Ps. 1. 6; 37. 20.

z ver. 25; see refs. Ps. 15. 5; 37. 22, 29; 112. 6; 125. 1.

a Ps. 37. 9, 10, 22.

d vers. 11, 13, 20, 21; Ps. 37. 30.

e Ecc. 12. 10; Dan. 4. 27.

f ch. 16. 11; 29. 10, 23; Le. 19. 25, 26; Deut. 25. 13-16.

g ch. 1. 33; 16. 18, 19; 18. 12; Num. 12. 10; Dan. 4. 30-32; 1 Ki. 18. 14.

h Ge. 41. 16, 34, 39; Dan. 2. 20, 21.

i ch. 13. 8; Ps. 25. 21.

k ch. 28. 14; Num. 22. 32; 31. 8.

l see refs. ch. 10. 2; Eccl. 7. 19; Zeph. 1. 18.

m ch. 3. 6; 12. 28; Ge. 7. 1.

n see refs. ch. 5. 22.

o Ge. 30. 33; 31. 37.

p ver. 5; ch. 5. 22; Ps. 7. 16; Ecc. 10. 8.

q ch. 10. 28; 1 Ki. 12. 16-20.

r ch. 21. 18; see refs. Ps. 31. 17.

s Eccl. 7. 9, 10; Dan 6. 23, 24.

t Job 8. 13; Ps. 55. 20, 21.

u ch. 4. 5, 6.

1 That is, it helps him to ward off many evils which the poor cannot avert, and therefore suffer.

2 Rather, 'earnings.' A similar sentiment is expressed in our proverb, 'Ill-gotten wealth never spends well.'

3 Rather, 'He that hideth hatred is of lying lips;' i. e. is a liar.

4 Compare Eccles. v. 1-7.

5 Or, perhaps, 'and sorrow (i. e. anxiety) adds nothing to it.' Comp. Psa. cxxvii. 2; Matt. vi. 25-34.

6 This verse may be rendered, 'As mischief is delight to a fool, so wisdom [is delight] to a man of understanding.'

7 That is, what he fears. Comp. Gen. xxxi. 42.

8 That is, it shall be fulfilled to his joy.

9 Rather, 'A fortress to uprightness [is] the way of

Jehovah; but [it is] destruction to the workers of iniquity.' Comp. Hos. xiv. 9.

10 Or, 'the land;' i. e. Canaan. See note on ch. ii. 21.

11 He has useful and opportune words always ready.

12 Heb., 'stone;' stones being used for weights, as they were also anciently in England.

13 That is, in the day of the wrath of God: see Ezek. vii. 19; Rom. ii. 5.

14 That is, he falls into the troubles from which the good man is delivered. See refs.

15 Or, 'The polluted.' See note on Job viii. 13.

16 Rather, 'Through the knowledge of the righteous, men are delivered.' The wicked injures his fellow men, but the just man's wisdom profits them.

PROVERBS XI. 10—XII. 1.

- 10 * When it goeth well with the righteous, the city rejoiceth :
And * when the wicked perish, *there is shouting.*
- 11 * By the blessing¹ of the upright the city is exalted :
But it is overthrown by the mouth of the wicked.
- 12 He that is void of wisdom despiseth his neighbour :²
But * a man of understanding holdeth his peace.
- 13 * A talebearer³ revealeth secrets :
But he that is of a faithful spirit concealeth the matter.
- 14 * Where no counsel⁴ is, the people fall :
But in the multitude of counsellors *there is safety.*
- 15 * He that is surety for a stranger shall smart *for it* :
And he that hateth suretiship is sure.
- 16 * A gracious woman retaineth honour :—and strong *men* retain riches.⁵
- 17 * The merciful man doeth good to his own soul :
* But *he that is cruel troubleth his own flesh.*
- 18 The wicked worketh a deceitful work :
But * to him that soweth righteousness *shall be a sure reward.*⁶
- 19 * As⁷ righteousness *tendeth* to life :
* So he that pursueth evil *pursueth it* to his own death.
- 20 They that are * of a froward heart are abomination to the LORD :
* But *such as are upright in their way are his delight.*
- 21 * Though hand join in hand,⁸ the wicked shall not be unpunished :
But * the seed of the righteous shall be delivered.
- 22 As a jewel of gold in a swine's snout,
So is a fair woman which is without [departeth from] discretion.
- 23 * The desire of the righteous is only good :
But the expectation of the wicked * is wrath.
- 24 There is that * scattereth, and yet increaseth ;
And *there is that withholdeth more than is meet, * but it tendeth to poverty.*⁹
- 25 * The liberal soul¹⁰ shall be made fat :
* And he that watereth shall be watered also himself.
- 26 * He that withholdeth corn, the people shall curse him :
But * blessing¹¹ *shall be* upon the head of him that selleth it.
- 27 He that diligently seeketh good procureth favour :
* But he that seeketh mischief, it shall come unto him.
- 28 * He that trusteth in his riches shall fall :
But * the righteous shall flourish as a branch.
- 29 He that troubleth¹² his own house * shall inherit the wind :
And the fool *shall be* servant to the wise of heart.
- 30 * The fruit of the righteous is a tree of life ;—and * he that winneth souls *is* wise.¹³
- 31 * Behold, the righteous shall be recompensed¹⁴ in the earth :
Much more the wicked and the sinner.
- 12 Whoso loveth instruction¹⁵ loveth knowledge :
But he that hateth reproof is brutish.

* ch. 28. 12, 28; Est. 8. 15, 16.
* 2 Ki. 13—20; Job 27. 23.
* ch. 20. 8; 2 Chr. 32. 20—22; Ecc. 9. 15.

* ch. 10. 19; 1 Sam. 10. 27.
* ch. 25. 9; Lev. 10. 16.

* ch. 15. 22; 24. 6; 1 Ki. 12. 1, 6—19.

* see reft. ch. 6. 1.

* ch. 31. 30, 31.
/ 1 Sam. 15. 6; Ps. 41. 1—4; Mt. 5. 7; 25. 31—40.
* Judg. 1. 6, 7; 1 Sam. 15. 33; Job 20. 19—23.
A Hos. 10. 12, 13; Gal. 6. 8, 9; Jam. 3. 18.
* ver. 4; ch. 10. 16. 12. 28.
A ch. 1. 16—19; 8. 36.
/ ch. 8. 13.
* ch. 15. 8; Ps. 11. 7.
* ch. 16. 5; Num. ch. 16; Job. 9. 1, 2.
* Ge. 17. 7, 8; Ps. 37. 26; 112. 1, 2.

P Ps. 4. 6; Isa. 26. 9.
q ver. 7; Ro. 2. 8, 9.
r ch. 19. 17; Deu. 15. 10; Ps. 112. 9; Ecc. 11. 1, 6; 2 Cor. 8. 5—11.
s Hag. 1. 6, 9—11.
t ch. 28. 27; 1 Ki. 17. 10, etc.; 2 Ki. 4. 4—37; Is. 52. 8; 2 Cor. 9. 6—10.
u Mt. 5. 7.
x Am. 6. 4—6.
v Job 23. 13.

z Num. 22. 6; 24. 17; Est. 7. 10; Ps. 7. 14—16; 9. 15, 16; 10. 2; 57. 6.
a ch. 10. 15; Job 31. 21; Ps. 52. 7; Mk. 10. 24; Lk. 12. 21; 1 Tim. 6. 17.
b Ps. 1. 3; 52. 8; 92. 12, etc.; Jer. 17. 8.
c Ge. 34. 30; Jos. 7. 24, 25; Ecc. 5. 16.
d ch. 3. 18.
e Dan. 12. 3; 1 Cor. 9. 19—23; Jam. 5. 20.
f Jer. 25. 29; 1 Pet. 4. 17, 18.

1 The blessing they invoke; *i. e.* their prayers.
2 Rather, 'He that despiseth his neighbour is void of wisdom.' The man who treats others with disrespect disgraces himself.
3 Or, 'slanderer.' See Lev. xix. 16; Jer. vi. 28; ix. 4.
4 Or, 'guidance.' See Job xxxvii. 12.
5 The meaning perhaps is, 'A woman of grace (*i. e.* beauty) holds fast honour, as strong men hold fast riches.' Beauty is as dangerous a possession as wealth; and she who has it needs firmness of principle to preserve herself from shame.
6 Or, 'the wicked obtains a delusive gain; but he that sows righteousness [obtains] a true (*i. e.* real) reward.' In the Hebrew there is an emphatic alliteration.
7 Or, referring to the preceding verse, 'Thus righteousness tendeth to life,' etc.
8 Literally, 'Hand to hand.' The parallel clause and a similar idiom in Persian suggest the meaning, *through all generations.*

9 Neither will a judicious benevolence impoverish any, nor will a selfish and inhuman thriftiness enrich.
10 Heb., 'The soul of blessing.' Benevolence enriches the heart in which it dwells.
11 That is, the benedictions of the people. This seems to refer especially to times of famine, when some men hoarded corn in order to obtain exorbitant profit.
12 This may, perhaps, refer to undue exaction of labour, which produces vexation; but more probably to mismanagement, which may reduce a man to extreme poverty, and so oblige him to become a servant to the careful.
13 Rather, 'the wise man winneth souls'; *i. e.* by his wisdom he gains the confidence of others, and wins them over to virtue and goodness.
14 Rather, 'requited'; *i. e.* even the righteous, if he sins, shall be chastised; much more shall the wilful and habitual sinner. The Septuagint has a very free rendering of this verse, which is quoted in 1 Pet. iv. 18.
15 Rather, 'correction'; as in ch. xxii. 15.

PROVERBS XII. 2—26.

- 2 * A good *man* obtaineth favour of the Lord :
But a man of wicked devices will he condemn.
- 3 * A man shall not be established by wickedness
But the 'root of the righteous shall not be moved.
- 4 * A virtuous woman *is* a crown to her husband :
But she that maketh ashamed *is* 'as rottenness in his bones.¹
- 5 The thoughts of the righteous *are* right :²
* But the counsels of the wicked *are* deceit.
- 6 * The words of the wicked *are* to lie in wait for blood :
* But the mouth of the upright shall deliver them.³
- 7 * The wicked *are* overthrown, and *are* not :⁴
But the house of the righteous shall stand.
- 8 A man shall be commended according to his wisdom :
* But he that is of a perverse heart shall be despised.
- 9 * *He that is* despised, and hath a servant,
Is better than he that honoureth himself, and lacketh bread.⁵
- 10 * A righteous *man* regardeth the life of his beast :⁶
But the tender mercies of the wicked *are* cruel.
- 11 * He that tilleth his land shall be satisfied with bread :
But he that followeth vain *persons* * *is* void of understanding.
- 12 The wicked desireth the net⁷ of evil *men* :
* But the root of the righteous yieldeth *fruit*.
- 13 * The wicked is snared by the transgression of *his* lips :
* But the just shall come out of trouble.
- 14 * A man shall be satisfied with good by the fruit of *his* mouth :
* And the recompence⁸ of a man's hands shall be rendered unto him.
- 15 * The way of a fool *is* right in his own eyes :
* But he that hearkeneth unto counsel *is* wise.
- 16 * A fool's wrath is presently known :—but a prudent *man* covereth shame.¹⁰
- 17 * *He that* speaketh truth sheweth forth righteousness :¹¹
But a false witness deceit.
- 18 * There is that speaketh¹² like the piercings of a sword :
* But the tongue of the wise *is* health.
- 19 The lip of truth shall be established for ever :
* But a lying tongue *is* but for a moment.
- 20 Deceit *is* in the heart of them that imagine evil :
But to the counsellors of peace *is* joy.¹³
- 21 There shall * no evil happen to the just :
But the wicked shall be filled with mischief.
- 22 * Lying lips *are* abomination to the Lord :
* But they that deal truly *are* his delight.
- 23 * A prudent man concealeth knowledge :
* But the heart of fools proclaimeth foolishness.
- 24 * The hand of the diligent shall bear rule :
* But the slothful shall be under tribute.
- 25 * Heaviness in the heart of man maketh it stoop :
But * a good word maketh it glad.
- 26 The righteous *is* more excellent than his neighbour :¹⁴
* But the way of the wicked seduceth them.

g ch. 8. 35.

* Job 20. 5—9.

i ch. 10. 25; Ps. 125. 1, 2.

k ch. 31. 10—12, 23; 1 Cor. 11. 7. i ch. 14. 30.

m Ne. 6. 2; Ac. 23. 15.

n ch. 1. 11—19; Is. 50. 7.

o ch. 14. 3.

p ch. 11. 21; 14. 11; Job 11. 20; Ps. 37. 35—37; Mt. 7. 24—27.

q 1 Sam. 25. 17.

r ch. 13. 7.

s Ge. 33. 13, 14; 37. 27; Deu. 25. 4; 1 Sam. 12. 1, 2.

t ch. 14. 23; 28. 19; Ge. 3. 19. u ch. 6. 32; 7. 7; Jdg. ch. 9.

x Jer. 17. 7, 8.

y ch. 6. 32; 18. 7; 1 Ki. 2. 23.

z see refs. ch. 11. 8; Eccl. 7. 18; 3 Pet. 2. 9.

a ch. 13. 2; 18. 20. b Is. 3. 10, 11; Mt. 16. 27.

c ch. 3. 7; 14. 16; Lk. 18. 11. d Ex. 18. 19—24.

e ch. 29. 11; 1 Ki. 19. 1, 2; 2 Ki. 6. 31. f ch. 14. 5.

g ch. 25. 18; 1 Sam. 18. 21; 20. 30; see refs. Ps. 52. 2; 61. 3. h ch. 10. 20, 21; 1 Sam. 25. 24—25.

i ch. 19. 9; Ps. 52. 5; Ac. 5. 3—10.

* Ro. 8. 28.

j ch. 6. 16, 17; 11. 20; Ps. 5. 6; Rev. 21. 8; 22. 15.

m ch. 11. 20; Num. 12. 7, 8.

n ch. 10. 19; 11. 13; 13. 16; 1 Sam. 9. 27.

o ch. 15. 2; Eccl. 10. 3. p ch. 10. 4; 13. 4; 22. 29; Ge. 24. 2, 10; 30. 4, 22; 1 Ki. 11. 24.

q ch. 19. 15. r ch. 15. 13, 15; 18. 14; Ge. 37. 33—35; 42. 38.

s ver. 18; ch. 15. 23; Is. 50. 4; Dan. 6. 3. t 2 Ki. 5. 27.

1 Destroying all comfort, and wasting health and life.

2 Rather, 'justice.'

3 That is, the intended victims of the wicked.

4 When once the wicked *are* overthrown, there is no hope of restoration.

5 Rank without comfort is much to be pitied.

6 Heb., 'knows the soul of his beast;' i. e. regards its desires and necessities.

7 Or, 'indolent persons.'

8 It is better to render the verse, 'The wicked desireth the protection of wicked men;' i. e. looks to his comrades for help; 'but the root of the righteous yieldeth it;' i. e. the upright man finds safety in his righteousness.

9 Every man's words and deeds shall bring back to himself good or evil.

10 That is, he suppresses his feelings under shameful treatment. This is put in contrast to the conduct of the indiscreet man in the preceding clause.

11 That is, a true witness aids justice.

12 Rather, 'babbleth.' This may refer to the *hasty* words of anger, or to the *thoughtless* talk of gossip.

13 'Deceit' may be put here for 'disappointment;' but more probably 'joy' stands for its cause, 'truth,' which is the opposite of 'deceit.'

14 Rather, 'The righteous shows the way to his neighbour;' i. e. he instructs and guides him by his example.

- 27 The slothful *man* roasteth not that which he took in hunting :
But the substance of a diligent man is precious.¹
- 28 " In the way of righteousness is life ;
And in the pathway thereof there is no death.
- 13 A wise son *heareth* his father's instruction :—² but a scorner *heareth* not rebuke.
- 2 ³ A man shall eat good by the fruit of his mouth :
⁴ But the soul of the transgressors shall eat violence.
- 3 ⁵ He that keepeth his mouth keepeth his life :
But he that openeth wide his lips⁶ shall have destruction.
- 4 ⁷ The soul of the sluggard desireth, and hath nothing :
⁸ But the soul of the diligent⁹ shall be made fat.
- 5 ¹⁰ A righteous *man* hateth lying :
¹¹ But a wicked *man* is loathsome, and cometh to shame.¹²
- 6 ¹³ Righteousness keepeth him that is upright in the way :
¹⁴ But wickedness overthroweth the sinner.
- 7 ¹⁵ There is that maketh himself rich,¹⁶ yet hath nothing :
¹⁷ There is that maketh himself poor, yet hath great riches.
- 8 ¹⁸ The ransom of a man's life are his riches :—¹⁹ but the poor *heareth* not rebuke.²⁰
- 9 ²¹ The light of the righteous rejoiceth :²²
²³ But the lamp of the wicked shall be put out.
- 10 Only by pride cometh contention :—²⁴ but with the well advised is wisdom.²⁵
- 11 ²⁶ Wealth gotten by vanity shall be diminished :
But he that gathereth by labour shall increase.²⁷
- 12 ²⁸ Hope deferred maketh the heart sick :
But ²⁹ when the desire cometh, it is a tree of life.
- 13 Whoso ³⁰ despiseth the word³¹ shall be destroyed :
But he that feareth the commandment shall be rewarded.
- 14 ³² The law of the wise is a fountain of life,—³³ to depart from³⁴ the snares of death.
- 15 ³⁵ Good understanding giveth favour :—but ³⁶ the way of transgressors³⁷ is hard.
- 16 ³⁸ Every prudent *man* dealeth³⁹ with knowledge :—⁴⁰ but a fool layeth open his folly.
- 17 A wicked messenger falleth into mischief :
But ⁴¹ a faithful ambassador is health.
- 18 Poverty and shame shall be to him that refuseth instruction :
But ⁴² he that regardeth reproof shall be honoured.
- 19 ⁴³ The desire accomplished is sweet to the soul :⁴⁴
But it is abomination to fools to depart from evil.
- 20 ⁴⁵ He that walketh with wise men shall be wise :
But a companion of fools shall be destroyed.
- 21 ⁴⁶ Evil pursueth sinners :—⁴⁷ but to the righteous good shall be repaid.
- 22 ⁴⁸ A good *man* leaveth an inheritance to his children's children :
And ⁴⁹ the wealth of the sinner is laid up for the just.⁵⁰
- 23 ⁵¹ Much food is in the tillage of the poor ;
⁵² But there is that is destroyed for want of judgment.⁵³

u ch. 8. 35; 10. 16;
11. 19.

u ch. 12. 1.
= 1 Sam. 2. 23.
u ch. 12. 14; 18. 30.
u ch. 10. 11.

u ch. 10. 19; 21. 23;
Ps. 39. 1; Jam. 3. 2.

b ch. 10. 4; 20. 13.
u ch. 8. 34; 2 Pet. 1.
5—11.

d ch. 11. 25; 28. 25;
1a. 58. 11.

f 1 Ki. 22. 13, 14.
f Ac. 12. 21—23.

g ch. 11. 3, 5, 6.
u ch. 5. 22; 21. 12.

u ch. 11. 24; 12. 9;
Rev. 3. 17.

u Rev. 2. 9.

1 Ex. 21. 30; Job 2. 4.
u 2 Ki. 25. 12.

u ch. 4. 18; Ps. 97. 11.

u ch. 24. 20; Job 18.
5, 6; 21. 17.

u ch. 12. 10; 17. 14.

u ch. 10. 2; 20. 21;
Jer. 17. 11; Hab. 2.
6, 7.

u Ge. 15. 2, 3; Ps. 143.
7.

u ver. 19; Ge. 21. 3—
8; Ps. 40. 2, 3; Lk.
2. 28—32.

u ch. 1. 23; 30. 31; 2
Ki. 7. 2, 17—20;
2 Chr. 36. 16; Ac.
13. 40, 41; Heb. 10.
28, 29.

u Ex. 9. 20, 25; Ps.
19. 11.

u ch. 10. 11; 14. 27;
16. 22.

u ch. 15. 24.
u 2 Sam. 22. 6.

u Dan. 1. 8, 9; 6. 3.
u 2 Ki. 5. 20, etc.; Jer.
2. 19; Jon. ch. 2;
Ro. 6. 21.

u ch. 12. 23; 15. 2.
u Eccl. 10. 3.

u ch. 25. 13.
f ch. 15. 5, 31; Ps.
141. 5.

u ver. 12.

u ch. 2. 20; 2 Ki. 2. 9;
Ps. 119. 53.

u 1 Cor. 15. 33.

u Num. 32. 23; 1 Ki.
2. 31, 32; Ps. 32. 10;
140. 11.

u Is. 3. 10, 11; Ro. 2.
7—10.

u Num. 14. 24; Jos.
15. 14.

u ch. 28. 8; Est. 8. 1;
Job 27. 16, 17; Eccl.
2. 26.

u ch. 12. 11, 14; 28.
19.

u ch. 6. 6—11.

1 Or, 'A man's precious treasure is a diligent person.' An idle man, who neglects even the game he has caught, is contrasted with one who is valuable for his diligence.

2 That is, he that speaks inconsiderately.

3 Or, 'but the wicked man acts foully and disgracefully.'

4 Or, 'pretendeth that he is rich.' Outward appearances often deceive because men try to conceal their real condition. But the verse may refer to the craving of the miser, and the satisfaction of the contented.

5 Or, 'accusation.' Under arbitrary governments, rich men are often falsely accused, for the purpose of exacting a ransom from them. To this the poor are not exposed.

6 That is, 'shines cheerfully;' their prosperity is real and lasting.

7 The meaning is, By pride (i. e. by proudly holding to one's own opinion) one shall cause contention; but with

those who allow themselves to be advised there is wisdom.

8 Or, 'Wealth is diminished by vanity,' i. e. folly. But some render it, 'Wealth dwindles away sooner than a breath; but he that gathers it into his hands (i. e. with care and perseverance) increases it.'

9 The 'word' here is the same as 'the law (or instruction) of the wise' in ver. 14.

10 Rather, 'the way of treacherous men is stony.' Straightforward good sense procures esteem; but crafty dealings, instead of making a man's course easier, make it more rough and difficult.

11 That is, he acts with deliberation.

12 The gratification of a man's desire is sweet to him; and [therefore] fools cannot bear to depart from evil.

13 So that the dealings of Providence must not be judged of by the condition of one generation. Comp. ch. xxviii. 8; Job xxvii. 16, 17.

14 That is, justice. The poor, by honest industry, often attain competence, whilst the unjust come to ruin.

- 24 ^a He that spareth his rod¹ hateth his son :
^b But he that loveth him chasteneth him betimes.
- 25 ^c The righteous eateth to the satisfying of his soul :
^d But the belly of the wicked shall want.
- 14 Every ^e wise woman ^f buildeth her house :²
 But the foolish plucketh it down with her hands.
- 2 ^g He that walketh in his uprightness feareth the LORD :³
^h But *he that is* perverse in his ways despiseth him.
- 3 In the mouth of the foolish is a rod of pride :⁴
ⁱ But the lips of the wise shall preserve them.
- 4 Where no oxen *are*, the crib *is* clean :⁵
 But much increase *is* by the strength of the ox.
- 5 ^j A faithful witness will not lie :—^k but a false witness will utter lies.
- 6 A scorner seeketh wisdom, and *findeth* it not :⁶
 But ^l knowledge *is* easy unto him that understandeth.
- 7 ^m Go from the presence of a foolish man,
 When thou perceivest not *in him* the lips of knowledge.⁷
- 8 The wisdom of the prudent *is* to understand his way :
ⁿ But the folly of fools *is* deceit.⁸
- 9 ^o Fools make a mock at sin :⁹—^p but among the righteous *there is* favour.
- 10 The heart knoweth his own ^q bitterness ;
 And a stranger doth not intermeddle with his joy.¹⁰
- 11 ^r The house of the wicked shall be overthrown :
^s But the tabernacle of the upright shall flourish.
- 12 ^t There is a way which seemeth right unto a man,
 But ^u the end thereof *are* the ways of death.
- 13 Even in laughter the heart is sorrowful ;
 And ^v the end of that mirth¹¹ *is* heaviness.
- 14 The backslider in heart¹² shall be ^w filled with his own ways :
^x And a good man *shall be* satisfied from himself.
- 15 ^y The simple believeth every word :
^z But the prudent *man* looketh well to his going.
- 16 ^{aa} A wise *man* feareth, and departeth from evil :
 But the fool rageth, and is confident.¹³
- 17 ^{ab} *He that is* soon angry dealeth foolishly :—and a man of wicked devices is hated.
- 18 The simple inherit folly :—but ^{ac} the prudent are crowned with knowledge.
- 19 The evil bow before the good ;—and the wicked at the gates of the righteous.
- 20 ^{ad} The poor is hated even of his own neighbour :—^{ae} but the rich *hath* many friends.
- 21 He that despiseth his neighbour sinneth :
 But he that hath mercy on the poor, happy *is* he.¹⁴
- 22 Do they not err¹⁵ that devise evil ?
 But mercy and truth *shall be* to them that devise good.
- 23 ^{af} In all labour there is profit :—but the talk of the lips *tendeth* only to penury.¹⁶
- 24 The crown ^{ag} of the wise *is* their riches :¹⁷—^{ah} but the foolishness of fools *is* folly.
- 25 ^{ai} A true witness delivereth souls :¹⁸—but a deceitful *witness* speaketh lies.

^a ch. 19. 18; 22. 15; 23. 13, 14; 29. 15, 17; 1 Sam. 3. 13; 4. 11.
^b ch. 3. 12; Heb. 12. 6–8.
^c Ps. 34. 10; 37. 3.
^d ch. 24. 31; 1a. 65. 13, 14.
^e ch. 24. 3; 31. 10–31.
^f Ru. 4. 11.
^g ch. 16. 17.
^h Job 12. 4.
ⁱ ch. 12. 6; 1Ios. 7. 16.
^j ver. 25; ch. 6. 19; 12. 17; 13. 5; Eccl. 20. 16; 23. 1.
^k ch. 6. 19; 12. 17.
^l ch. 8. 9; 17. 24.
^m ch. 9. 6; 13. 20.
ⁿ 2 Ki. 5. 20, 27; Ao. 5. 1–11.
^o ch. 1. 22; 10. 23.
^p Job 12. 5, 6, 9; Eccl. 9. 4–6.
^q 1 Sam. 1. 8–14; 2 Ki. 4. 27.
^r ch. 3. 33; 12. 7; Job 8. 15.
^s Job 8. 6; Ps. 112. 2, 3.
^t ch. 16. 25; 30. 12; Gal. 6. 3.
^u Ro. 6. 21.
^v ch. 5. 4; 1 Sam. 25. 36, 37; Eccl. 2. 2; Dan. 5. 1–6; 39.
^w ch. 1. 31; 12. 14; Ge. 19. 26.
^x 2 Cor. 1. 12; Gal. 6. 1.
^y 1 Ki. 13. 19.
^z ch. 22. 3.
^{aa} see refs. ch. 3. 7.
^{ab} ver. 29; 2 Ki. 5. 11, 12; Eccl. 7. 9.
^{ac} ch. 4. 7–9.
^{ad} ch. 19. 7.
^{ae} ch. 19. 1. 6.
^{af} ver. 31; ch. 19. 17; see refs. Ps. 41. 1.
^{ag} ch. 28. 19.
^{ah} Ps. 112. 9; 1 Tim. 6. 17, 18.
^{ai} ver. 5.

1 That is, correction. Corporal punishment is not the only, and not always the best, chastening.

2 By her wisdom and diligence she keeps her family in comfort and peace. It is on females that the happiness or the discomfort of domestic life mainly depends.

3 True piety produces correct behaviour.

4 His proud speeches bring their own punishment.

5 Oxen are much used in the husbandry of the East; and the meaning seems to be, that every good must have some inconvenience, to which a wise man will cheerfully submit for his advantage.

6 Without sincerity and humility no man can hope to attain true wisdom. Comp. Ps. xxv. 9.

7 Rather, 'for thou dost not perceive [in him] lips of knowledge;' i. e. he has none to give thee.

8 That is, it deceives them.

9 Some render this, 'Sin mocks fools.'

10 Human sympathy cannot reach the heights and depths of personal experience. But God understands all, and to Him we may open our hearts.

11 Rather, 'of mirth itself.' This may mean, that beneath apparent joy, grief may be concealed; and that earthly joy surely ends in the grief of disappointment.

12 Or, 'He whose heart is turned from God.'

13 Or, 'But the fool is haughty and confident.'

14 Or, 'Blessed be he!'

15 That is, 'Do not they stagger and wander?' i. e. like drunken men, who miss their way and hurt themselves.

16 Working without talking may make men rich; but talking without working will make men poor.

17 Because the wise know how to use them well. But in all circumstances and stations, a fool is a fool still.

18 That is, persons endangered by false accusation.

- 26 ^a In the fear of the LORD is strong confidence:
And ^b his children¹ shall have a place of refuge.
- 27 ^c The fear of the LORD is a fountain of life,—to depart from the snares of death.
- 28 In the multitude of people² is the king's honour:
But in the want of people is the destruction of the prince.
- 29 ^d *He that is slow to wrath is of great understanding:*
^e But *he that is hasty of spirit exalteth folly.*
- 30 ^f A sound heart³ is the life of the flesh:—but ^g envy⁴ the rottenness of the bones.
- 31 ^h He that oppresseth the poor reproacheth his Maker:⁵
ⁱ But he that honoureth him hath mercy on the poor.
- 32 ^j The wicked is driven away in his wickedness:
But ^k the righteous hath hope in his death.⁶
- 33 Wisdom resteth in the heart of him that hath understanding:
But ^l *that which is* in the midst of fools is made known.
- 34 ^m Righteousness exalteth a nation:—ⁿ but sin is a reproach to any people.
- 35 ^o The king's favour is toward a wise servant:
But his wrath is *against* him that causeth shame.⁷
- 15 ^p A ^q soft answer turneth away wrath:—but ^r grievous words stir up anger.
- 2 The tongue of the wise useth knowledge aright:⁸
^s But the mouth of fools poureth out foolishness.
- 3 ^t The eyes of the LORD are in every place,—beholding the evil and the good.
- 4 ^u A wholesome tongue is a tree of life:
^v But perverseness therein is ^w a breach in the spirit.
- 5 ^x A fool despiseth his father's instruction:
^y But he that regardeth reproof is prudent.
- 6 ^z In the house of the righteous is much treasure:⁹
^{aa} But in the revenues of the wicked is trouble.
- 7 ^{ab} The lips of the wise disperse knowledge:
But the heart of the foolish *doeth* not so.¹⁰
- 8 ^{ac} The sacrifice of the wicked is an abomination to the LORD:¹¹
^{ad} But the prayer of the upright is his delight.
- 9 ^{ae} The way of the wicked is an abomination unto the LORD:
But he loveth him that ^{af} followeth after righteousness.
- 10 Correction is ^{ag} grievous¹² unto him that forsaketh the way:
And ^{ah} he that hateth reproof shall die.
- 11 ^{ai} Hell and destruction¹³ are before the LORD:
How much more then ^{aj} the hearts of the children of men?
- 12 ^{ak} A scorner loveth not one that reproveth him:—neither will he go unto the wise.
- 13 ^{al} A merry heart maketh a cheerful countenance:
But ^{am} by sorrow of the heart the spirit is broken.
- 14 ^{an} The heart of him that hath understanding seeketh knowledge:
But the mouth of fools feedeth on foolishness.
- 15 All the days of the afflicted are evil:
^{ao} But he that is of a merry heart *hath* a continual feast.¹⁴
- 16 ^{ap} Better is little with the fear of the LORD
Than great treasure and trouble therewith. •

d ch. 3, 7, 8, 25, 26;
19, 23; Ps. 34, 7—
11; Dan. 2, 17, 25,
27.
e ch. 18, 10,
f ch. 13, 14.
g ver. 17; ch. 16, 32;
Jam. 1, 19.
h 2 Kl. 5, 7; Ecce. 7, 9.
i Ps. 119, 80.
j Job 5, 2; Ps. 112, 10.
k ch. 12, 4.
l ch. 17, 5; 22, 2; Job
31, 13—16; 1 Ps. 12, 5.
m ver. 21; Mt. 25, 40,
45.
n Num. 23, 10; 31, 8;
Dan. 5, 2—6, 30;
Ac. 5, 8.
o Ge. 49, 18; 5, 24, 25;
Job 13, 15; 19, 26;
Ps. 23, 4; 37, 37;
Ac. 25, 60; 2 Cor.
1, 9; 5, 8; 2 Tim.
4, 18; Rev. 14, 13.
p ch. 12, 16; 23, 11.
q 2 Chr. 17, 2—5, 10,
11.
r 2 Kl. ch. 16; 1s. 23,
1—9; Ecce. 28, 2—8.
s ch. 16, 13; 22, 11;
Mt. 21, 45, 47.
t ch. 25, 15; Judg. 8,
1—3; 1 Sam. 1, 15,
17; 25, 23, etc.
u ver. 18; ch. 15, 22;
Judg. 12, 3—4; 1
Sam. 25, 10, etc.;
2 Sam. 19, 43; 1 Kl.
12, 13, 14, 16; 2 Chr.
10, 13—16.
v vera. 23, 28; ch. 12,
23; 13, 16; 25, 11,
12; 2 Kl. 18, 26, 29.
w see ref. Ge. 16, 13;
Jer. 16, 17; 23, 21;
32, 19; John 1, 48;
Heb. 4, 13.
x ch. 3, 18; 2 Kl. 5, 3,
13, 14.
y Ge. 21, 9—11.
z ch. 10, 1; 13, 1.
aa vera. 31, 32; ch. 13,
18.
ab ch. 10, 22; 21, 20;
Ps. 112, 3.
ac Job 20, 19—23; Jam.
5, 1—3.
ad Ps. 37, 30.
ae ch. 21, 27; 28, 9;
Ge. 4, 6; 1 Sam. 15,
15, 22, 23; 1s. 1, 10
—15; 61, 8; 64, 34;
Jer. 6, 20; 7, 22;
Am. 5, 21, 22.
af ver. 29; Ge. 32, 28;
1 Chr. 29, 17; Ac.
10, 4.
ag Hab. 1, 13.
ah ch. 21, 21; 1 Tim.
6, 11.
ai 1 Kl. 22, 8; Jer. 37,
15; 38, 4.
aj ch. 5, 12; 10, 17;
2 Chr. 36, 15—17.
ak Job 26, 6; Ps. 139, 8.
al 2 Chr. 6, 30; 1 Ps. 7,
9; 44, 21; Jer. 17,
10; John 2, 21, 25;
21, 17; Ac. 1, 24.
am ch. 10, 7, 8; 2 Chr.
18, 7; Am. 5, 10;
2 Tim. 1, 3.
an ver. 15; ch. 17, 22;
2 Cor. 1, 12.
ao ch. 12, 25; 18, 14.
ap 1 Kl. 3, 5—10; Lk.
10, 30.
aq ch. 17, 22.
ar ch. 16, 8; Ps. 37, 16;
1 Tim. 6, 6.

1 Either God's children, or the children of the man who fears God: see Ps. ciii. 17.

2 This being commonly a mark of good government.

3 Or, 'A healthy heart.' Bodily health is greatly promoted by spiritual health—by the self-government, contentedness, and peace of true piety.

4 Who has placed him in poverty.

5 Hence it appears that good men, under the former economy, enjoyed a 'hope in death.' See Heb. xi. 16.

6 Or, 'that acts disgracefully.'

7 Heb., 'maketh knowledge good'; i. e. useful, or pleasing.

8 It is better to supply the word 'maketh'; i. e. maketh a breach, or a wound, in the spirit.

9 Under the Jewish dispensation, worldly prosperity

was often a mark of Divine favour; but the meaning here probably is, that righteousness is itself a treasure in the house in which it prevails.

10 Or, 'is not right,' or 'stable.'

11 The costliest offering from one who is leading a wicked life is hateful in the sight of God; while the prayer of the good man, though he may have no sacrifice to offer, is acceptable to Him. This maxim shows the worthlessness of mere outward religious observances without a right state of heart. See refs.

12 Rather, 'Sore correction shall be to him who forsaketh the way'; i. e. the way of rectitude.

13 See Job xxvi. 6, and note.

14 The mind gives to outward objects its own colour and complexion.

PROVERBS XV. 17—XVI. 6.

- 17 ^v Better is a dinner of herbs¹ where love is,
Than a stalled ox and hatred therewith.
- 18 ^s A wrathful man stirreth up strife:
^a But *he that is slow to anger appeaseth strife.*
- 19 ^b The way of the slothful man is as an hedge of thorns:²
^c But the way of the righteous is made plain.
- 20 ^d A wise son maketh a glad father:—^e but a foolish man despiseth his mother.
- 21 ^f Folly is joy to *him that is* destitute of wisdom:
^g But a man of understanding walketh uprightly.
- 22 ^h Without counsel purposes are disappointed:
But in the multitude of counsellors they are established.
- 23 A man hath joy by the answer of his mouth:³
And ^a 'a word *spoken* in due season, how good is it!
- 24 ^b The way of life is above to the wise,⁴—that he may depart from hell beneath.
- 25 'The LORD will destroy the house of the proud:
But ^c " he will establish the border of the widow.⁵
- 26 ^d " The thoughts of the wicked are an abomination to the Lord:
^e But *the words* of the pure are pleasant words.⁶
- 27 ^f He that is greedy of gain troubleth his own house:
^g But he that hateth gifts⁷ shall live.
- 28 The heart of the righteous studieth to answer:
^h But the mouth of the wicked poureth out evil things.
- 29 'The LORD is far from the wicked:—but ⁱ " he heareth the prayer of the righteous.
- 30 The light of the eyes⁸ rejoiceth the heart:
And a good report maketh the bones fat.
- 31 ^j " The ear that heareth the reproof of life⁹ abideth among the wise.
- 32 He that refuseth instruction despiseth his own soul:
But he that heareth reproof getteth understanding.
- 33 ^k " The fear of the LORD is the instruction of wisdom;¹⁰
And ^l " before honour is humility.
- 16 The ^m " preparations of the heart in man,
ⁿ And the answer of the tongue, is from the LORD.¹¹
- 2 ^o " All the ways of a man are clean in his own eyes;
But ^p " the LORD weigheth the spirits.¹²
- 3 ^q " Commit thy works unto the LORD,—and thy thoughts shall be established.
- 4 ^r " The LORD hath made all things for himself:¹³
^s Yea, even the wicked for the day of evil.
- 5 ^t " Every one that is proud in heart is an abomination to the LORD:
^u " Though hand join in hand,¹⁴ he shall not be unpunished.
- 6 ^v " By mercy and truth iniquity is purged:¹⁵
And ^w " by the fear of the LORD men depart from evil.

y ch. 17. 1.
a ch. 26. 21; 20. 22.
a ver. 1; Ge. 13. 8, 9.
b ch. 22. 5, 13.
c ch. 3. 6; 8. 9.
d see refs. ch. 10. 1.
e ch. 23. 22; 30. 7.
f ch. 10. 23.
g Eph. 5. 15.
h ch. 11. 14; 20. 18.
i ch. 25. 11, 12; Ge. 41. 33–37; 2 Ki. 5. 3, 13.
j Phil. 3. 20; Col. 3. 1, 2.
k ch. 12. 7; 14. 11.
l see refs. Deu. 10. 18.
m ch. 6. 16, 18.
n Ps. 37. 30.
o ch. 11. 19; 20. 21; Jos. 7. 11, 12, 21, 25; 2 Ki. 5. 27; 1s. 5. 8; Jer. 17. 11.
p ch. 28. 16; Ex. 23. 8.
q ver. 2; ch. 16. 23; Eccl. 5. 2, 6; 1 Pet. 3. 15.
r ch. 10. 19; 13. 16.
s 1 Sam. 28. 6; Ps. 10. 1; 34. 16; 75. 27; 138. 6.
t ver. 8; Jos. 10. 12–14; Ps. 145. 18, 19; Dan. 2. 17–19; Ac. 10. 4.
u ver. 5; ch. 13. 20; 19. 20.
v see refs. ch. 1. 7.
w ch. 18. 12; 25. 6, 7; Ge. 41. 16, 38, 40; 1 Ki. 14. 11; 1 Pet. 5. 5.
x ver. 9; ch. 19. 21; 20. 21; Num. 23. 11, 12; 24. 10–13; Ps. 10. 17; Jer. 10. 23.
y Ex. 4. 11, 12; Mt. 10. 19, 20.
z ch. 21. 2; 30. 12.
a ch. 5. 21; 1 Sam. 16. 7; Jer. 17. 10.
b see refs. Ps. 37. 5.
c Job 22. 28.
d 1s. 43. 7; Ro. 11. 30.
e see refs. Job 31. 30; Ro. 9. 22.
f ch. 6. 16, 17; 8. 13; Job 40. 12.
g ch. 11. 21; Ge. 11. 4, 6.
h Dan. 4. 27; Mic. 7. 18–20; Lk. 11. 11.
i see refs. ch. 8. 13.

1 The poorest fare is here contrasted with the greatest luxury, which is dearly bought when accompanied with hatred and envy.

2 Every effort is painful to the slothful.

3 That is, from the consciousness of having said what is opportune and useful. See the next clause.

4 Or, 'The path of life [leads] upward for the wise,' towards life and happiness: in opposition to the way of sin, which leads downward to destruction.

5 Who, having no earthly support, rests the more entirely upon Providence. 'Establishing the border,' means protecting the property or interests.

6 Or, 'But pleasant words (i. e. kindly words, which aim to impart happiness to others) are pure (i. e. acceptable to God).'

7 Or, 'bribes.'

8 This may mean, the favourable regards of others, like the phrase, 'the light of the countenance.' Or, perhaps, the whole verse may be rendered, 'As the light of the eyes (the pleasure derived through the eyes) rejoiceth the heart; so do good tidings make the bones fat.'

9 Either, 'reproof of [his] life,' i. e. of his conduct; or, reproof leading to life, i. e. salutary.

10 That is, that which teaches wisdom. Honour is derived from wisdom; wisdom is derived from the fear of God, which is essential to true humility.

11 Rather, 'To man belong the preparations of the heart, but from Jehovah [is] the answer of the tongue:' meaning either that man may lay his plans, but their success must depend on God's answer to his prayer; or, that man may plan, but cannot utter without assistance. See Matt. x. 19, 20.

12 And therefore He often sees sinful motives prompting to conduct that appears to man to be good.

13 More literally, 'God has made everything for its (or his) correspondency; i. e. so that one thing answers to, or corresponds with, another. Thus, 'even the wicked [corresponds] to the day of evil;' i. e. by Divine arrangement the punishment is not only connected with, but is adapted to, the sin.

14 See note on ch. xi. 21.

15 Or, 'expiated,' i. e. forgiven. See Dan. iv. 27; Matt. xxiii. 23. This is evidently intended as a warning to those who misused Divinely-appointed sacrifices, supposing that these might exonerate the offerers from personal holiness. See James ii. 14–26.

- 7 When a man's ways ^a please the LORD,
^a He maketh even his enemies to be at peace with him.
- 8 ^b Better is a little with righteousness—than ^c great revenues without right.
- 9 ^d A man's heart deviseth his way:—^e but the LORD directeth his steps.
- 10 A divine sentence¹ [*Heb.* divination] is in the lips of the king:
 His mouth transgresseth not in judgment.
- 11 ^f A just weight and balance *are* the LORD's:
 All the weights of the bag² *are* his work.
- 12 *It is* an abomination to kings to commit wickedness:
 For ^g the throne is established by righteousness.
- 13 ^h Righteous lips *are* the delight of kings;—and they love him that speaketh right.
- 14 ⁱ The wrath of a king³ *is as* messengers of death:—^j but a wise man will pacify it.
- 15 In the light of the king's countenance *is* life;
 And ^k his favour *is* ^l as a cloud of the latter rain.⁴
- 16 ^m How much better *is it* to get wisdom than gold?
 And to get understanding rather to be chosen than silver?
- 17 The highway of the upright *is* to depart from evil:
ⁿ He that keepeth his way preserveth his soul.
- 18 ^o Pride *goeth* before destruction,—and an haughty spirit before a fall.
- 19 Better *it is to be* of an humble spirit with the lowly,
 Than to divide the spoil with the proud.
- 20 ^p He that handleth a matter wisely shall find good:⁵
 And whoso ^q trusteth in the LORD, happy *is* he.
- 21 The wise in heart shall be called prudent:
 And the sweetness of the lips increaseth learning.⁶
- 22 ^r Understanding *is* a wellspring of life unto him that hath it:
^s But the instruction of fools⁷ *is* folly.
- 23 ^t The heart of the wise teacheth his mouth,—and addeth learning to his lips.
- 24 ^u Pleasant words *are as* an honeycomb,—sweet to the soul, and health to the bones.
- 25 ^v There is a way that seemeth right unto a man,
 But the end thereof *are* the ways of death.
- 26 ^w He that laboreth laboreth for himself;—for his mouth⁸ craveth it of him.
- 27 An ungodly man diggeth up evil:—and ^x in his lips *there is* as a burning fire.
- 28 ^y A froward man soweth strife;—and ^z a whisperer separateth chief friends.
- 29 A violent man ^a enticeth his neighbour,
 And leadeth him into the way *that is* not good.
- 30 ^b He shutteth his eyes⁹ to devise froward things:
 Moving his lips he bringeth evil to pass.
- 31 ^c The hoary head *is* a crown of glory,—*if* it be found¹⁰ in the way of righteousness.
- 32 ^d *He that is* slow to anger *is* better than the mighty;¹¹
^e And he that reuleth his spirit than he that taketh a city.¹²
- 33 ^f The lot is cast into the lap;¹³—but the whole disposing thereof *is* of the LORD.

^a Col. 1. 10.
^b Ge. 27. 41; 32. 6, 7, compared with 33. 1.
^c ch. 13. 16; Ps. 37. 16.
^d Jer. 17. 11.
^e ver. 1; ch. 19. 21;
 Ex. 2. 5, etc.; Ac.
 9. 1, etc.
^f ver. 1; Ps. 37. 23;
 Pro. 20. 24; Jer. 10.
 23.
^g ch. 11. 1; Le. 19. 38.
^h ch. 25. 5; 29. 14.
ⁱ ch. 14. 35; 22. 11.
^j ch. 19. 12; 20. 2;
 Dan. 3. 13—15.
^k Eccl. 10. 4; Dan. 2.
 12—16; Ac. 12. 20.
^l ch. 19. 12; Ps. 72. 6;
 Hos. 6. 3.
^m Job 29. 23; Zec. 10.
 1.
ⁿ see refs. ch. 8. 11.
^o ch. 19. 16; Mt. 24.
 13.
^p ch. 11. 2; 17. 19; 18.
 12; 29. 25; 1c. 47;
 10. 11; Dan. 4. 30,
 31; Ac. 12. 21—23.
^q Ge. ch. 32; 33. 1—4.
^r see refs. Ps. 2. 12;
 125. 1.
^s see refs. ch. 13. 14.
^t ch. 15. 2.
^u Ps. 37. 30; Mt. 12.
 31, 35.
^v ch. 12. 18; 1 Sam.
 ch. 20.
^w see refs. ch. 14. 12.
^x see ch. 9. 12; Eccl.
 6. 7.
^y Ps. 57. 4; Jam. 3. 6.
^z ch. 6. 14, 19; see
 refs. 15. 18.
^a ch. 17. 9; 1 Sam. 24.
 9; 2 Sam. 16. 3; Ro.
 1. 24.
^b ch. 1. 10—14.
^c ch. 6. 12—14.
^d ch. 20. 29; 2 Chr.
 34. 15, 16.
^e see refs. ch. 14. 29;
 19. 11.
^f see refs. Num. 26.
 55; Jon. 1. 7.

1 That is, a decision which is authoritative and conclusive, as that of God is; so that the passage means, Since the sentence of a king is decisive, his mouth should not transgress in judgment. But some suppose that the verse is intended to claim oracular correctness for the king's judgments.

2 See note on ch. xi. 1. Just weights are said to be the work of Jehovah, because he has prescribed them, and has condemned all fraud in respect of them (see Lev. xix. 36), and in respect of all our dealings with others.

3 This very expressively represents the summary and extreme punishment inflicted by Oriental monarchs, who often, without any trial, send a messenger to execute any person who displeases them: see 1 Kings ii. 25; Dan. ii. 12, 13; Matt. xiv. 10.

4 That is, producing joy and prosperity. See note on Deut. xi. 14.

5 Or, 'He who gives heed to the word (i. e. the word of God) shall find success.'

6 He who is wise will gain respect; but if he should

also possess a pleasant method of imparting his wisdom, he will be a more efficient teacher.

7 Or, 'the chastisement of fools'; i. e. their folly brings punishment with it. But the whole sentence may mean, 'The wise man is by his example and counsel a fountain of life to others; but fools can teach nothing but folly.'

8 His hunger or appetite. See Eccles. vi. 7.

9 Some suppose these motions of the eyes and lips to be signs employed to direct accomplices in executing plans of mischief. See ch. vi. 13. But the half-closed eye may designate deep deliberation, and the compressed lip firm determination; so that the man may be said already to have completed his crime.

10 Or, 'It is found'; i. e. a venerable old age is one of the rewards of righteousness.

11 That is, the warrior or hero.

12 Self-conquest is the greatest of victories.

13 This alludes to the ancient custom of drawing lots from the bosom-folds. Events apparently the most fortuitous are entirely under the control of God.

- 17** Better is ^a a dry morsel, and quietness therewith,
Than an house full of sacrifices¹ with strife.
- 2** A wise servant shall have rule over ^a a son that causeth shame,
And shall have part of the inheritance among the brethren.²
- 3** ^b The fining pot is for silver, and the furnace for gold:
But the Lord trieth the hearts.³
- 4** ^c A wicked doer giveth heed to false lips;
And a liar giveth ear to a naughty tongue.
- 5** ^d Whoso mocketh the poor reproacheth his Maker:⁴
And ^e he that is glad at calamities shall not be unpunished.
- 6** ^f Children's children are the crown of old men;
And the glory of children are their fathers.
- 7** ^g Excellent speech⁵ becometh not a fool:—^h much less do lying lips a prince.
- 8** ⁱ A gift is as a precious stone in the eyes of him that hath it:⁶
Whithersoever it turneth, it prospereth.⁷
- 9** ^k He that covereth a transgression seeketh love;
But ^l he that repeateth a matter separateth very friends.
- 10** A reproof entereth more into a wise man—than a hundred stripes into a fool.
- 11** An evil man seeketh only rebellion:⁸
Therefore a cruel messenger shall be sent against him.
- 12** Let ^m a bear robbed of her whelps⁹ meet a man,—rather than a fool in his folly.¹⁰
- 13** Whoso ⁿ rewardeth evil for good,—evil shall not depart from his house.
- 14** ^o The beginning of strife is as when one letteth out water:
Therefore ^p leave off contention, before it be meddled with.¹¹
- 15** ^q He that justifieth the wicked, and he that condemneth the just,
Even they both are abomination to the Lord.
- 16** Wherefore is there a price in the hand of a fool to get wisdom,
^r Seeing he hath no heart to it?¹²
- 17** ^s A friend loveth at all times,—^t and a brother is born for adversity.¹³
- 18** A man void of understanding striketh hands,
And becometh surety in the presence of his friend.
- 19** He loveth transgression that loveth strife:¹⁴
And ^u he that exalteth his gate¹⁵ seeketh destruction.
- 20** ^v He that hath a froward heart findeth no good:
And he that hath ^w a perverse tongue falleth into mischief.
- 21** ^x He that begetteth a fool doeth it to his sorrow:
And the father of a fool hath no joy.
- 22** ^y A merry heart doeth good like a medicine:
^z But a broken spirit drieth the bones.¹⁶
- 23** A wicked man taketh a gift¹⁷ ^{aa} out of the bosom
^{ab} To pervert the ways of judgment.

^a ch. 15. 17.

^c ch. 10. 5; 19. 26;
1 Ki. 11. 26—39; 12.
1—23.

^b ch. 27. 21; Deu. 8.
2; Ps. 26. 2; Job. 10;
Ja. 48. 10; Jer. 17.
10; Mal. 3. 3; Mt.
13. 23—24.
^e 1 Ki. 22. 6; 1a. 30.
9—11.

^d see refs. ch. 14. 31.

^e see refs. Job 31. 29;
Ps. 137. 7; Lam. 4.
21, 22; Eze. 25. 12—
11; 26. 2—6; Obad.
10.

^f Ps. 127. 3; 128. 3.

^g ch. 26. 7.
^h ch. 16. 12, 13.

ⁱ ch. 18. 16; 19. 6;
Ex. 23. 8.

^k see refs. ch. 10. 12.

^l ch. 16. 28.

^m 1 Sam. 22. 11—18;
Dan. 3. 13—19; Hos.
13. 8; Mt. 2. 16.

ⁿ 1 Sam. 24. 17; Ps.
109. 4—13; Jer. 18.
20, 21; Ro. 12. 17;
1 Thes. 5. 15; 1 Pet.
3. 9.

^o Judg. 12. 1—6; 2
Chr. 10. 1—16.

^p ch. 20. 3; Ge. 13. 8;
9; Num. 20. 14—21;
1 Thes. 4. 11.

^q ch. 21. 21; Ex. 23.
7; 1s. 5. 23.

^r ch. 21. 25, 26.

^s ch. 18. 24; Ru. 1.
16; 1 Sam. 23. 17;
2 Sam. 17. 27—29.

^t Ge. 45. 5; 50. 21.
^u see refs. ch. 6. 1, and
note.

^v ch. 16. 18; 2 Sam.
20. 1, 22; 1 Ki. 16.
9—18; Jer. 22. 13—
15, 19.

^w ch. 3. 22.
^x Ac. 13. 8—11; Jam.
3. 6—8.

^y ver. 25; see refs. ch.
10. 1.

^z ch. 12. 25; 15. 13—
15.

^{aa} Ps. 22. 15.

^{ab} ch. 21. 11.

^{ac} Ex. 23. 8.

¹ 'A house full of sacrifices,' means a house full of good provision. See note on ch. vii. 14.

² Prudence and wisdom often gain the ascendancy over birth and station.

³ What men can do to silver and gold, Jehovah alone can do to the heart; *i. e.* test and refine it.

⁴ Who has placed him in poverty: see ch. xiv. 31.

⁵ Or, 'The lip of eminence;' *i. e.* the language of the eminent is not consistent with his character.

⁶ Or, 'him that receiveth it.'

⁷ That is, it wins the favour of the person to whom it is presented. There is an allusion to the sparkling of a cut jewel whichever way it is turned. It is the custom in the East never to approach a superior without a gift or present.

⁸ Or, 'A rebel seeketh only evil.'

⁹ Whose natural ferocity is aggravated by parental instinct.

¹⁰ An unreasonable wicked man when his passions are excited.

¹¹ The rush of the water will soon widen the smallest

branch; and so strife speedily extends its mischief beyond all control. See a similar sentiment illustrated by the spread of fire, ch. xxvi. 21.

¹² The meaning is, that wisdom cannot be purchased at any price when the capacity for it is wanting.

¹³ Or, 'but he is born a brother for adversity;' *i. e.* a true friend becomes a *brother* (peculiarly kind) in adversity. But the design may be to enforce the peculiar claims of kindredship as greater than those of ordinary friendship, and to teach the duty of befriending relatives in distress.

¹⁴ Or, 'He who loves quarrels loves trouble.'

¹⁵ In the East, the gate being the only external part of a house on which decoration is bestowed, and even this being usually small, a lofty and handsome gate is a mark of pride and ostentation, which is likely both to provoke and to facilitate attacks.

¹⁶ See notes on ch. iii. 8; and ch. xiv. 30.

¹⁷ That is, a secret gift (see ch. xxi. 14), to bribe the judge or the witnesses. Money and other things of value were often carried in the folded bosom of the robe.

- 24 ^f Wisdom *is* before him that hath understanding;
But the eyes of a fool *are* in the ends of the earth.¹
- 25 ^a A foolish son *is* a grief to his father,—and bitterness to her that bare him.
- 26 Also ^a to punish the just *is* not good,—^f *nor* to strike princes for equity.²
- 27 ^a He that hath knowledge spareth his words:
And a man of understanding *is* of an excellent spirit.³
- 28 ^f Even a fool, when he holdeth his peace, *is* counted wise:
And he that shutteth his lips *is* esteemed a man of understanding.
- 18 ^m Through desire a man, having separated himself,
Seeketh *and* intermeddleth with all wisdom.⁴
- 2 ⁿ A fool hath no delight in understanding,
But that his heart may discover itself.⁵
- 3 When the wicked cometh, *then* cometh also contempt,
And with ignominy reproach.⁶
- 4 ^o The words of a man's mouth⁷ *are* as deep waters,
^p And the wellspring of wisdom *as* a flowing brook.
- 5 ^q *It is* not good to accept the person of the wicked,
^r To overthrow the righteous in judgment.
- 6 A fool's lips enter into contention,—and his mouth calleth for strokes.
- 7 ^a A fool's mouth *is* his destruction,—and his lips *are* the snare of his soul.
- 8 The words of a talebearer *are* as wounds,⁸
And they go down into the innermost parts of the belly.
- 9 He also that *is* slothful in his work—*is* ^r brother to him that *is* a great waster.⁹
- 10 ^x The name of the Lord *is* a strong tower:
^y The righteous runneth into it, and *is* safe.
- 11 ^z The rich man's wealth *is* his strong city,¹⁰
And as an high wall in his own conceit.
- 12 ^a Before destruction the heart of man *is* haughty,—and before honour *is* humility.
- 13 ^b He that answereth a matter ^c before he heareth *it*,
It is folly and shame unto him.
- 14 ^d The spirit of a man will sustain his infirmity;¹¹
^e But a wounded spirit who can bear?
- 15 The heart of the prudent getteth knowledge;
And the ear of the wise seeketh knowledge.
- 16 ^f A man's gift maketh room¹² for him,—and bringeth him before great men.
- 17 ^g *He that is* first in his own cause¹³ *seemeth* just;
But his neighbour cometh and searcheth him.¹⁴
- 18 ^a The lot causeth contentions to cease,—and parteth between the mighty.
- 19 A brother offended *is* harder to be won than a strong city:
And *their* contentions *are* like the bars of a castle.
- 20 ^f A man's belly shall be satisfied with the fruit of his mouth;
And with the increase of his lips shall he be filled.

^f ch. 14. 6; Eccl. 2. 14; & 1.

^a ver. 21; ch. 10. 1; 15. 20; 18. 12.

^f ver. 15; ch. 18. 5.
^f Job 34. 18.

^a ch. 10. 19; Le. 10. 3; Num. 16. 4; Jam. 1. 19.

^f Job 13. 5.

^m see Jude 19.

ⁿ ch. 1. 7, 22; 17. 16.

^o ch. 10. 11; 20. 5.

^p Ps. 74. 2.

^q ch. 21. 23; 24. 21; Le. 19. 15; Deu. 1. 17; 10. 19.
^r Is. 5. 23.

^a ch. 10. 8, 14; 12. 13; 13. 3; Judg. 8. 4—17; 2 Ki. 2. 23, 21; Eccl. 10. 12; Lk. 19. 22.

^f ch. 12. 18; 26. 20; 22; Le. 19. 16.
^x ch. 24. 24.

^y Ex. 3. 13—15; 34. 5—7; 2 Sam. 22. 3, 51; Ps. 18. 2; 27. 1; 61. 3, 4; 91. 2; 144. 2.

^z 1 Sam. 30. 6; Ps. 56. 3, 4.

^a see refs. ch. 10. 15; Lk. 12. 19—21.

^c ch. 11. 2; 15. 33; 16. 18; 2 Ki. 18. 30—33.

^b Deu. 13. 14; Job 29. 16.

^e John 7. 51; Ac. 16. 37—39.

^d Job 1. 20, 21; 2. 8—10; Ac. 20. 22—24.

^g Ge. 4. 13, 14; 2 Sam. 17. 23; Ps. 22. 1; Mt. 27. 5.

^f see refs. ch. 17. 8; 21. 11; Ge. 32. 20; 1 Sam. 25. 27.

^a 2 Sam. 16. 1—3; 19. 26.

^a Num. 26. 55.

^f ch. 12. 14; 13. 2.

¹ This may mean either, Wisdom is close at hand to the intelligent, but the fool seeks it in vain at the greatest distance (see ch. xiv. 6); or, Wisdom is in the countenance of the intelligent, whilst the eyes of a fool rove far and wide without any fixed object.

² Rather, 'to strike princes on account of rectitude.' For the powerful to punish the righteous under their control, and for the people to rebel against a righteous prince, is equally wicked.

³ Rather, 'And he who is of a cool spirit (not easily excited) is a man of understanding.'

⁴ According to the translation in the text, the meaning of this difficult verse seems to be, He eagerly pursues all wisdom as the object of desire for which he separates himself. But it may be rendered, 'A man separating himself for his desire, seeks it; with all wisdom he quarrels:' i.e. the man who selfishly pursues his own desires and interests, acts at variance with true wisdom.

⁵ Or, 'But rather in his heart revealing itself.' Instead of seeking to acquire wisdom, his vanity leads him

to self-display, by which he exhibits his own deficiencies.

⁶ That is, wickedness is followed by contempt, baseness by shame: see ch. xi. 2.

⁷ That is, of a wise man's mouth.

⁸ This may be rendered either, 'like dainties;' meaning that slanderous stories are dangerous, because they are eagerly listened to: or, 'like sports' (or jests); which appear harmless, but injure most deeply.

⁹ Sloth and waste are brothers; and both lead to ruin.

¹⁰ This verse derives additional force from contrast with the foregoing. The righteous man wisely makes God his refuge and trust: the rich man looks for safety to his wealth.

¹¹ That is, of body. The best comment on this verse is that of Cowper:—

'No woes like those a wounded spirit feels,
No cure for such till God who makes them heals.'

¹² See note on ch. xvii. 8, and Gen. xxxii. 20.

¹³ Rather, 'who pleads his cause first.'

¹⁴ That is, he examines his assertions and arguments.

- 21 ^a Death and life *are* in the power of the tongue :
And they that love it ¹ shall eat the fruit thereof.
- 22 ⁱ Whoso findeth a wife findeth a good *thing*,—and obtaineth favour of the LORD.²
- 23 The poor useth intreaties;—but the rich answereth ^m roughly.
- 24 ⁿ A man that *hath* friends must show himself friendly ;³
And ^o there is a friend that sticketh closer than a brother.
- 19 Better ^p is the poor that walketh in his integrity,
Than *he that is* perverse in his lips, and is a fool.
- 2 Also, ^q that the soul *be* without knowledge, *it is* not good ;⁴
^r And *he that* hasteth with *his* feet sinneth.
- 3 The foolishness of man perverteth his way :
^s And his heart fretteth against the LORD.⁵
- 4 ^t Wealth maketh many friends ;—“ but the poor is separated from his neighbour.
- 5 ^u A false witness shall not be unpunished,
And *he that* speaketh lies shall not escape.
- 6 ^v Many will intreat the favour of the prince :
And ^x every man is a friend to him that giveth gifts.
- 7 ^y All the brethren of the poor do hate him :
How much more do his friends go ^b far from him ?
He pursueth *them with* words, ^c yet they *are* wanting to *him*.⁶
- 8 He that getteth wisdom loveth his own soul :
He that keepeth understanding ^d shall find good.
- 9 ^e A false witness shall not be unpunished,—and *he that* speaketh lies shall perish.
- 10 Delight⁷ is not seemly for a fool ;
Much less ^f for a servant to have rule over princes.⁸
- 11 ^g The discretion of a man deferreth his anger ;
^h And *it is* his glory⁹ to pass over a transgression.
- 12 ⁱ The king's wrath is as the roaring of a lion ;
But his favour is ^k as dew upon the grass.
- 13 ^j A foolish son is the calamity of his father :
^m And the contentions of a wife *are* a continual dropping.
- 14 ⁿ House and riches *are* the inheritance of fathers :
And¹⁰ ^o a prudent wife is from the LORD.
- 15 ^p Slothfulness casteth into a deep sleep ;—and an idle soul shall ^r suffer hunger.
- 16 ^q He that keepeth the commandment keepeth his own soul ;
^s But he that despiseth¹¹ his ways shall die.
- 17 ^t He that hath pity upon the poor lendeth unto the LORD ;
And that which he hath given will he¹² pay him again.
- 18 ^u Chasten thy son while there is hope,—and let not thy soul spare for his crying.¹³
- 19 A man of great wrath shall suffer punishment :
For if thou deliver *him*, yet thou must do it again.¹⁴

^k see Mt. 12. 37 ; Ac. 5. 8—10 ; Jam. 3. 6.

ⁱ ch. 12. 4 ; 19. 14 ; 31. 10.

^m Jam. 2. 3.

ⁿ ch. 17. 17 ; 27. 9 ;
² Sam. 9. 1, 13 ; 21. 7 ; 2 Tim. 1. 16.
^o John 15. 13—15.

^p ch. 28. 6.

^q Ac. 26. 11 ; 1 Tim. 1. 13.

^r Jos. 9. 14 ; 1 Sam. 13. 3, 10, 13, 14.

^s Num. 20. 2—5 ; 21. 4—6 ; Ps. 37. 7 ; 1s. 8. 21 ; Jon. 4. 1, 4, 9.

^t ver. 6, 7 ; ch. 14. 20.

^u ch. 10. 15.

^v ver. 9 ; ch. 6. 19 ;

21. 28 ; see ref. Ex. 20. 16 ; 23. 1.

^y ver. 12 ; ch. 16. 15 ;

29. 28.

^x ch. 17. 8 ; 18. 16 ;

21. 14.

^a ch. 14. 20.

^b Ps. 38. 11.

^c ch. 18. 23.

^d ch. 16. 20

^e ver. 5.

^f ch. 30. 22 ; Ecc. 10. 6, 7.

^g see ref. ch. 14. 29 ;

Num. ch. 12 ; 1 Sam.

ch. 24 ; 26. 5, etc.

^h ch. 16. 32 ; 20. 3 ;

25. 21.

ⁱ ch. 16. 14, 15 ; 20. 2 ;

28. 15.

^k 2 Sam. 23. 4 ; Hos.

14. 5.

^l ch. 10. 1 ; 15. 20.

^m ch. 21. 9, 19 ; 25.

21 ; 27. 15.

ⁿ 2 Cor. 12. 14.

^o ch. 18. 22.

^p ch. 6. 9, 10.

^q ch. 10. 4 ; 29. 13 ;

23. 21 ; 2 Thes. 3. 10.

^r ch. 3. 1 ; 16. 17 ; Lk.

10. 28 ; 11. 28.

^s ch. 13. 13.

^t ch. 14. 21 ; 28. 27 ;

Ecc. 11. 1 ; Mt. 10.

42 ; 25. 40 ; 2 Cor.

6. 8—9 ; Heb. 6. 10.

^u ch. 13. 24 ; 23. 13 ;

29. 17.

¹ They who indulge and give it license.

² In consequence of the difficulty of estimating the character of others, a man is especially dependent on Divine Providence in the choice of a wife. See ch. xix. 14.

³ Rather, 'A man of [many] associates will ruin himself,' i. e. he will be often misplacing his confidence and involving himself in trouble. But there is a true and valuable friendship; and its bonds are closer than those of the nearest relationship.

⁴ This may be rendered, 'Also in thoughtlessness of soul is no good, and the hasty of feet goeth astray;' and be regarded as condemning rashness of feeling and action.

⁵ Men often murmur against God as the author of evils which their own folly has brought upon them.

⁶ Either, 'He follows their promises. They are gone!' Or, 'He who follows words, gets them, and nothing else.' The obscurity and irregularity in the form of this proverb, and the variations in the ancient versions suggest the possibility that there may be some omission in our present Hebrew text.

⁷ Or, 'luxury.' It is not seemly for a person to affect

a mode of life proper to a station for which Providence has not fitted him.

⁸ In the despotisms of the East, slaves are often exalted to the highest rank.

⁹ This sentiment is beautifully enforced by our Lord in Matt. v. 38—44.

¹⁰ Rather 'But.' Fathers may bestow material comforts, but a prudent wife must be sought as the gift of God. See ch. xviii. 22.

¹¹ Or, 'neglects:' is reckless in his behaviour.

¹² That is, Jehovah will repay him. God here condescendingly represents the interests of the poor as if they were his own. In a similar manner our Lord pledges himself to reward the smallest service rendered to the humblest of his disciples (Matt. x. 42).

¹³ Or, 'let not thy soul desire his death;' i. e. do not cause his ruin by failing to inflict punishment: see ch. xxiii. 13, 14.

¹⁴ We must leave some men to learn self-control by the sufferings which their violent tempers bring upon them.

- 20 Hear counsel, and receive instruction,
That thou mayest be wise * in thy latter end.¹
- 21 * *There are many devices in a man's heart;*
Nevertheless the counsel of the Lord, that shall stand.
- 22 * The desire of a man *is* his kindness:²—and a poor man is better than a liar.
- 23 * The fear of the Lord *tendeth* to life:
And *he that hath it* shall abide satisfied;—³ he shall not be visited with evil.
- 24 * A slothful man hideth his hand in his bosom,³
And will not so much as bring it to his mouth again.
- 25 * Smito a scorner, and the simple * will beware:⁴
And *reprove* one that hath understanding, *and* he will understand knowledge.
- 26 He that wasteth *his* father, *and* chaseth away *his* mother,
Is * a son that causeth shame, and bringeth reproach.⁵
- 27 * Cease, my son, to hear the instruction
That causeth to err from the words of knowledge.⁶
- 28 An ungodly witness scorneth judgment:
And * the mouth of the wicked devoureth iniquity.
- 29 * Judgments are prepared for scorners,—and stripes for the back of fools.
- 20 Wine * *is* a mocker, strong drink *is* raging:
And whosoever is deceived⁷ thereby is not wise.
- 2 * The fear of a king *is* as the roaring of a lion:
Whoso provoketh him to anger * sinneth *against* his own soul.
- 3 * *It is* an honour for a man to cease from strife:—⁸ but every fool will be meddling.⁸
- 4 * The sluggard will not plow by reason of the cold;⁹
* Therefore shall he beg in harvest, and have nothing.
- 5 * Counsel in the heart of man¹⁰ *is like* deep water;
But a man of understanding will draw it out.
- 6 * Most men will proclaim every one his own goodness:
But * a faithful man who can find?
- 7 * The just man walketh in his integrity:—² his children *are* blessed after him.
- 8 * A king that sitteth in the throne of judgment
Scattereth away all evil with his eyes.¹¹
- 9 * Who can say, I have made my heart clean,¹²—I am pure from my sin?
- 10 * Divers weights, *and* divers measures,¹³
Both of them *are* alike abomination to the Lord.
- 11 Even a child is * known by his doings,¹⁴
Whether his work *be* pure, and whether *it be* right.
- 12 * The hearing ear, and the seeing eye,—the Lord hath made even both of them.¹⁵
- 13 * Love not sleep, lest thou come to poverty;
Open thine eyes, *and* thou shalt be satisfied with bread.
- 14 * *It is* naught! *It is* naught! saith the buyer:
But when he is gone his way, then he boasteth.

* Deu. 8. 16; Ps. 37.
37.
y ch. 16. 1, 9; 2 Sam.
17. 1—23; Job 23.
13; Ps. 33. 10, 11;
Is. 14. 28, 27; 45. 10;
Ac. 5. 39; Eph. 1.
11; Heb. 6. 17, 18.
* 2 Kl. 5. 5; Mk. 14.
8; 2 Cor. 8. 9, 12.
a ch. 10. 27; 14. 27;
Ps. 91. 14—16; 1
Tim. 4. 8.
b ch. 12. 21.
c ch. 15. 19; 26. 13
—15.
d ch. 21. 11; Ac. 13.
6—12.
e Deu. 13. 11.
f ch. 9. 8, 9; 15. 5.
g see refs. ch. 10. 1;
17. 2.
h ch. 11. 7.
i Job 15. 16; 20. 12,
13; 31. 7.
k ch. 3. 31; 9. 12.
l ch. 10. 13; 26. 3.
m ch. 23. 29, 30; see
refs. Ge. 9. 21; Is.
28. 7; Dan. ch. 5;
Hos. 4. 11.
n see refs. ch. 16. 14.
o ch. 8. 36; Ge. 13. 7
—9; 1 Kl. 2. 23; Ps.
7. 5; 33. 19.
p ch. 17. 14; 19. 11.
q ch. 18. 6; 2 Kl. 14. 8.
r ch. 10. 4; 19. 21.
s ch. 19. 15; 24. 34.
t ch. 18. 4.
u ch. 25. 14; 27. 2;
2 Kl. 10. 16, 31; Mt.
6. 2; 19. 20, 22; Lk.
16. 11.
x Ps. 12. 1; Jer. 5. 1;
Lk. 18. 8.
y Ps. 26. 1, 11; 2 Cor.
1. 12.
z Ps. 37. 36; 112. 2.
a ver. 24.
b see refs. 1 Kl. 8. 46;
Ps. 51. 5; 1 Cor. 4. 4.
c ver. 23; ch. 11. 1;
16. 11; Le. 19. 36;
Deu. 25. 13, etc.;
Mk. 6. 10, 11.
d Ge. 21. 19; 2 Kl. 6.
17; Ps. 91. 9; Mt.
7. 16.
e Ex. 4. 11; Ps. 94. 9.
f ch. 6. 9; 12. 11; 19.
15; 24. 30—34; Ro.
12. 11.
g 1 Thes. 4. 6.

1 Literally, 'in thy after life.'

2 Or, 'That which makes a man beloved is kindness.' But perhaps the best rendering is, 'That which a man desires is kindness; and a poor man' (who can only give kindness) 'is better than a man of deceit' (who fails to do what he professes).

3 More properly, 'The slothful man hideth his hand in the dish,' alluding to the Oriental manner of eating. See Matt. xxvi. 23. This is a sarcastic description of slothful habits.

4 Although the hardened sinner may not himself be reclaimed by the severest punishment, others may take warning from his example, and amend; but reproof alone is sufficient for those who are well disposed.

5 Rather, 'A son who causeth shame and reproach, wasteth his father and chaseth away his mother.'

6 Beware of those who, while professing to instruct you, would draw you away from the plain principles of virtue.

7 Or, 'errs.' Wine not only leads to boisterous inso-

lence, but has led even good men (such as Noah and Lot) into folly and sin. See Gen. ix. 21; xix. 33; also Dan. v. 4; Hos. vii. 5; Hab. ii. 5.

8 Rather, 'is quarrelsome.'

9 Literally, 'because of the winter,' which is the time for ploughing. The frost in Palestine is not severe enough to prevent ploughing.

10 Or, 'a purpose in a man's heart.' This may be difficult to discover; but a man of understanding will often succeed in doing so.

11 A wise and upright king is here supposed.

12 This humiliating inquiry has a response in Eccles. vii. 20, and 1 John i. 8—10.

13 Heb., 'A stone and a stone, an ephah and an ephah.' One set to sell with, and another to buy with, for the purpose of fraud.

14 The elements of character are discernible even in childhood, and indicate what the future life will be.

15 He can therefore hear and see all things, and takes account of our use of these faculties. See refs.

- 15 There is gold, and a multitude of rubies:
But ^a the lips of knowledge *are* a precious jewel.
- 16 'Take his garment that is surety *for* ^a a stranger:
And take a pledge of him for a strange woman.¹
- 17 'Bread of deceit² is sweet to a man;
But afterwards his mouth shall be filled with gravel.
- 18 ^m Every purpose is established by counsel:—ⁿ and with good advice make war.
- 19 'He that goeth about *as* a talebearer revealeth secrets:
Therefore meddle not with him ^p that flattereth with his lips.³
- 20 'Whoso curseth his father or his mother,
^r His lamp shall be put out in obscure darkness.
- 21 'An inheritance *may* be gotten hastily at the beginning;
^s But the end thereof shall not be blessed.
- 22 'Say not thou, I will recompense evil;
But ^t wait on the Lord, and he shall save⁴ thee.
- 23 ^u Divers weights *are* an abomination unto the Lord;
And a false balance *is* not good.
- 24 ^v Man's goings *are* of the Lord;—how can a man then understand his own way?⁵
- 25 *It is* a snare to the man ^w who devoureth *that which is* holy,⁶
And ^x after vows to make inquiry.
- 26 'A wise king scattereth the wicked,—^y and bringeth the wheel over them.⁷
- 27 'The spirit of man *is* the candle of the Lord,⁸
^z Searching all the inward parts of the belly.
- 28 'Mercy and truth preserve the king;⁹—and his throne is upholden by mercy.
- 29 The glory of young men *is* their strength:
And ^a the beauty of old men *is* the grey head.
- 30 'The blueness of a wound cleanseth away evil:
^b So *do* stripes the inward parts of the belly.¹⁰
- 21 'The king's heart *is* in the hand of the Lord, *as* the rivers of water:¹¹
He turneth it whithersoever he will.
- 2 'Every way of a man *is* right in his own eyes:
^c But the Lord pondereth the hearts.
- 3 'To do justice and judgment *is* more acceptable to the Lord than sacrifice.
- 4 ^d An high look, and a proud heart, *and* the plowing¹² of the wicked, *is* sin.
- 5 'The thoughts of the diligent *tend* only to plenteousness;
^e But of every one *that is* hasty¹³ only to want.
- 6 'The getting of treasures by a lying tongue
^f *Is* a vanity tossed to and fro of them that seek death.¹⁴
- 7 The robbery of the wicked shall destroy them;
Because they refuse to do judgment.
- 8 'The way of man *is* froward and strange:
^g But *as for* the pure, his work *is* right.¹⁵

^a ch. 3. 15; 8. 11;
Job 28. 12, 16—19.
^b ch. 22. 26, 27; 27. 13.
^c ch. 2. 16.

^d ch. 9. 17, 18; Job
20. 12—20.

^m ch. 15. 22; 24. 6.
ⁿ ch. 25. 8; 1 K. 14. 31.

^o see refs. ch. 11. 13.

^p Ro. 16. 18.

^q ch. 30. 11; see refs.
Ex. 20. 12; Le. 20. 9.
^r see refs. Job 18. 5, 6.

^s ch. 28. 20, 22.

^t Job 27. 16, 17; Hab.
2. 6.

^u ch. 17. 13; 24. 20;
Deut. 32. 35; Ro. 12.
17, 19; 1 Thes. 5.
13; 1 Pet. 3. 9.
^v 2 Sam. 16. 12; see
refs. 1 Pt. 27. 14.
^y ver. 10.

^z ch. 16. 9; Ps. 37. 23;
Jer. 10. 23.

^a see Le. 22. 10—15.

^b Num. 30. 2; Ecc. 5.

^c ver. 8; 2 Sam. 1. 2.

^d 16; 1 K. 2. 24.
28—34; 20—26; 2 Chr.
15. 16; Ps. 101. 5.

^e 18. 28, 27, 28.

^f Job 32. 8; 1 Cor.

2. 11.

^g Heb. 4. 12, 13.

^h ch. 25. 14; Ps. 61.

7; 101. 1; 1a. 16. 5.

ⁱ ch. 16. 31.

^j Dan. 4. 34—37.

^k ch. 22. 15; 1a. 27. 9;

Heb. 12. 10.

^l Ezra 6. 22; 1a. 45. 5.

^m see refs. ch. 16. 2;

Nk. 10. 20, 23.

ⁿ ch. 21. 12; 1 K. 16.

15.

^o see refs. ch. 15. 8;

16. 2; 1 Sam. 15. 22.

^p ch. 6. 17.

^q ch. 10. 4; 13. 4.

^r ch. 28. 22.

^s ch. 10. 2; 13. 11; 20.

21; 2 Pet. 2. 3.

^t see refs. Ge. 6. 5, 12.

^u 1 Pet. 1. 22, 23.

1 Or, according to the present Hebrew text, 'for strangers.' For a creditor to take the garment of a debtor was extremely severe; but not too severe a treatment of one who was so inconsiderate, not to say dishonest, as to become surety for those of whom he knows nothing.

2 That is, what is unlawful, or is gained unlawfully.

3 Rather, 'Therefore associate not with him who is open of lips; i. e. a gossiping person.'

4 Rather, 'shall help.' See Rom. xii. 19.

5 That is, without Divine guidance. See ch. iii. 5, 6.

6 Rather, 'who rashly utters holy words.' The proverb refers to solemn promises hastily made, and then slowly and reluctantly fulfilled.

7 Rather, 'A wise king winnoweth the wicked, and turneth on them the wheel' (of his threshing-wain). As in threshing the wheel separates the grain from the straw, so a wise king will distinguish between the righteous and the wicked.

8 As a lamp is intended to light the inmost chambers of a house, so the conscious soul of man is designed by God to enlighten his whole nature.

9 By securing the respect and love of the people; and bringing down the blessing of God. 'Mercy and truth' are the characteristics of the King Messiah (Isa. xcvi. 2).

10 Or, 'Strokes of a wound are a means of cleansing for the wicked; and stripes, of the inward parts of the body.' Solomon is here arguing for the salutary effect of outward chastisements on the inward dispositions.

11 The complete control which God exercises even over men in the highest stations is illustrated by the mode of irrigating plantations by means of trenches or water-courses, into or from which the cultivator turns the water at his pleasure. See note on Deut. xi. 10.

12 Rather, as in the ancient versions, 'The light of the wicked (that in which they delight) is sin.'

13 Thoughtless haste is here opposed to steady industry.

14 Or, 'is as a breath chased away, [as] snares of death;' i. e. such treasures quickly disappear, and ruin those who acquired them.

15 Or, 'A man of crooked way is guilty; but pure is he whose work is straightforward.'

- 9 * *It is better to dwell in a corner of the housetop,¹
Than with a brawling woman in a wide house.*
- 10 ^v The soul of the wicked desireth evil:
His neighbour findeth no favour in his eyes.
- 11 * When the scorner is punished, the simple is made wise:
* And when the wise is instructed, he receiveth knowledge.
- 12 ^b The righteous *man*² wisely considereth the house of the wicked;
* But God overthroweth the wicked for *their* wickedness.
- 13 ^d Whoso stoppeth his ears at the cry of the poor,
He also shall cry himself, but shall not be heard.
- 14 * A gift in secret pacifieth anger:—and a reward in the bosom strong wrath.
- 15 ^f *It is joy to the just to do judgment:*
* But destruction *shall be* to the workers of iniquity.³
- 16 ^a The man that wandereth out of the way of understanding
Shall remain in the congregation of the dead.⁴
- 17 ⁱ He that loveth pleasure *shall be* a poor man:
He that loveth wine and oil shall not be rich.
- 18 ^h The wicked *shall be* a ransom for the righteous,
And the transgressor for the upright.
- 19 ^t *It is better to dwell in the wilderness,
Than with a contentious and an angry woman.*
- 20 ^m *There is treasure to be desired and oil in the dwelling of the wise;⁵
But a foolish man spendeth it up.⁶*
- 21 * He that followeth after righteousness and mercy
* Findeth life, righteousness, and honour.
- 22 ^p A wise *man* scaeth the city of the mighty,
And casteth down the strength of the confidence thereof.
- 23 ^a Whoso keepeth his mouth and his tongue—keepeth his soul from troubles.
- 24 Proud *and* haughty scorner is his name,—who dealeth in proud wrath.⁷
- 25 ^q The desire⁸ of the slothful killeth him;—for his hands refuse to labour.
- 26 He coveteth greedily all the day long:
But the * righteous giveth and spareth not.
- 27 ^r The sacrifice of the wicked is abomination:⁹
How much more, *when* he bringeth it with a wicked mind?
- 28 * A false witness shall perish:—but the man that heareth speaketh constantly.¹⁰
- 29 A wicked man * hardeneth his face:
But *as for* the upright, he directeth¹¹ his way.
- 30 ^v *There is no wisdom nor understanding nor counsel against the LORD.*
- 31 ^z The horse is prepared against the day of battle;
But * safety [*or*, victory] is of the LORD.
- 22 ^a ^b *A good name is rather to be chosen than great riches,
And loving favour¹² rather than [*or*, favour is better than] silver and gold.*
- 2 ^c The rich and poor meet together:—^d the LORD is the maker of them all.
- 3 ^e A prudent *man* foreseeth the evil, and hideth himself:
But the simple pass on, and are punished.

* ver. 19; ch. 19. 13;
23. 24; 27. 15.

^v Ps. 36. 4; Jam. 4.
1-5.

* ch. 19. 25

^a ch. 18. 15.

^b Job 5. 3; 21. 28-
30; Ps. 37. 35, 36.
^c ch. 13. 6; 14. 32.

^d ch. 28. 27; Deu. 15.
7-11; Mt. 7. 2; 18.
30-35; Jam. 2. 13.

^e see ref. ch. 6. 27;
17. 8, 23; 1 Sam. 25.
35.

^f Job 29. 12-17; Ecc.
3. 12.

^g ver. 12; ch. 10. 29.

^h 2 Sam. 17. 23; Ps.
125. 5.

ⁱ ch. 23. 21; 1 K. 15.
13-16.

^j ch. 11. 8; Isa. 43. 3.
4.

^t ver. 9.

^m Ps. 112. 3; Mt. 25.
3, 4.

ⁿ ch. 15. 9; Mt. 5. 6.

^o ch. 22. 4; 1 K. 3.
5-14; Ro. 2. 7-10

^p Ecc. 7. 19; 9. 13-
18.

^q ch. 12. 13, 13. 3;
18. 21; Jam. 3. 2.

^r ch. 13. 4.

^s Ps. 37. 26; 112. 9.

^t ch. 15. 8; 1 K. 21.
9, 12; Ps. 50. 9; Isa.
66. 3; Jer. 6. 20;
Am. 5. 22.

^u ch. 19. 5, 9; Jer. 20.
4-6; 29. 1-4, 10-
17.

^x ch. 28. 14; 2 K. 1.
4, etc.

^y ch. 19. 21; Ge. 11.
4-8; 2 K. 19. 20-
28; Isa. 7. 5-7; 8.
8, 10; 14. 27; Jer.
9. 23; Ac. 5. 30.

^z Ps. 21. 7; 33. 17; Isa.
31. 1.

^a Ps. 3. 8; 68. 20.

^b Ecc. 7. 1.

^c ch. 29. 13; 1 Cor. 12.
20, 21.

^d ch. 14. 31; Job 31.
15.

^e ch. 14. 15, 16; 27.
12; Ec. 9. 20; 1
Thos. 5. 2-6; Heb.
11. 7.

1 See note on Deut. xxii. 8.

2 Our translators have supplied the word 'man' in the first clause, and 'God' in the second; but both clauses refer to the same person, the 'righteous'; who is either 'the righteous God,' or 'an upright judge.'

3 Rather, 'The doing of justice is joy to the righteous; but it is destruction to the workers of iniquity.' Comp. Luke xxi. 28.

4 Rather, 'of the spirits of the departed.' See ch. ii. 18; ix. 18; Psa. lxxviii. 10; Isa. xiv. 9.

5 Rather, 'There is precious treasure and oil in the dwelling of the wise.'

6 Rather, 'devours it,' uses it recklessly.

7 This may be rendered, 'As for the proud and haughty man, scoff is his name; he acts with excess of presumption.'

8 This may refer to his desire of ease, which prevents

his working; or it may mean, that his desires, his lusts, which he has not sufficient industry to gratify, torment him to death.

9 See note on ch. xv. 8. The next clause refers to an attempt to sanctify or to cover some wicked design by attention to ritual observances.

10 Or, 'shall speak for ever.' If a man attends to a matter and states truly what he has heard, his testimony shall not be refuted, and therefore shall always be highly regarded.

11 Or, 'he shall establish his way;' i. e. shall obtain success. What the wicked hope to get by effrontery, uprightness secures by God's favour.

12 That is, the good will of others. This is preferable to mere wealth, because the Creator of all has so mingled together rich and poor as to make all men dependent on each other's sympathy and friendship: see ver. 2.

- 4 ^f By humility ¹ and the fear of the LORD are riches, honour, and life.
- 5 ^e Thorns and snares are in the way of the froward:
^a He that doth keep his soul shall be far from them.
- 6 ^f Train up a child in the way he should go:²
 And when he is old, he will not depart from it.
- 7 ^a The rich ruleth over the poor,—and ^t the borrower is servant to the lender.³
- 8 ^a He that soweth iniquity shall reap vanity:
^a And the rod of his anger⁴ shall fail.
- 9 ^a He that hath a bountiful eye shall be blessed;
 For he giveth of his bread to the poor.
- 10 ^a Cast out the scorner, and contention shall go out;
 Yea, strife and reproach shall cease.
- 11 ^a He that loveth pureness of heart,
 For the grace of his lips⁵ the king shall be his friend.
- 12 The eyes of the LORD preserve knowledge,
 And ^r he overthroweth the words of the transgressor.⁶
- 13 ^a The slothful man saith, *There is a lion without*,⁷
 I shall be slain in the streets.
- 14 ^a The mouth of strange women is a deep pit:
^a He that is abhorred⁸ of the LORD shall fall therein.
- 15 Foolishness is bound in the heart of a child;
 But ^a the rod of correction shall drive it far from him.
- 16 ^a He that oppresseth the poor to increase his riches,
 And he that giveth to the rich, shall surely come to want.

^f Ps. 112. 1—3; Mt. 6. 33.
^e ch. 15. 19.
^a 1 John 5. 18.
^f Eph. 6. 4; 2 Tim. 3. 15.
^a Jam. 2. 6.
^t 2 Kl. 4. 1; Ne. 5. 4. 5.
^m Job 4. 8; Hos. 10. 13.
ⁿ Num. 24. 10; 2 Chr. 32. 21.
^o ch. 11. 25; 2 Cor. 9. 6.
^p Ge. 21. 9, 10; Ps. 101. 5.
^q ch. 16. 13; Ge. 41. 39—45; 2 Kl. 13. 14; Ps. 101. 6.
^r Job 5. 12, 13.
^s ch. 15. 19; 26. 13—15.
^t ch. 2. 16; 5. 3; 7. 5; 23. 27.
^u Ps. 81. 12; Eccl. 7. 26.
^x ch. 13. 24; 19. 18, 23, 13, 14; 29. 15, 17.
^y Job 20. 19—29.

PART III.

Introductory exhortation; moral precepts and cautions.

- 17 BOW down thine ear, and hear THE WORDS OF THE WISE,⁹
 And apply thine heart unto my knowledge.
- 18 ^a For *it is* a pleasant thing if thou keep them within thee;
 They shall withal be fitted in thy lips.¹⁰
- 19 ^a That thy trust may be in the LORD,
 I have made known to thee this day, even to thee.
- 20 Have not I written to thee ^a excellent things—in counsels and knowledge,¹¹
- 21 ^a That I might make thee know the certainty of the words of truth;
^a That thou mightest answer the words of truth to them that send unto thee?¹²
- 22 ^a Rob not the poor, because he is poor:¹³
^f Neither oppress the afflicted in the gate:¹⁴
- 23 ^a For the LORD will plead their cause,
 And spoil the soul¹⁵ of those that spoiled them.
- 24 Make no friendship with an angry man;
 And with a furious man thou shalt not go:
- 25 ^a Lest thou learn his ways,—and get a snare to thy soul.¹⁶

^a ch. 2. 10; 3. 17.
^a ch. 3. 5; Ps. 62. 8; Jer. 17. 7.
^b ch. 8. 6; Ps. 12. 6.
^c Lk. 1. 3, 4; John 20. 31.
^d 1 Pet. 3. 15.
^e Ex. 23. 6; Job 31. 16, 21.
^f Zec. 7. 10; Mal. 3. 5.
^g ch. 23. 11; 1 Sam. 21. 12; 25. 30; Ps. 12. 5, 5; 82. 1, 10; 68. 5; 140. 12; Jer. 51. 36.
^h see refs. ch. 13. 20.

¹ Rather, 'The reward of humility;' as in Ps. xix. 11.

² Or, 'Begin with a child according to his way' (i. e. his disposition). The right government and discipline of a child's disposition at the very first is essential to the formation of consistent and steadfast character.

³ He is obliged to consult his creditor's will and convenience. This is a warning against contracting debts.

⁴ That is, his violent and oppressive power.

⁵ Or, 'He that loveth pureness of heart [and] grace of his lips;' i. e. he who unites integrity with courtesy will be loved and trusted by his sovereign.

⁶ Or, 'of the treacherous.'

⁷ Imagining difficulties, and inventing ridiculous excuses for his negligence.

⁸ Or, 'with whom the Lord is angry.' Comp. Josh. xi. 20, and 1 Sam. ii. 25.

⁹ Vers. 17—21 form an introduction to the third division of this book, extending from ver. 22 to ch. xxiv. 34. The proverbs in this part are somewhat longer than in Part II. As the word 'wise' is in the plural, both here

and in ch. xxiv. 23, it appears that the proverbs which follow were collected from different inspired sages, perhaps by Solomon himself.

¹⁰ Or, '[if] they be fitted together upon thy lips;' i. e. ready for use.

¹¹ Or, 'Have not I written to thee heretofore, concerning counsel and knowledge?' perhaps referring to the former portion of this book.

¹² Or, 'To teach thee truth, even words of faithfulness; that thou mayest bring back faithful words to those who send thee.'

¹³ This may mean either, Do not take advantage of his poverty: or, He is already destitute; do not increase his misery.

¹⁴ That is, in a court of law: see note on Gen. xxii. 17.

¹⁵ Or, 'and despoil those that spoil them of life.' Though the poor may be apparently friendless, they have God for their protector. Comp. ch. xxiii. 10, 11.

¹⁶ Or, 'and take to thyself a snare;' i. e. lest thou become like him, and so involve thyself in difficulties.

- 26 * Be not thou *one* of them that strike hands,
Or of them that are sureties for debts.
- 27 If thou hast nothing to pay—why should he take away thy bed¹ from under thee?
- 28 Remove not the ancient landmark, which thy fathers have set.
- 29 " Seest thou a man diligent in his business?
He shall stand before² kings;—for they are diligent before mean *men*.
- 23 When thou sittest to eat with a ruler,
Consider diligently what is before thee:³
- 2 " And put a knife to thy throat,—if thou *be* a man given to appetite.
- 3 " Be not desirous of his dainties:—for they are deceitful meat.
- 4 " Labour not to be rich:—⁴ cease from thine own wisdom.⁴
- 5 Wilt thou set thine eyes upon that which is not?
For *riches* certainly make themselves wings;
They fly away, as an eagle toward heaven.
- 6 " Eat thou not the bread of *him that hath* " an evil eye,⁵
Neither desire thou his dainty meats:
- 7 For as he thinketh in his heart, so is he:
Eat and drink, ⁶ saith he to thee;—but his heart is not with thee.
- 8 The morsel *which* thou hast eaten shalt thou vomit up,—and lose thy sweet words.
- 9 " Speak not in the ears of a fool:—for he will despise the wisdom of thy words.
- 10 " Remove not the old landmark;—and enter not into the fields of the fatherless:
- 11 " For their Redeemer⁶ is mighty;—he shall plead their cause with thee.
- 12 " Apply thine heart unto instruction,—and thine ears to the words of knowledge.
- 13 " Withhold not correction from the child:
For *if* thou beatest him with the rod, he shall not die.
- 14 Thou shalt beat him with the rod,—and " shalt deliver his soul from hell.
- 15 My son, ⁷ if thine heart be wise,—my heart shall rejoice, even mine.
- 16 Yea, my reins shall rejoice,—when thy lips speak right things.
- 17 " Let not thine heart envy sinners:
But *be thou* in the fear of the Lord all the day long.
- 18 " For surely there is an end;⁷—and " thine expectation shall not be cut off.
- 19 Hear thou, my son, and be wise,—and " guide thine heart in the way.
- 20 " Be not among winebibbers;—among riotous⁸ eaters of flesh:
- 21 " For the drunkard and the glutton shall come to poverty:
And " drowsiness shall clothe a *man* with rags.
- 22 " Harken unto thy father that begat thee,
And " despise not thy mother when she is old.
- 23 " Buy the truth, and " sell it not,⁹
Also wisdom, and instruction, and understanding.
- 24 " The father of the righteous shall greatly rejoice:
And he that begetteth a wise *child* shall have joy of him.
- 25 Thy father and thy mother shall be glad,—and she that bare thee shall rejoice.
- 26 My son, give me thine heart,—and " let thine eyes observe my ways.
- 27 " For a whore is a deep ditch;—and a strange woman is a narrow pit.
- 28 " She also lieth in wait as *for* a prey [*or*, as a robber],
" And increaseth the transgressors¹⁰ among men.
- 29 " Who hath woe? who hath sorrow?
Who hath contentions? who hath babbling?¹¹

1 ch. 6. 1-5; 11. 15.

1 ch. 23. 10; see refs.
Dou. 19. 14; 27. 17.
ech. 12. 24; 1 Ki. 11.
28.

" Mt. 18. 8, 9; 1 Cor.
9. 27.
" ver. 6; Pa. 141. 4.

" ch. 28. 20; Lk. 12.
17; John 6. 27; 1
Tim. 6. 9, 10.
" ch. 3. 5; Ro. 12. 16.
" Is. 55. 2.
" ch. 27. 24; 1 Tim.
6. 17.

" Pa. 141. 4.
" Deu. 15. 9.
" ver. 3.

" Pa. 12. 2.

" ch. 9. 8; 2 Chr. 25.
16; Mt. 7. 6; 26. 63.

" see refs. ch. 22. 28.

" ch. 22. 23; Job 31.
21.

" ch. 2. 2-6.

" ch. 13. 24; 19. 18;
22. 15; 23. 15, 17.

" 1 Cor. 5. 5.

" ver. 21, 25; ch. 10.
1; 20. 3.

" ch. 3. 31; 21. 1; Pa.
37. 1; 73. 3.

" ch. 28. 14; see refs.
Pa. 111. 10; Eccl. 5
7.

" ch. 24. 14; Pa. 37.
37; Jer. 29. 11; Lk.
16. 25.

" Pa. 9. 18.
" ch. 4. 23.

" Is. 5. 11, 22; Mt. 21.
49; Lk. 21. 31; Ro.
13. 13; Eph. 5. 19.

" ch. 21. 17.
" ch. 6. 9-11; 19. 15.

" see refs. ch. 1. 8;
Jer. 35. 6; Eph. 6.
1, 2.

" ch. 30. 17.
" ch. 2. 2-4; 4. 5, 7;
Mt. 13. 44-46.

" Mt. 16. 26; Heb. 11.
25.

" ver. 15, 16; ch. 10.
1; 15. 20; Lk. 1. 14.

" ch. 4. 25-27.

" ch. 22. 14.

" ch. 2. 16-19; 7. 12;
Eccl. 7. 26.
" Hos. 4. 11.

" Is. 5. 11, 22.

1 See Exod. xxii. 26, 27; and notes on ch. vi. 1; xx. 16.

2 As thy servant or minister. Steady and persevering industry is commonly more successful than brilliant and adventurous genius.

3 Or, 'who is before thee;' i. e. in whose presence thou art. This is probably intended as a warning against courting the friendship of the great, whose condescensions are often bribes, whilst they are apt to take offence at any inadvertency of behaviour (vers. 2, 3).

4 Do not believe the suggestions of worldly prudence, that wealth is a certain means of attaining happiness.

5 That is, a malignant, designing man. Such a man's civilities are only a cover to his wicked schemes.

6 Or, 'their avenging Kinsman;' see the note on Job 2. 9.

xix. 25. Compare also ch. xxii. 22, 23; Psa. lxxviii. 5.

7 Or, 'a hereafter.' The expectation of a blessed eternity may well reconcile us to any temporal self-denial for which the service of God may call.

8 Heb., 'consumers of flesh for themselves;' i. e. for their own gratification. The Orientals rarely taste flesh; but, when they do eat of it, they often indulge most intemperately.

9 Spare no pains or cost to obtain and to keep them.

10 Heb., 'the treacherous;' perhaps 'the seducers' (who 'deal deceitfully,' Exod. xxi. 8), in allusion to the notorious fact that they who have been led away by harlots become seducers in their turn.

11 Rather, 'anxiety.'

PROVERBS XXIII. 30—XXIV. 19.

- Who hath wounds without cause? who ^b hath redness ¹ of eyes?
- 30 'They that tarry long at the wine;—they that go to seek ^a mixed wine.
- 31 Look not thou upon the wine when it is red,
When it giveth his colour ² in the cup, *when* it moveth itself aright.
- 32 'At the last ^c it biteth like a serpent,—and stingeth like an adder.
- 33 Thine eyes shall behold ³ strange women,
And thine heart shall utter perverse things.
- 34 Yea, thou shalt be as he that lieth down in the midst of the sea, ⁴
Or as he that lieth upon the top of a mast.
- 35 'They have stricken me, *shalt thou say*, and I was not sick;
They have benten me, and ^d I felt it not:
'When shall I awake? I will seek it yet again.
- 24 Be not thou ^a envious against evil men,—^e neither desire to be with them.
2 'For their heart studieth destruction,—and their lips talk of mischief.
- 3 'Through wisdom is an house builded;—and by understanding it is established:
- 4 And by knowledge shall the chambers be filled
With all precious and pleasant riches.
- 5 'A wise man *is* strong;—yea, a man of knowledge increaseth strength. ⁵
- 6 'For by wise counsel thou shalt make thy war:
And in multitude of counsellors *there is* ^f safety.
- 7 'Wisdom *is* too high for a fool:—^g he openeth not his mouth ^h 'in the gate. ⁶
- 8 He that ⁱ 'deviseth to do evil shall be called a mischievous person.
- 9 The thought of foolishness *is* sin:—^j and ⁷ the scorner *is* an abomination to men.
- 10 'If thou faint in the day of adversity,—thy strength *is* small. ⁸
- 11 'If thou forbear to deliver *them that are* drawn unto death,
And *those that are* ready to be slain; ⁹
- 12 If thou sayest, Behold, we knew it not;
Doth not ^k he that pondereth the heart consider *it*?
And he that keepeth thy soul, doth *not* he know *it*?
And shall *not* he render to *every* man ^l according to his works?
- 13 My son, ^m eat thou honey, because *it is* good;
And the honeycomb, *which is* sweet to thy taste:
- 14 'So *shall* the knowledge of wisdom *be* unto thy soul: ¹⁰
When thou hast found *it*, ⁿ then there shall be a reward,
And thy expectation shall not be cut off.
- 15 'Lay not wait, O wicked *man*, against the dwelling of the righteous;
Spoil not his resting place:
- 16 'For a just *man* falleth seven times, and riseth up again: ¹¹
'But the wicked shall fall into mischief.
- 17 'Rejoice not when thine enemy falleth,
And let not thine heart be glad when he stumbleth: ¹²
- 18 'Lest the Lord see *it*, and it displease him,
And he turn away his wrath from him.
- 19 'Fret not thyself because of evil *men*,—neither be thou envious at the wicked; ¹³

^b Ge. 49. 12.
^c ch. 21. 1; Eph. 5.
18.
^d ch. 9. 2; Ps. 75. 8.

^e ch. 5. 11.
^f Am. 5. 19; 9. 3.

^g ch. 27. 22; Is. 1. 5;
Jer. 5. 3; 44. 16, 17.
^h Eph. 4. 19.

ⁱ ch. 26. 11; Deu. 28.
19; Is. 22. 13; 56.
12.

^k ver. 19; ch. 3. 31;
23. 17; Ps. 37. 1.
etc.; 73. 3.

^l ch. 1. 11—15.
^m Ps. 10. 7.
ⁿ ch. 9. 1.

^o ch. 8. 14; 21. 22;
Eccl. 7. 19; 9. 16.

^p ch. 11. 14; 15. 22;
20. 18; 1 K. 14. 31.

^q ch. 11. 14; 20. 18.
^r ch. 14. 6; Ps. 10. 5;
1 Cor. 2. 14.

^s ch. 31. 8, 9.
^t ch. 31. 23; Ru. 4. 1;
Ps. 76. 12.

^u Ps. 21. 11; Rom. 1. 30.

^v Jer. 22. 19.

^w 1 Sam. 27. 1; 1 K. 1.
19. 3, 4.

^x Ps. 82. 4; Is. 58. 6;
7; 1 K. 23. 22—24;
1 John 3. 16.

^y ch. 21. 2.

^a Job 34. 11; Ps. 62.
12; Jer. 32. 19; Ho.
2. 6; Rev. 2. 23; 22.
12.

^b ch. 25. 16; S. Song
5. 1; Is. 7. 15.

^c ch. 22. 18; see refs.
Ps. 19. 10.
^d ch. 23. 18.

^e ch. 1. 11; Ps. 10. 9.
10.

^f see refs. Job 5. 19;
Ps. 37. 24; Mic. 7. 8.

^g Est. 7. 10; Am. 5.
2; 8. 14; Rev. 18.
21.

^h ch. 17. 5; 2 Sam. 1.
11, 12; Job 31. 29;
Ps. 33. 15, 19; Obad.
12.

ⁱ Obad. 12—21.

^k ver. 1; ch. 23. 17;
Ps. 37. 1; 73. 3.

¹ Or, 'dimness.' The vitiated blood of the drunkard causes wounds without external injury, and bloodshot eyes.

² Or, 'when it sparkles in the cup, [and] goes down rightly,' *i. e.* smoothly and pleasantly.

³ Or, 'look upon.' Drunkenness leads to lust, as well as to filthy and foolish language.

⁴ The drunkard, giddy and reeling like a rolling vessel, and exposed to imminent danger, of which he is unconscious (ver. 34), yet reckons himself happy in his insensibility to shame, and determines again to drown all thought and feeling as soon as he awakes from his stupor (ver. 35). The whole passage terribly depicts the physical, mental, and moral evils of drunkenness.

⁵ Very similar is our maxim, 'Knowledge is power.' See Eccles. ix. 14—16.

⁶ The place of deliberation and judgment, where wisdom is most important.

⁷ Or, 'but the scorner.' Perhaps the meaning is, that the very *purpose* of evil is sinful in the sight of God; but the bold and insolent transgressor is not only offensive to God, but odious to man.

⁸ Or, 'straitened.' Alarm and despondency destroy the strength which is needed to bear adversity.

⁹ Literally, 'Deliver those who are dragged forth to death; and those who are staggering to the slaughter, oh, do thou keep back!' There is an obvious reference to the custom of making proclamations before a prisoner, when he was led forth to execution, that any person able to prove his innocence should come forward and do so. Comp. James iv. 17.

¹⁰ Rather, 'So learn thou wisdom for thy soul.' The latter part of the verse is the same as ch. xxiii. 18; on which see note.

¹¹ This evidently refers to falling into trouble or suffering, in which the just man is always protected by God, who will leave the wicked in the mischief into which he has brought himself.

¹² Comp. Job xxxi. 29. The hateful disposition here condemned is sure to turn God's judgments against him who cherishes it.

¹³ This is almost word for word the same as Ps. xxxvii. 1.

- 20 For 'there shall be no reward to the evil man;
"The candle of the wicked shall be put out.
- 21 My son, "fear thou the LORD and the king:¹
And meddle not with them that are given to change:²
- 22 ° For their calamity shall rise suddenly;
And who knoweth the ruin of them both?³

Additional sayings of the wise.

- 23 "THESE THINGS ALSO BELONG TO THE WISE.⁴
"It is not good to have respect of persons in judgment.
- 24 "He that saith unto the wicked, Thou art righteous;
Him shall the people curse, nations shall abhor him:
- 25 "But to them that rebuke him⁵ shall be delight,
And a good blessing [Heb. a blessing of good] shall come upon them.
- 26 Every man 'shall kiss his lips⁶ that giveth a right answer.
- 27 "Prepare thy work without,—and make it fit for thyself in the field;
And afterwards build thine house.⁷
- 28 "Be not a witness against thy neighbour without cause;
And deceive not with thy lips.
- 29 "Say not, I will do so to him as he hath done to me:
I will render to the man according to his work.
- 30 I went by the field of the slothful,
And by the vineyard of the man void of understanding;
- 31 And, lo, "it was all grown over with thorns,
And nettles had covered the face thereof,
"And the stone wall thereof was broken down.
- 32 Then I saw, and considered it well:
I looked upon it, and received instruction.
- 33 "Let a little sleep, a little slumber,—a little folding of the hands to sleep:
- 34 So shall thy poverty come as one that travelleth;⁸
And thy want as an armed man.

PART IV.

Moral and religious precepts and proverbial sayings.

- 25 "THESE ARE ALSO PROVERBS OF SOLOMON, WHICH THE MEN OF HEZEKIAH⁹
KING OF JUDAH COPIED OUT.
- 2 "It is the glory of God to conceal¹⁰ a thing:
But the honour of kings is 'to search out a matter.
- 3 The heaven for height, and the earth for depth,
And the heart of kings is unsearchable.¹¹
- 4 "Take away the dross from the silver,
And there shall come forth a vessel for the finer;¹²
- 5 "Take away the wicked from before the king,
And "his throne shall be established in righteousness.
- 6 Put not forth thyself in the presence of the king,
And stand not in the place of great men:
- 7 "For better it is that it be said unto thee, Come up hither;
"Than that thou shouldst be put lower in the presence of the prince
Whom thine eyes have seen.¹³

1 Ps. 11 6; Is. 3. 11.
"ch. 13. 9; 20. 29;
Est. 8. 25; Job 18.
5, 6; 21. 17.
"1 Sam. 24. 6; Mt.
22. 21; Ro. 13. 7;
1 Pet. 2. 17.
° Ps. 64. 7.

p Ps. 107. 43.

q ch. 18. 15; 28. 21;
Jev. 19. 15; Deu. 1.
17; 16. 19; John 7.
24.
r see refs. ch. 17. 15.
s La. 12. 17.

t ch. 15. 23; 25. 11.

u 1 Ki. 5. 17, 18; 6. 7;
Lk. 14. 28—30.

r Eph. 4. 25; Col. 3.
9.

y ch. 20. 22; Mt. 5. 30,
44; Ro. 12. 17, 19.

z Ge. 3. 17—19.

a Ecc. 10. 18.

b see refs. ch. 6. 9—11

c see refs. ch. 1. 1.

d Deu. 29. 29; Job 37.
14—24; John 11. 4,
40; Ro. 11. 33.
e Job 29. 16.

f ch. 17. 3; 2 Tim. 2.
20, 21.

g ch. 20. 4; 1 Ki. 2. 5,
6; 15. 13.
h ch. 16. 12; 29. 14;
1 Ki. 2. 46.

i ch. 16. 19; Lk. 14.
8, 10.
k Lk. 18. 14.

1 See note on ch. xvi. 10.
2 Heb., 'changers'; men who foster rebellion.
3 That is, the calamity and ruin which both God and the king will inflict.
4 Or, 'These [words] also [belong] to the wise.' See note on ch. xxii. 17.
5 That is, that rebuke the wicked (see ver. 24).
6 Rather, 'He that giveth straightforward words kisseth the lips.' Such words are as pleasant as the welcome of a friend.
7 Do all things with due forethought, and in their proper order.
8 See note on ch. vi. 11.
9 That is, men appointed by king Hezekiah, who copied out the proverbs which follow, to the end of ch. xxix., probably selecting them from others with which they had been connected. Hezekiah, in addition to his

other reforms, appears to have aimed to complete and preserve as much of God's word as had then been written (see 2 Chron. xxxi. 21), probably availing himself of the aid of the prophets of his time.
10 It is the prerogative of Him who is Supreme and Infinite to conceal the reasons of his conduct. An earthly king may have his state secrets (ver. 3); but his judicial decisions should be pronounced only after full and public inquiry.
11 That is, they are all alike unsearchable.
12 Rather, 'the founder,' as in Judg. xvii. 4; or 'the silversmith.' As silver cannot be made into vessels fit for use or ornament unless the dross be removed; so a king cannot be a blessing to his people unless all bad counsellors are removed from his presence.
13 Those who thrust themselves into places of honour will be publicly degraded. Comp. Luke xiv. 8—11.

- 8 'Go not forth¹ hastily to strive,
Lest *thou know not* what to do in the end thereof;²
When thy neighbour hath put thee to shame.
- 9 "Debate thy cause with thy neighbour *himself*;
And discover not a secret to another [*or, discover not the secret of another*]:
Lest he that heareth it put thee to shame,—and thine infamy turn not away.
- 11 "A word fitly spoken *is like* apples of gold in pictures of silver.³
- 12 As an earring of gold, and an ornament of fine gold,
*So is a wise reprover upon an obedient ear.*⁴
- 13 "As the cold of snow⁵ in the time of harvest,
So is a faithful messenger to them that send him:
For he refresheth the soul of his masters.
- 14 "Whoso boasteth himself of a false gift⁶ *is like* 'clouds and wind without rain.
- 15 "By long forbearing is a prince persuaded,—and a soft tongue breaketh the bone.
- 16 "Hast thou found honey? eat so much⁷ as is sufficient for thee,
Lest thou be filled therewith, and vomit it.
- 17 Withdraw thy foot from thy neighbour's house;
Lest he be weary of thee, and *so* hate thee.
- 18 "A man that beareth false witness against his neighbour
*Is a maul,*⁸ and a sword, and a sharp arrow.
- 19 "Confidence in an unfaithful man in time of trouble
Is like a broken tooth, and a foot out of joint.
- 20 As he that taketh away a garment in cold weather, *and as* vinegar upon nitre,⁹
So is he that singeth songs to an heavy heart.
- 21 "If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink:
- 22 For thou shalt heap coals of fire upon his head,¹⁰
And the Lord shall reward thee.
- 23 "The north wind driveth away rain:
*So doth an angry countenance*¹¹ a backbiting tongue.
- 24 "It is better to dwell in the corner of the housetop,
Than with a brawling woman and in a wide house.
- 25 "As cold waters to a thirsty soul,—*so is* good news from a far country.
- 26 "A righteous man falling down before¹² the wicked
Is as a troubled fountain, and a corrupt spring.
- 27 "It is not good to eat much honey:
So for men to search their own glory *is not* glory.¹³
- 28 "He that *hath* no rule over his own spirit
Is like a city that is broken down, and without walls.
- 26 As snow in summer, 'and as rain in harvest,—so honour is not seemly for a fool.
2 As the bird by wandering, as the swallow by flying,
So *a* the curse causeless shall not come.¹⁴

1 ch. 17. 14; 2 Ki. 14. 8-14; 2 Chr. 30. 21, 22; Mt. 5. 25; Lk. 14. 31, 32.

2 Ge. 13. 8; 21. 25-32; Mt. 5. 26; 18. 15-17.

3 ch. 15. 23; Is. 50. 4.

4 ch. 13. 17; Phil. 2. 25-28.

5 ch. 20. 6; Jude 12.

6 ch. 15. 1; 16. 14; Ge. 32. 4, etc.; 1 Sam. 25. 24, etc.; Eccl. 1. 4.

7 ver. 27; ch. 24. 13, 14.

8 ch. 12. 18; 1 Ki. 21. 13; Ps. 57. 4; 120. 3, 4.

9 2 Chr. 24. 20, 21.

10 Ps. 137. 3, 4; Eccl. 3. 4; Dan. 6. 18; Ro. 12. 16.

11 Ps. 23. 4, 5; 2 Ki. 5. 3; 6. 21-25; Mt. 5. 44; Ro. 12. 20, 21.

12 2 Sam. 16. 12.

13 Job 37. 22.

14 Ps. 101. 5.

15 ch. 19. 13; 21. 9, 19.

16 Ge. 45. 25, 29.

17 2 Sam. 12. 14; 2 Chr. 24. 21-25.

18 ver. 16.

19 ch. 27. 2; Dan. 4. 30.

20 ch. 16. 22; 1 Sam. 20. 31-35; Dan. 3. 13-19.

21 1 Sam. 12. 17.

22 Num. 23. 8; Deu. 23. 4, 5.

1 That is, to the gates, where the court was held.

2 Or, 'Lest thou shouldst do something (i. e. something bad) at the end thereof.' Hasty litigation involves men in unexpected difficulties; and in the heat of contention they will sometimes betray confidence (ver. 9), which is sure to prejudice their cause with the cool and impartial (ver. 10).

3 Or, 'picture-work of silver'; referring probably to the fragrant and beautiful citron, presented in a silver filagree vase; a most agreeable offering, and therefore aptly representing 'a word spoken in [its] proper season.'

4 When these two meet together, such teaching and such hearing are beautiful and precious.

5 Snow was used for cooling drinks in hot weather.

6 That is, one who makes boastful promises which he never performs.

7 That is, only so much. This may be regarded either as a distinct precept, inculcating moderation in things which are agreeable; or as an illustration of the warning in ver. 17 against too frequent intrusion into the house and society of a friend.

8 A heavy mace; a destructive weapon.

9 Rather, 'natron.' Such a combination causes efflorescence, and the destruction of both ingredients.

vescence, and the destruction of both ingredients.

10 Some suppose this to mean that the evil-doer will be overwhelmed with shame; but it more probably refers to the melting of metals by covering them with charcoal, and means that kindness will melt the hard heart. Comp. Matt. v. 43, 44; Rom. xii. 20.

11 Or, 'As the north (i. e. north-west) wind brings rain, so does a backbiting tongue an angry countenance.'

12 This perhaps means, 'vacillating' in his conduct through fear; but, more probably, 'tottering'—falling into calamity through the arts of the wicked. This is as disappointing as it is for a weary traveller to find a fountain, at which he hoped to quench his thirst, trampled upon and polluted, so as to be unfit for use.

13 The words 'is not' are supplied by our translators. Some render this, 'And searching after one's own glory is a burden'; meaning that honour, like honey, is good only when sought moderately. Others, 'But the pursuit of what is honourable to one is an honour.' Comforts should be sought moderately; but honourable pursuits (as that of wisdom) cannot be too zealously followed.

14 That is, like these wandering birds, it shall not settle—shall not take effect.

PROVERBS XXVI. 3—XXVII. 3.

- 3 'A whip for the horse, a bridle for the ass,¹—and a rod for the fool's back.
 4 "Answer not a fool² according to his folly,—lest thou also be like unto him.
 5 "Answer a fool according to his folly,—lest he be wise in his own conceit.
 6 "He that sendeth a message by the hand of a fool
 Cutteth off the feet, and drinketh damago.³
 7 The legs of the lame are not equal:⁴—*so is a parable in the mouth of fools.*
 8 As he that bindeth a stone in a sling [*or, as he that putteth a precious stone in an heap of stones*],
 "So is he that giveth honour to a fool.⁵
 9 As a thorn goeth up into the hand of a drunkard,⁶
 So is a parable in the mouth of fools.
 10 The great⁷ God that formed all things
 "Both rewardeth the fool, and rewardeth transgressors.
 11 "As a dog returneth to his vomit,—*so a fool returneth to his folly.*
 12 "Seest thou a man wise in his own conceit?
There is more hope of a fool than of him.
 13 "The slothful man saith, *There is a lion in the way*;—a lion is in the streets.
 14 As the door turneth upon his hinges,—*so doth the slothful upon his bed.*
 15 "The slothful hideth his hand in his bosom;
 It grieveth him to bring it again to his mouth.
 16 The sluggard is a wiser in his own conceit
 Than seven men that can render a reason.
 17 "He that passeth by, and meddleth with strife *belonging* not to him,
 Is like one that taketh a dog by the ears.
 18 As a mad man who casteth firebrands, arrows, and death,
 19 So is the man that deceiveth his neighbour,—and saith, 'Am not I in sport?'⁸
 20 Where no wood is, *there* the fire goeth out:
 So a where *there* is no talebearer, the strife ceaseth.
 21 "As coals are to burning coals,⁹ and wood to fire;
 So is a contentious man to kindle strife.
 22 "The words of a talebearer are as wounds,
 And they go down into the innermost parts of the belly.
 23 Burning lips and a wicked heart—*are like* 'a potsherd covered with silver dross.'¹⁰
 24 "He that hateth dissembleth with his lips,—and layeth up deceit within him;
 25 "When he speaketh fair, 'believe him not:
 For *there* are seven abominations in his heart.¹¹
 26 Whose hatred is covered by deceit,
 His wickedness shall be showed before the whole congregation.
 27 "Whoso diggeth a pit shall fall therein:
 And he that rolleth a stone, it will return upon him.
 28 A lying tongue hateth those that are afflicted by it;¹²
 "And a flattering mouth worketh ruin.
 27 Boast not thyself of to-morrow;
 For thou knowest not what a day may bring forth.
 2 "Let another man praise thee, and not thine own mouth;
 A stranger, and not thine own lips.
 3 A stone is heavy, and the sand weighty;
 "But a fool's wrath is heavier than them both.

1 ch. 10. 13; Ps. 32. 9.
 2 see Num. 20. 10.
 3 Job 2. 10; Mt. 15. 1
 3; 16. 1—4; 21.
 23—27.
 4 ch. 10. 26; 13. 17.
 5 ver. 9; ch. 17. 7.
 6 Judg. 9. 6; Mt. 7. 6.
 7 ch. 11. 31; Ro. 2. 6.
 8 Ex. 9. 27—34; 14. 5.
 Mt. 12. 45; 2 Pet. 2.
 22.
 9 Ex. 8. 15.
 10 ch. 23. 30; Lk. 19.
 11; Ro. 12. 16; Rev.
 3. 17.
 12 ch. 22. 13.
 13 ch. 22. 13.
 14 ch. 19. 24.
 15 ch. 12. 15.
 16 ch. 20. 3; 2 Tim. 2.
 23, 24.
 17 ch. 10. 23; Eph. 5.
 4.
 18 ver. 22; ch. 16. 28;
 22. 10.
 19 Jam. 3. 5—8.
 20 ch. 15. 18; 29. 22;
 30. 33.
 21 see refs. ch. 18. 8;
 Ex. 22. 9.
 22 ch. 18. 8.
 23 ch. 10. 18; 2 Sam.
 30. 9. 10. Exe. 35.
 31; Lk. 22. 47, 48.
 24 2 Sam. 13. 24—29;
 Mt. 2. 8.
 25 Ex. 12. 2; 28. 3;
 Jer. 9. 8.
 26 Jer. 12. 6.
 27 ch. 28. 10; Ps. 7. 15.
 16; 9. 16; 10. 2;
 57. 6; Eccl. 10. 8;
 Est. 7. 10; Dan. 6.
 4—9, 13, 24.
 28 ch. 29. 5; Lk. 20.
 30. 21; Ac. 12. 22,
 23.
 29 Ps. 95. 7; Is. 56. 12;
 Lk. 12. 18, 20; Jain.
 4. 13—16.
 30 ch. 25. 27.
 31 ch. 17. 12.

1 The ass, in the East, is often quite as spirited an animal as the horse.

2 Vers. 4, 5 may mean that a smart answer, though generally undesirable, may sometimes be useful. But it is more probable that the phrase 'according to' has a different meaning in the two clauses; signifying in the former *similitude*, so as to be like him, and in the latter *fitness*, so as to rebuke him.

3 He fails of his errand, and suffers injury.

4 Rather, 'are weak'; i. e. have no force or use.

5 This means either, he throws it away; or perhaps, he makes no better use of it than a slinger would of a stone bound or fastened to his sling.

6 Or, 'As a thorn-stick goes up in the hand of a

drunken man;' i. e. is lifted up by him. This means, that it is used injuriously to himself and others.

7 This verse is very difficult: the best Hebrew critics render it thus—'As an archer who pierces every one, so is he who hires a fool, and he who hires way-farers' (of whom he knows nothing); i. e. he is very mischievous.

8 Deceit in sport is always dangerous, often fatal.

9 Or, 'as coals [added] to burning coals,' etc.

10 Glowing expressions of love and regard, if joined with a malevolent mind, are like potsherds silvered over with dross. Comp. ch. x. 20.

11 That is, a multitude of evil thoughts.

12 A man hates those whom he has injured.

- 4 ^a Wrath is cruel, and anger is outrageous;—but ^a who is able to stand before ^a envy? ¹
- 5 ^a Open rebuke is better—than secret love.
- 6 ^a Faithful *are* the wounds of a friend;—^a but the kisses of an enemy *are* deceitful. ²
- 7 ^a The full soul loatheth an honeycomb;
But ^a to the hungry soul every bitter thing is sweet.
- 8 ^b As a bird that wandereth from her nest, ³
^c So is a man that wandereth from his place.
- 9 Ointment and perfume rejoice the heart:
^a So *doth* the sweetness of a man's friend by hearty counsel. ⁴
- 10 Thine own friend, and ^a thy father's friend, forsake not;
^a Neither go into thy brother's house in the day of thy calamity:
For ^a better is a neighbour *that* is near than a brother far off. ⁵
- 11 ^a My son, be wise, and make my heart glad,
^a That I may answer him that reproacheth me. ⁶
- 12 ^a A prudent *man* foreseeth the evil, and hideth ^a himself;
But the simple pass on, and are punished.
- 13 ^a Take his garment that is surety for a stranger
And take a pledge of him for a strange woman.
- 14 He that blesseth his friend with a loud voice, rising early in the morning,
It shall be counted a curse to him. ⁷
- 15 ^a A continual dropping in a very rainy day and a contentious woman are ^a alike.
- 16 Whosoever hideth her hideth the wind, ⁸
And the ointment of his right hand, *which* bewrayeth *itself*.
- 17 Iron sharpeneth iron;—^a so a man sharpeneth the countenance of his friend. ⁹
- 18 ^a Whoso keepeth the fig tree shall eat the fruit thereof:
^a So he that waiteth on his master shall be honoured.
- 19 As in water face *answereth* to face,—so the heart of man to man. ¹⁰
- 20 ^a Hell and destruction are never full;—so ^a the eyes of man are never satisfied.
- 21 ^a As the fining pot for silver, and the furnace for gold;—so is a man to his praise. ¹¹
- 22 ^a Though thou shouldest bray ¹² a fool in a mortar among wheat with a pestle,
Yet will not his foolishness depart from him.
- 23 Be ¹³ thou diligent to know the state of thy flocks,—and look well to thy herds.
- 24 ^a For riches *are* not for ever: and doth the crown *endure* to every generation?
- 25 ^a The hay appeareth, and the tender grass showeth itself, ¹⁴
And herbs of the mountains are gathered.
- 26 ^a The lambs *are* for thy clothing,—and the goats *are* the price of the field. ¹⁵
- 27 And *thou shalt have* goats' milk ¹⁶ enough for thy food,
For the food of thy household,—and for the maintenance for thy maidens.
- 28 The ^b wicked ^c flee when no man pursueth:—^a but the righteous are bold as a lion.
- 2 ^a For the transgression of a land many *are* the princes ¹⁷ thereof:
^a But by a man of understanding and knowledge the state *thereof* shall be prolonged.

¹ Ge. 4. 4, 5, 8.
² ch. 14. 30; Ge. 37. 11; 1 Sam. 18. 7-9, 26; Job 5. 2; Ac. 5. 17; 1 John 3. 12.
³ ch. 6. 3.
⁴ ch. 28. 23; Le. 19. 17; Gal. 3. 11, 14.
⁵ No. 5. 7-13; Ps. 141. 5.
⁶ 2 Sam. 20. 9, 10; Mt. 28. 48-50.
⁷ Num. 21. 5.
⁸ Job 6. 7; 1 K. 15. 16.
⁹ Job 39. 14-16.
¹⁰ ch. 21. 10; Ge. 16. 6-9; 1 K. 19. 4-9; Jon. 1. 2; 1 Cor. 7. 20.
¹¹ ch. 16. 24; 1 Sam. 23. 15, 17; 2 Sam. 1. 24.
¹² 2 Sam. 21. 7; 1 K. 5. 1, 12.
¹³ ch. 18. 23; Job 6. 21-23.
¹⁴ ch. 17. 17; 18. 24; 19. 7; Lk. 10. 30-37.
¹⁵ see refs. ch. 10. 1.
¹⁶ Ps. 127. 5.
¹⁷ see refs. ch. 22. 3.
¹⁸ ch. 22. 3.
¹⁹ see refs. ch. 20. 16; Ex. 22. 28.
²⁰ see refs. ch. 19. 13; Job 11. 19.
²¹ ch. 19. 13.
²² ver. 9; Ex. 18. 7-9; 1 Sam. 11. 9, 10; 23. 16; 1a. 35. 3, 4.
²³ 1 Cor. 9. 7, 13.
²⁴ ch. 22. 29; Ge. 30. 2-6; Lk. 7. 2, 8.
²⁵ ch. 30. 15, 16; Hab. 2. 5.
²⁶ Eccl. 1. 8; 3. 10, 11; 6. 7; 1 John 2. 16.
²⁷ see refs. ch. 17. 3; Ge. 41. 15, 16; Ac. 3. 11-16; 10. 25, 26;
²⁸ ch. 23. 35; 2 Chr. 24. 22, 23; 1a. 1. 5; Jer. 5. 3.
²⁹ see refs. ch. 23. 5.
³⁰ Ps. 104. 14.
³¹ Job 31. 20.
³² Le. 26. 17, 36; Ps. 53. 5.
³³ Mt. 14. 2.
³⁴ Ex. 32. 20; 1 K. 18. 18; 2 K. 1. 15; Ps. 27. 1, 2; 46. 2; 3. 112. 7; Dan. 3. 16-18; Ac. 4. 19, 19; 7. 51-60.
³⁵ 1 K. ch. 15 and 16.
³⁶ Ge. 41. 38, 39; 45. 5-8; 2 Chr. 32. 20-28.

1 Rather, 'jealousy.' Comp. ch. vi. 34, 35.
2 Or, 'multiplied,' i. e. in order to deceive. See 2 Sam. xx. 9, 10; Matt. xxvi. 49.
3 Unsettled and exposed.
4 Or, 'Such is the pleasantness of one's friend arising from hearty counsel.'
5 Long-continued friendship is more to be trusted in a time of need than the closest relationship.
6 In the East, it is not uncommon to abuse a man by speaking ill of his relations: see 1 Sam. xx. 30, and note. The best answer to such abuse would be the upright conduct of his son.
7 His sincerity will be suspected, and his blessing regarded as no better than a curse.
8 Or, 'He who restrains her restrains the wind, and his right hand comes upon oil:' i. e. she is as subtle as wind, as slippery as oil.
9 Or, 'of another,' i. e. either he enlivens it by friendly intercourse, or he inflames anger already kindled. See Job xvi. 9.
10 This may refer either to the common sympathies which all men have as partakers of a common nature, so that self-knowledge and the knowledge of mankind are mutually connected; or to the correspondence which is

generally found to exist between our disposition towards others, and theirs towards us.

11 Some render this, 'So [let] a man [be] to the mouth that praises him;' i. e. let him carefully test all the praise that he receives, that he may not be misled by flattery. Or the meaning may be, that praise tests character, as a fining-pot does silver.

12 Or, 'beat,' or, 'pound.' The severest punishments are often ineffectual to reclaim the wicked. Criminals have sometimes been pounded to death in the East; but we have no proof that this was ever done among the Hebrews.

13 Vers. 23-27 enjoin careful attention to worldly duties, in language having reference particularly to agricultural pursuits.

14 Rather, 'When the hay passes away (i. e. has been gathered in), and the new crop is beginning to appear.'

15 Perhaps to repay the price of the land already purchased, or to buy more.

16 Goats' milk is a chief article of food in the East.

17 The rapid succession of kings in the worst times of the kingdoms of Israel and Judah furnishes a striking exemplification of this proverb.

- 3 ^a A poor man¹ that oppresseth the poor *is like* a sweeping rain which leaveth no food.
- 4 ^a They that forsake the law praise the wicked :
^b But such as keep the law contend with them.
- 5 ^a Evil men understand not judgment :²
^b But ^c they that seek the LORD understand all *things*.
- 6 ^a Better is the poor that walketh in his uprightness,
 Than *he that is perverse in his ways*,³ though he *be* rich.
- 7 ^a Whoso keepeth the law *is* a wise son :
^b But he that is a companion of riotous *men* shameth his ^c father.
- 8 ^a He that by usury and unjust gain increaseth his substance,
 He shall gather it for him that will pity the ^c poor.
- 9 ^a He that turneth away his ear from hearing the law,
^b Even his prayer *shall be* abomination.
- 10 ^a Whoso causeth the righteous to go astray in an evil way,
 He shall fall himself into his own pit :
^b But the upright shall have good *things* in possession.
- 11 ^a The rich man *is* wise in his own conceit ;
 But the poor that hath understanding searcheth him out.
- 12 ^a When righteous *men* do rejoice, *there is* great glory :
 But when the wicked rise, a man is hidden.⁴
- 13 ^a He that covereth his sins shall not prosper :⁵
^b But whoso confesseth and forsaketh *them* shall have mercy.
- 14 Happy *is* the man ^c that feareth alway :⁶
^d But he that hardeneth his heart shall fall into mischief.
- 15 ^a As a roaring lion, and a ranging bear ;—*so is* a wicked ruler over the poor people.
- 16 The prince that wanteth understanding *is* also a great oppressor :
^b But he that hateth covetousness shall prolong *his* days.
- 17 ^a A man that doeth violence to the blood of *any* person
 Shall flee to the pit ; let no man stay him.⁷
- 18 ^a Whoso walketh uprightly shall be saved :
^b But ^c he that *is* perverse in *his* ways shall fall at once.
- 19 ^a He that tilleth his land shall have plenty of bread :
^b But he that followeth after ^c vain *persons* shall have poverty enough.
- 20 A ^a faithful man⁸ shall abound with blessings :
^b But he that maketh haste to be rich shall not be innocent [*or*, unpunished].
- 21 ^a To have respect of persons *is* not good :
^b For ^c for a piece of bread *that* man will transgress.⁹
- 22 ^a He that hasteth to be rich *hath* an evil eye,
^b And considereth not that poverty shall come upon him.
- 23 ^a He that rebuketh a man
 Afterwards shall find more favour than he that flattereth with the tongue.
- 24 ^a Whoso robbeth his father or his mother, and saith, *It is* no transgression ;
 The same ^b *is* the companion of a destroyer.¹⁰
- 25 ^a He that is of a proud heart stirreth up strife :
^b But he that putteth his trust in the LORD ^c shall be made fat.
- 26 ^a He that trusteth in his own heart *is* ^d a fool :
 But whoso walketh wisely, he shall be delivered.
- 27 ^a He that giveth unto the poor shall not lack :
 But he that hideth his eyes¹¹ shall have many a curse.

^a Mt. 18. 28—30.

^a Pa. 10. 3 ; 49. 18 ;
 Jer. 5. 30, 31 ; Mal.
 3. 19 ; Hos. 1. 3.
^b 1 Ki. 18. 19, 21 ; 20.
 41, 42 ; Ne. 5. 7—11 ;
 Mt. 3. 7 ; 14. 4 ; Eph.
 5. 11.

^a Pa. 32. 6 ; 1 Cor. 2.
 14, 15.
^b John 7. 17 ; Jam.
 1. 5 ; 1 John 2. 20,
 27.

^a ver. 18 ; ch. 19. 1 ;
 Lk. 16. 10—26.
^b ch. 2. 1 ; 3. 1 ; 20. 3.
^c ch. 23. 19—22 ; Lk.
 15. 13, 30.

^a 1 Sam. 3. 12.
^b see refs. ch. 13. 22.
^c ch. 13. 22.

^a ch. 19. 17 ; Zec. 7
 11—13.
^b see refs. ch. 15. 8 ;
 Pa. 68. 18 ; 109. 7.

^a see refs. ch. 26. 27 ;
 Num. 31. 8, 15, 16.

^a ch. 21. 20 ; Pa. 37.
 11 ; Mt. 6. 33.
^b ch. 18. 11 ; Lk. 16.
 13, 14.

^a ver. 28 ; see refs.
 ch. 11. 10 ; 20. 2 ;
 Ecc. 10. 6.

^a Job 31. 33 ; Pa. 32.
 3—5 ; 1 John 1. 8—
 10.

^b see refs. Lc. 23. 40 ;
 Jon. 3. 5—10 ; Lk.
 7. 37—50.

^c see refs. ch. 8. 13 ;
 23. 17 ; Pa. 10. 8 ;
 97. 10 ; 112. 1.

^d see refs. Job 9. 4 ;
 Ro. 2. 4, 5 ; 11. 20.
^e ch. 20. 2 ; 1 Pet. 5.
 6.

^f Ex. 1. 14—16, 22 ;
 2 Ki. 21. 16 ; Mt. 2.
 16.

^g Jer. 22. 15—17.
^h Ge. 9. 6 ; Ex. 21. 14 ;
 1 Sam. 15. 33, 33 ;
 2 Ki. 11. 1—10.

ⁱ ch. 10. 9, 25 ; 11. 3 ;
 Pa. 26. 11.
^j ver. 5 ; Num. 22.
 32 ; Pa. 125. 5.

^k see refs. ch. 12. 11.
^l ch. 13. 20 ; 23. 20, 21.
^m ch. 12. 11.

ⁿ Mt. 25. 21.

^p ver. 22 ; ch. 13. 11 ;
 20. 21 ; 23. 4 ; 2 Ki.
 5. 20—27 ; 1 Tim. 6.
 9.

^q ch. 18. 5 ; 24. 23.
^r Eco. 13. 19 ; Mic. 7.
 3.

^s ver. 20 ; Jos. 7. 21.
^t Job 20. 18—22.

^u see refs. ch. 27. 5, 6.

^a ch. 19. 26 ; Mt. 15.
 4—6.
^b ch. 18. 9.

^c ch. 13. 10.
^d Pa. 3. 12 ; 1 Tim.
 6. 6.

^e ch. 11. 25 ; 13. 4 ; 1a.
 59. 11.

^f Jer. 17. 9 ; Mt. 26.
 33, 74.
^g see ch. 3. 5.

^h ch. 19. 17 ; 22. 9 ;
 Deu. 15. 7, etc. ; Pa.
 41. 1—3.
ⁱ ch. 11. 26.

¹ A man in authority is implied. In many Eastern countries, the offices of government are frequently sold to needy men, who use their power to reimburse themselves by oppressing others.

² Their moral sense is deadened ; whilst that of the pious is alive to *all* that is right and good. Compare 1 John ii. 20.

³ Rather, 'is perverse in double dealing.'

⁴ Or, 'When the righteous triumph, there is much splendour ; but when the wicked rise, men disguise themselves ;' *i. e.* hide their wealth for fear of injustice.

⁵ No concealment can hide sin from Him who alone

gives prosperity. Comp. Ps. xxxii. 3—5 ; 1 John i. 8, 9.

⁶ A sensitive, tender conscience is necessary to happiness and to safety. As penitent confession precedes (ver. 13), so godly fear always accompanies the enjoyment of pardon.

⁷ Let no one hinder the punishment of the murderer.

⁸ One who keeps his engagements ; which he who hastens to be rich often disregards. Comp. 1 Tim. vi. 10.

⁹ A man who takes bribes will come at last to violate his conscience for the most trifling advantage.

¹⁰ That is, the deliberate villain, who is prepared for any crime. Comp. Matt. xv. 4—6.

¹¹ Who turns them away from the wants of others.

- 28 * When the wicked rise, ^a men hide 'themselves :
^a But when they perish, the righteous increase.
- 29 ' He that being often reproved ^m hardeneth *his* neck, ¹
^m Shall suddenly be destroyed, and that without remedy.
- 2 * When the righteous are in authority, the people rejoice :
 But when the wicked beareth rule, ^v the people ^v mourn.
- 3 * Whoso loveth wisdom rejoiceth his father :
^v But he that keepeth company with harlots spendeth *his* ' substance.
- 4 * The king by judgment establisheth the land :
 But he that receiveth gifts ^v overthroweth it.
- 5 * A man that flattereth his neighbour—spreadeth a net for his feet.
- 6 ' In the transgression of an evil man *there* is a snare :
^v But the righteous doth sing and rejoice.
- 7 * The righteous considereth the cause of the poor :
^b But the wicked regardeth not to know ^c it.
- 8 * Scornful men bring a city into a snare : ³—but wise *men* * turn away wrath.
- 9 ' If a wise man contendeth with a foolish man,
^v Whether he rage ^d or laugh, *there* is no rest.
- 10 * The bloodthirsty hate the upright :—^a but the just seek his soul. ⁵
- 11 A ' fool uttereth all his mind :—but a wise *man* keepeth it in till afterwards. ⁶
- 12 If a ruler hearken to lies,—all his servants *are* wicked. ⁷
- 13 The poor and the deceitful man ⁸ * meet together *
^v The Lord lighteneth both their eyes.
- 14 * The king that ^v faithfully judgeth the poor,
 His throne shall be established for * ever.
- 15 * The rod and reproof give wisdom :
 But ^v a child left to *himself* bringeth his mother to shame.
- 16 * When the wicked are multiplied, transgression increaseth *
^v But the righteous shall see their ^v fall.
- 17 * Correct thy son, and he shall give thee rest ;
 Yea, he shall give delight unto thy soul.
- 18 * Where *there* is no vision, the people perish : ⁹
 But ^v he that keepeth the law, happy is he.
- 19 A servant will not be corrected by words : ¹⁰
 For though he understand he will not answer.
- 20 * Seest thou a man *that* is hasty in his words ?
^a *There* is more hope of a fool than of ^b him.
- 21 He that delicately bringeth up his servant from a child
 Shall have him become *his* son at the length. ¹¹
- 22 * An angry man stirreth up strife,—^d and a furious man aboundeth in transgression.
- 23 * A man's pride shall bring him low :
^v But honour shall uphold the humble in spirit. ¹²
- 24 * Whoso is partuer with a thief ^a hateth his own soul : ¹³
^v He heareth cursing, and bewrayeth *it* not.
- 25 * The fear of man bringeth a snare :
^v But whoso putteth his trust in the Lord shall be safe.

^a ver. 12; ch. 29. 2.
^a 1 Sam. 15. 35; Job 24. 4.
^a see ver. 12.
^a Ac. 12. 23, 24.
^a ch. 1. 24—31; 1 Sam. 2. 25; 2 Chr. 35. 16.
^a 9 Chr. 35. 13; Ne. 9. 20.
^a ch. 6. 15.
^a see refs. ch. 11. 10.
^a Est. 3. 15.
^a ch. 28. 12; 1 Sam. 8. 5.
^a ch. 10. 1; 15. 20; 27. 11.
^a ch. 5. 8—10; 6. 26; 28. 7; Lk. 15. 13, 30.
^a see Lk. 15. 13—30; see also ch. 5. 10; 6. 26.
^a ver. 14; ch. 16. 12.
^a ch. 20. 19; 26. 28; Ps. 5. 9; Dan. 6. 7.
^a see refs. ch. 5. 22.
^a Ps. 67. 11; 118. 15; 132. 16.
^a Job 29. 13—16; 31. 13; Ps. 41. 1; Jer. 22. 16.
^a Lk. 16. 31, 32.
^a ch. 28. 27; Ps. 14. 6.
^a ch. 11. 11; 2 Chr. 36. 16—21.
^a Deu. 9. 18—20; Exe. 22. 30; Am. 7. 2—6.
^a Eccl. 10. 13; Mt. 11. 17.
^a Ge. 4. 5—8; 1 Ki. 18. 4; 19. 2; 1 John 3. 12.
^a Jer. 18. 20; Ac. 12. 5.
^a ch. 1. 16; 23. 14. 33; Judg. 15. 17.
^a ch. 22. 2.
^a Mt. 5. 45.
^a ver. 4; ch. 20. 28; 25. 5; Jer. 22. 16.
^a Ps. 72. 2, 4, 13, 14.
^a see Jer. 22. 15, 16.
^a vera. 17, 21; ch. 23. 13, 14.
^a ch. 10. 1; 17. 21, 25.
^a ver. 2.
^a Ps. 37. 34, 36; 58. 10; 91. 8; 92. 11.
^a Dan. 6. 24.
^a ver. 15; see refs. ch. 13. 24.
^a see refs. 1 Sam. 3. 1.
^a see refs. Ps. 19. 11; 1 Ki. 11. 28; John 13. 17; Jam. 1. 25; Rev. 22. 14.
^a Eccl. 5. 2; Jam. 1. 19.
^a ch. 26. 12.
^a ch. 26. 12.
^a see refs. ch. 15. 18.
^a ch. 17. 19.
^a ch. 15. 33; 18. 12; 2 Chr. 32. 25; Job 22. 29; Is. 66. 2; Dan. 4. 30, 31, etc.; Mt. 23. 12; Lk. 14. 11; 19. 14; Ac. 12. 23; Jam. 4. 6—10; 1 Pet. 5. 5.
^a ch. 15. 33; Is. 57. 15; Mt. 5. 3.
^a Ps. 50. 18—22.
^a ch. 8. 36.
^a Lev. 5. 1.
^a Ge. 12. 11—13; 20. 2, 11; see refs. 1 Sam. 15. 24; Mt. 10. 28.
^a see refs. ch. 16. 30.

1 Like a stubborn and refractory animal.
 2 That is, as bribes. Such a man causes discontent by his injustice, whilst his example is pernicious.
 3 Rather, 'Scoffers kindle a city into a flame;' i. e. excite disorders.
 4 Rather, 'Whether he (the wise man) frown or laugh,' whether he treat him severely or pleasantly. From such controversies a man should altogether abstain.
 5 That is, they seek to preserve his life.
 6 Or, 'represseth it backwards;' i. e. keeps it in. But it may be rendered, 'sootheth him at last.'
 7 Men are ever ready to follow a bad example.
 8 More properly, 'the oppressor.' Comp. ch. xxii. 2. However unlike these two may be in other respects, their

life and their natural powers proceed from the same God.
 9 Or, 'become disorderly;' see note on Exod. xxxii. 25. 'Vision' means inspired vision or revelation. Without this, either in the living seer or in the written law, men run into every vice: but when Divine teaching is not only possessed, but rightly used, it is a blessing indeed.
 10 That is, by words *only*. Something more than mere words must be employed to secure the ready obedience of some servants.
 11 Too great indulgence is sure to be abused.
 12 Or, 'but the humble in spirit shall obtain honour.' See ch. xv. 33; Matt. xxiii. 12.
 13 Exposing himself to the curse pronounced on those who do not tell what they know of the crime: see Lev. v. 1.

- 26 "Many seek the ruler's favour;—but *every* man's judgment *cometh* from the LORD.¹
27 "An unjust man *is* an abomination to the just:
And *he that is* upright in the way *is* abomination to the wicked.

PART V.

The words of Agur.

30 THE WORDS OF AGUR THE SON OF JAKEH, *EVEN* °THE PROPHECY:

THE MAN SPAKE UNTO ITHIEL,—EVEN UNTO ITHIEL AND UCAL.²

- 2 "Surely I *am* more brutish than *any* man,³
And have not the understanding of a man.
3 I neither learned wisdom,—nor have the knowldge of °the holy.⁴
4 "Who hath ascended up into heaven, or descended?
Who hath gathered the wind in his fists?
Who hath bound the waters in a garment?
Who hath established all the ends of the earth?
What *is* his name, and what *is* his son's name, if thou canst tell?⁵
5 "Every word of God *is* °pure:
He *is* a shield unto them that put their trust in him.
6 "Add thou not unto his words,—lest he reprove thee, and thou be found a liar.
7 Two *things*⁶ have I required of thee;—deny me *them* not before I die:
8 "Remove far from me vanity and lies:—give me neither poverty nor riches;
Feed me with food convenient⁷ for me:
9 "Lest I be full, and deny *thee*,—and say, Who *is* the LORD?
Or lest I be poor, and steal,—and take the name of my God *in vain*.⁸
10 "Accuse not a servant unto his master,
Lest he curse thee, and thou be found guilty.⁹
11 *There is* a generation¹⁰ that curseth their father, and doth not bless their mother.
12 *There is* a generation °that *are* pure in their own eyes,
And yet *is* not washed from their °filthiness.
13 "There *is* a generation, oh how °lofty are their eyes!
And their eyelids are lifted up.
14 *There is* a generation, whose teeth *are* as swords,—and their jaw teeth as knives,
To devour the poor from off the earth,—and the needy from among men.
15 The¹¹ horseleach hath two daughters, *crying*, Give, give.
There are three *things* that are never satisfied,
Yea, four *things* say not, *It is* enough:
16 "The grave; and the barren womb;—the earth *that is* not filled with water;
And the fire *that* saith not, *It is* enough.
17 "The eye *that* mocketh¹² at his father,—and despiseth to obey *his* mother,
The ravens of the valley shall pick it out,—and the young eagles shall eat it.
18 There be three *things* which are too wonderful for me,
Yea, four which I know not:¹³
19 "The way of an eagle in the air; the way of a serpent upon a rock;

see ch. 19. 6; Ps. 20. 9.
ch. 24. 9; Ps. 139. 21.

ch. 31. 1.

Ps. 73. 22; Is. 6. 5;
Jer. 1. 6; Amos 7. 14, 15.

Job 11. 7–9; Ro. 11. 33.
Is. 6. 3; 57. 15.
Deu. 30. 12; John 3. 13.
Job 38. 4–11; Ps. 104. 5, etc.; Is. 40. 12, etc.

see ref. Ps. 12. 6;
Ro. 7. 12.
Ps. 12. 6; 119. 140.
Ps. 3. 3; 18. 20; 84. 11; 113. 9–11.
Deu. 4. 2; 12. 32;
Rev. 21. 18, 19.

ch. 23. 5; Ps. 119. 23, 37.
Ge. 28. 20; Mt. 6. 11, 33.
Deu. 6. 10–12; 8. 12, 14, 17; 31. 20; 32. 15; Ne. 9. 25, 26;
Job 31. 24, 25, 28;
Hos. 13. 6.

ch. 6. 30.
Ex. 20. 7.
Deu. 23. 15; 1 Sam. 22. 9, 10; Ro. 14. 4.
ch. 21. 2; Ps. 36. 31; Is. 65. 5; Lk. 11. 33; 16. 11.
A. Ps. 51. 2, 7; Jer. 4. 14; 1 Cor. 6. 11.
Ps. 35. 2.
ch. 6. 17; 21. 4; Ps. 131. 1.
ch. 12. 18; Job 29. 17; Ps. 32. 21; 57. 4.
Ps. 14. 4; Am. 8. 4.

ch. 27. 20; Hab. 2. 5.

ch. 20. 20; 23. 22;
Ge. 9. 22; Le. 20. 9.
1 Sam. 17. 44; 2 Sam. 21. 10.

Job 39. 27.

¹ Real success depends more upon the favour of God than upon that of the ruler.

² Nothing is known respecting the persons here named. The most probable supposition is, that Agur was a public teacher, and that Ithiel and Ucal were two of his disciples. A few commentators make slight changes in the Hebrew points, and render the verse thus: 'The words of Agur, the son of her who was obeyed in Massa. Thus spake the man: I have toiled for God (i. e. to comprehend God), I have toiled for God, and have ceased. For I am' (ver. 2), etc. As Massa is found connected with Dumah in Gen. xxv. 14 and 1 Chron. i. 30, and as, in the time of Hezekiah, this part of Arabia was colonized by Simeonites (1 Chron. iv. 41–43), Agur is, according to this rendering of the words, supposed to have been connected with them.

³ Agur speaks thus lowly of his own acquisitions, in contrast with the 'word of God' (ver. 5).

⁴ Either, 'the Most Holy'; or, 'holy things': i. e. the deep things of God; his purposes and his providence.

⁵ He alone who has done these things can comprehend God. Can you point out such a man, or even one of his family? This is an emphatic negative. But there is One of whom it could be answered affirmatively. See John iii. 13, where our Lord refers to this passage.

⁶ These are inward purity and outward competence.

⁷ Literally, 'the bread of my portion,' as in Gen. xlvii. 22; or, 'my due,' Lev. x. 13, 14; i. e. what is sufficient for me.

⁸ Wealth often produces self-sufficiency, and thus leads to forgetfulness of God; while poverty frequently leads to dishonesty and murmuring against Him.

⁹ The curse which such false accusation would provoke would not be causeless, and would therefore take effect. Comp. ch. xxvi. 2.

¹⁰ Or, 'class of men.' Vers. 11–14 point out four hateful and sadly prevalent vices; filial ingratitude, hypocrisy, pride, and oppression or extortion.

¹¹ Vers. 15, 16 may be an illustration of the insatiableness of the oppressors just mentioned. The progress from two to three, and then to four things, makes the comparison more impressive.

¹² By the law of Moses, an obstinately disobedient son was to be punished with death. It was a great aggravation of the punishment, if the body were left exposed to birds of prey.

¹³ Vers. 18–20 contain four things which it is hard to trace; three of which are meant to illustrate a fourth—secret criminal intercourse; and this again resembles a fifth—the treachery of the adulteress.

- The way of a ship in the midst of the sea ;—and the way of a man with a maid.
 20 Such is the ' way of an adulterous woman ;
 She catcheth, and wipeth her mouth,—and saith, I have done no wickedness.
 21 For¹ three *things* the earth is disquieted,—and for four *which* it cannot bear :
 22 ' For a servant when he reigneth ;—and a fool when he is filled with meat ;²
 23 For an odious *woman*³ when she is married ;
 And an handmaid that is heir to her mistress.⁴
 24 There be four *things which are* little upon the earth,⁵
 But they *are* exceeding wise :
 25 ' The ants *are* a people not strong,—yet they prepare their meat in the summer ;
 26 ' The conies⁶ *are* but a feeble folk,—yet make they their houses in the rock ;
 27 ' The locusts have no king,—yet go they forth all of them by ² hands ;
 28 The spider⁷ taketh hold with her hands,—and is in kings' palaces.
 29 There be three *things* which go well,⁸—yea, four *are* comely in going :
 30 ' A lion, *which is* strongest among beasts,—and turneth not away for any ;
 31 A greyhound ;⁹ an he-goat¹⁰ also ;—and a king,¹¹ against whom *there is* no rising up.
 32 If thou hast done foolishly in lifting up thyself,—or if thou hast thought evil,
 ' Lay thine hand upon thy mouth.
 33 Surely the churning of milk bringeth forth butter,
 And the wringing of the nose bringeth forth blood :
 ' So the forcing of wrath bringeth forth strife.¹²

Instructions to king Lemuel from his mother.

- 31 THE WORDS OF KING LEMUEL,¹³
 ' THE PROPHECY THAT ' HIS MOTHER TAUGHT HIM.
 2 What,¹⁴ my son?—and what, ' the son of my womb?
 And what, ' the son of my vows?
 3 ' Give not thy strength unto women,
 Nor thy ways ' to that¹⁵ which destroyeth kings.
 4 ' *It is* not for kings, O Lemuel,—*it is* not for kings to drink wine ;
 Nor for princes strong drink :¹⁶
 5 ' Lest they drink, and forget the law,
 And pervert the judgment of any of the afflicted.
 6 ' Give strong drink unto him that is ready to perish,
 And wine unto those that be of heavy hearts.
 7 Let him drink, and forget his poverty,—and remember his misery no more.
 8 ' Open thy mouth for the dumb,
 ' In the cause of all such as are appointed to destruction.¹⁷
 9 Open thy mouth, ' judge righteously,—and ' plead the cause of the poor and needy.
 ' The excellent wife described and commended.
 10 ' WHO¹⁸ can find a virtuous woman ?¹⁹—for her price is far above rubies.
 11 The heart of her husband doth safely trust in her,
 So that he shall have no need of spoil.²⁰

1 Vers. 21—23 contain four intolerable things.
 2 Prosperous, and therefore proud.
 3 That is, an *ill-natured* woman, who, after marriage, displays all those bad tempers which she formerly took pains to conceal.
 4 One who supplants her mistress in the affections of her husband. This is the most intolerable of all.
 5 These four creatures may be adduced to teach us not to judge by the outward appearance; for wisdom and industry can make up what is wanting in strength.
 6 Rather, 'wabbers.' See note on Lev. xi. 5.
 7 Or, 'the lizard;' perhaps the *house* lizard, which is very common in Palestine; and is tolerated in palaces, because it helps to clear them of insects.
 8 Or, 'which are stately in their step.'
 9 Literally, 'compressed of loins:' an epithet which some apply to the war-horse; others (particularly the ancient versions) to the cock; others to the greyhound; and others to a human warrior girt for fight.
 10 The large Oriental he-goats at the head of a flock march along with much stateliness.
 11 Or, perhaps, 'a king in the midst of his people.'
 12 Rather, 'For the pressing of milk brings forth cheese, and the pressing of the nose brings forth blood; so the pressing of anger brings forth strife.' Therefore

(see preceding verse) do not open your mouth when you are angry, for otherwise strife will follow. See ch. xvii. 14.
 13 Who Lemuel was is unknown. Some render the passage thus: 'Lemuel, king of Massa' (see note on ch. xxx. 1), and suppose him to be the brother of Agur.
 14 That is, 'What shall I say unto thee?' These are the passionate exclamations of a mother addressed to a beloved son, for whom she had prayed and vowed (see 1 Sam. i. 11), and for whose future welfare she is most anxious. All her instructions tend to produce not only personal virtue, but especially kingly excellence.
 15 The love of women, in which Eastern kings indulge.
 16 Or, 'Nor for princes to *desire* strong drink.'
 17 Or, 'For the cause of the sons of bereavement;' i. e. orphans.
 18 This is a perfectly alphabetical poem, probably by a different writer, delineating the excellencies of a Hebrew matron. It is interesting also as exhibiting the domestic customs and economy of that age, and still more as showing the elevated social position of *woman* among the Hebrews, as compared with that which she held among other ancient nations, or with that which she enjoys among any Eastern people at present.
 19 Heb., 'woman of strength.'
 20 Or, 'And he is in no want of gain, or treasure.'

e ch. 7. 13—23.

e ch. 19. 10; Ecc. 10. 7.

u ch. 6. 6—8.

x Lev. 11. 5; Ps. 104. 18.

y Ex. 10. 4—6; Joel 1.

z Joel 2. 4—8.

a Judg. 14. 18.

b ch. 16. 14; 20. 2.

c Job 21. 5; 40. 4; Ecc. 6. 3; Mic. 7. 16.

d ch. 15. 18; 17. 14.

e ch. 30. 1.

f ch. 1. 8.

g Is. 49. 15.

h 1 Sam. 1. 11, 23.

i ch. 5. 9—11.

k ch. 7. 26; Deut. 17.

l 17. 17; Hos. 13. 26; Hos. 4. 11.

m Ecc. 10. 17; Hos. 7. 5.

n Hos. 4. 11.

o Ps. 104. 15; 1 Tim. 5. 23.

p see Job 29. 11—17;

Ps. 82. 3, 4.

q 1 Sam. 19. 4; Est. 4. 16.

r see refs. Lev. 19. 15;

Deut. 1. 16.

s 1 Sam. 10. 4; 20. 32;

Ecc. 4. 16; 7. 3; see

refs. Job 29. 12; Is.

1. 17.

t ch. 12. 4; 18. 22; 19.

14.

- 12 She will do him good and not evil all the days of her life.
 13 She seeketh wool, and flax,—and worketh willingly with her hands.¹
 14 She is like the merchants' ships;—she bringeth her food from afar.
 15 ¹ She riseth also while it is yet night,²
 And "giveth meat to her household,—and a portion³ to her maidens.
 16 She considereth a field, and buyeth it:
 With the fruit of her hands she planteth a vineyard.⁴
 17 ² She girdeth her loins with strength,—and strengtheneth her arms.
 18 She perceiveth that her merchandise is good:—her candle goeth not out by night.
 19 ³ She layeth her hands to the spindle,—and her hands hold the distaff.
 20 ⁴ She stretcheth out her hand to the poor;
 Yea, she reacheth forth her hands to the needy.⁵
 21 She is not afraid of the snow for her household:
 For all her household *are* clothed with scarlet.⁶
 22 She maketh herself coverings⁷ of tapestry; her clothing is silk⁸ and purple.
 23 ⁵ Her husband is known in the gates,⁹
 When he sitteth among the elders of the land.
 24 She maketh fine linen, and selleth it;—and delivereth girdles¹⁰ unto the merchant.
 25 ⁶ Strength and honour *are* her clothing;¹¹—and she shall rejoice in time to come.
 26 She openeth her mouth with wisdom;—and in¹² her tongue is the law of kindness.
 27 She looketh well to the ways of her household,
 And eateth not the bread of idleness.
 28 ⁷ Her children arise up, and call her blessed;
 Her husband *also*, and he praiseth her.
 29 Many daughters have done virtuously,¹³—but thou excellest them all.
 30 ⁸ *Favour*¹⁴ is deceitful, and beauty is vain:
*But a woman that feareth the Lord, she shall be praised.*¹⁵
 31 Give her of the fruit of her hands;—and let her own works praise her in the gates.

¹ Ro. 12. 11.

² Mt. 24. 45; Lk. 12. 42.

³ see refs. 1 Ki. 18. 46.

⁴ Ex. 35. 25, 26.

⁵ Eph. 4. 28; Heb. 13. 16.

⁶ ch. 12. 4.

⁷ Job 29. 14.

⁸ S. Song 6. 9.

⁹ Ge. 12. 11; 20. 2—11.

¹⁰ Ru. 2. 5—12; Ac. 9. 36—38; 2 Tim. 1. 6; Heb. 11. 11, 23; 2 John

1 Women of rank among the Greeks and Romans, as well as among the Hebrews, were engaged in such manufactures; by which they not only supplied their own households with clothing, but also obtained other commodities (ver. 14).

2 The Orientals retire to rest and arise very early; and the women commonly rise sooner than the men, often a long while before day.

3 This probably means that she allots to each of them the day's work.

4 Her industry and economy not only provide for the household, but even add to her husband's possessions.

5 Her energetic industry is combined with generosity to the poor. In the New Testament, the possession of the means of doing good is adduced as a motive to industry. See Eph. iv. 28.

6 She adds elegance to comfort.

7 Rather, 'coverlets for beds.' See ch. vii. 16.

8 Rather, 'muslin.' See Gen. xli. 42.

9 Her thrift gives him leisure for public duties.

10 Girdles, richly wrought by women, are of high price in the East.

11 Her chief ornaments are her strong mind and good name, which enable her to look without anxiety to the future.

12 Or, 'on.' Her activity is not made (as diligence too often is) an excuse for a harsh and bustling manner.

13 Or, 'Many women act well; but thou excellest them all.' These are probably her husband's praises.

14 Or, 'gracefulness,' i. e. of person. This often disappoints expectation.

15 Godliness is at once the source and the crowning grace of all her excellences. Thus this beautiful delineation of female virtue is connected with the main subject of the book; and the fear of the Lord is again shown to be 'the beginning' of all wisdom and goodness.

ECCLESIASTES; OR, THE PREACHER.

'ECCLESIASTES' is the word by which the translators of the Septuagint version have rendered into Greek the Hebrew title 'Cohleth,' signifying the 'Preacher.' It is the name which is given throughout this book to Solomon, 'the son of David,' who 'was king over Israel, in Jerusalem' (ch. i. 1, 12). This illustrious prince, though so richly endowed with knowledge and wisdom, turned away from God, and sought happiness in worldly and sinful pursuits (1 Kings xi. 1—13). Having seen much of the world; having possessed its wealth and luxuries, and enjoyed its pleasures to the full; having sought in every direction to obtain satisfaction from earthly things, with greater advantages probably than any other man ever had, he is here brought before us to describe his long and painful inquiry, with the various states of thought and feeling through which he had passed, and to announce the result of the whole. And this he does in these most emphatic words, which are the

text of his whole discourse: 'Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.'

The subject of this book is the utter insufficiency of earthly objects of desire and pursuit to confer real happiness. It has not to do directly either with man's duty to God or man, or with his immortal nature and future destiny; and it is therefore not surprising that these should be referred to but seldom, and only where the main subject requires that they should be introduced. The question under discussion is not so much what is right, or what is most conducive to eternal happiness, as 'what profit a man hath of all his labour under the sun.'

And this subject is plainly not unworthy of the pen of inspiration. Diverted, as men generally are, from attention to the claims of God and to the realities of eternity by the specious attractions of worldly things, it was highly desirable that the hollowness and worthlessness

ECCLESIASTES.

of these objects of pursuit should be fully exposed; so that men might be freed from these illusions, and be prepared to learn the necessary lesson, that the service of God, not selfish gratification, is the great business of life; and that, all through its occupations and enjoyments, the great final results—the future judgment and eternal retribution—must be steadily kept in view (ch. xii. 13, 14).

The main argument of this book also gives occasion to the introduction of other topics of great importance. Divine Providence is placed before us in some of its most impressive aspects. It is represented as being absolute and universal in its control, unchangeable and inscrutable in its arrangements, and requiring the light of eternity for its perfect elucidation. Here also are found new illustrations of man's depravity, and his consequent dissatisfaction and unhappiness. On the other hand, valuable counsels are given, tending to lighten the pressure of earthly sorrow, and to increase the amount of earthly joys. Men are taught not to count too certainly upon their possessions, or to expect too much from them; and to unite forethought with contentment—the prudent anticipation of the future with the thankful enjoyment of the present.

But this book will not be viewed aright, unless it is regarded as being only a *part* of the great volume of Revelation. The office of the Royal Preacher is not to announce the gospel, but rather to show the need of it. Solomon does but express man's eager and boundless desires, and his bitter and constant disappointments: it is Jesus who bids the 'weary and heavy laden' to come to him, that they may 'find rest to their souls' (Matt. xi. 28–30). The Hebrew philosopher has maxims of prudence to mitigate our sufferings, and stern lessons of duty to fortify our souls; but the apostles of Christ learned for themselves, and taught others, to glory even in tribulations (Matt. v. 10–12; Rom. v. 3–5). Solomon points to a future judgment, which shall rectify all that appears now to be wrong; but Jesus is 'the Resurrection and the Life,' who has 'abolished death, and brought life and immortality [fully] to light' (John xi. 25; 2 Tim. i. 10).

The *manner* in which these subjects are treated is characteristic of the author and his time, and yet adapted to convey conviction and instruction to men of every age. The *form* and structure of the book are peculiarly Oriental, whilst its *reasoning* is legitimately inductive, being founded upon an extensive accumulation and a careful scrutiny of facts. These facts, too, are interesting, because they are partly the *experience* of one individual whose character and position invest with peculiar importance all that befalls him; and partly that of many others whom he had the best opportunities of observing—persons of such various circumstances and pursuits, that every reader may feel a close sympathy with one or other of them. The book, however, is not an essay or treatise constructed according to the mode of moral or philosophical writing prevalent in Europe; but it is a reflective and discursive address, similar to those by which Eastern wise men have been in the habit of instructing their listening disciples (see ch. xii. 9, 10).

The experimental character of this discourse makes it not surprising that it should exhibit very different and often very improper views and feelings, just as they arose in the Preacher's mind amidst the various circumstances of his life, and before they had been corrected by mature reflection and by Divine teaching. Indeed, the too rapid generalizations and hasty inferences, the impetuous eagerness and repining discontent, which are here displayed, form of themselves one important class of facts, which help to prove most convincingly that 'all is vanity and vexation of spirit.'

Bearing in mind the nature of the book as the familiar discourse of a Teacher, we shall find less difficulty in accounting for another peculiarity. Its *style* varies from the most colloquial prose to the most finished apophthegmatic or descriptive poetry, according to the varying moods of the speaker's mind; a progressive elevation on

the whole being observable up to ch. xii. 7, after which a simple practical conclusion completes the book.

The voice of antiquity unanimously pronounces Solomon to be the *author* of Ecclesiastes. This, however, has of late been disputed by many. The objections are chiefly three:—1. The way in which Solomon speaks of himself is said to indicate that the real author is only personating that prince, and does not even design entirely to conceal the fact. 2. The state of things referred to is alleged to be different from that which existed in the orderly, peaceful, and prosperous reign of Solomon; and the feelings expressed towards kings and governors are said to be rather those of a discontented subject than those of an arbitrary monarch. Both these objections, however, are allowed by their assertors to be capable of explanation, and to be only of weight when combined with the third. 3. A great diversity is observable in style and language between the books of Ecclesiastes and Proverbs. This difference, however, may in great measure be accounted for by the difference in the nature of the two books. The maxims in the book of Proverbs might well be in a more elevated poetic style than is suitable for a familiar colloquial discourse. Besides, the book of Ecclesiastes was probably composed many years after the Proverbs were written; so that the author's style might, during the interval, have changed considerably. The use of Chaldee words in this book only shows that the writer was accustomed to the Chaldee as well as the Hebrew dialect; and this would naturally be the case with one whose dominions comprised great part of Syria, whose extensive commercial enterprises brought him into frequent communication with his Eastern neighbours, and whose court became the resort of wise men from other lands: see note on 1 Kings ix. 18; x. 1–25. And some of the very words and phrases which are adduced as marks of a later age occur not only in Ecclesiastes and in the Song of Solomon, but also in such ancient books as Deuteronomy and Judges. These considerations remove the greater part of the difficulty; and any diversity still remaining to be accounted for may be supposed to result from the employment of one of the prophets of the day to put into a permanent form the oral teachings of the aged monarch.

Whilst the great lessons of this book are clearly brought out, it is by no means easy to trace the course of thought. The following analysis is given as perhaps, upon the whole, the best. After a general introduction stating his subject and design (ch. i. 1–11), the Preacher reviews his *personal experience* in his search after happiness, showing that neither luxurious pleasure nor even intellectual attainments can confer it (i. 12–ii. 23); and he concludes that it is best to fall in with the unalterable arrangements of Divine Providence (ii. 24–iii. 15). He then recounts his observations of the lives of others, especially in their *social* connections, and here also finds vanity (iii. 16–iv. 16); upon which he founds some striking practical remarks (v. 1–9). He renews his observations, chiefly regarding men as *individuals*, and exposing the disappointment of the selfish and avaricious (v. 10–vi. 12). He then adduces some maxims of practical wisdom to alleviate these inevitable ills—allowing, however, that they are not always successful (vii. 1–ix. 10); and adds some most striking and valuable instructions respecting the application of *wisdom* to various circumstances of life, so as to confer the greatest attainable happiness (ix. 11–xi. 6). This leads to its highest use in producing a thoughtful and serene expectation of and preparation for old age, death, and judgment (xi. 7–xii. 7); from which follows the conclusion, declaring as the result of all:—1, that earthly objects cannot possibly make men truly happy (xii. 8); 2, that Divine Wisdom alone can teach them to make the best of this imperfect state (xii. 9–12); and, 3, that this Divine Wisdom enjoins the cultivation of submissive and reverential piety (xii. 13), and the expectation of a future state of perfect adjustment and retribution as the best thing for man on earth (xii. 14).

Subject and design of the book.

1 THE WORDS "OF THE PREACHER, THE SON OF DAVID, KING OF JERUSALEM."¹
2 ¹Vanity of vanities, saith the Preacher, vanity of vanities; ²all is vanity.
3 ³What profit hath a man of all his labour which he taketh under the sun?
4 ⁴One generation passeth away, and ⁵another generation cometh: ⁶but the earth
5 abideth for ever. ⁷The sun also ariseth, and the sun goeth down, and hasteth
6 to his place where he arose. ⁸The wind goeth toward the south, and turneth
7 about unto the north; it whirleth about continually, and the wind returneth
8 again according to his circuits.⁹ ¹⁰All the rivers run into the sea; yet the sea is
9 not full; unto the place from whence the rivers come, thither they return again.¹¹
10 ¹²All things are full of labour; man cannot utter it:¹³ ¹⁴the eye is not satisfied
11 with seeing, nor the ear filled with hearing. ¹⁵"The thing that hath been, it is
12 that which shall be; and that which is done is that which shall be done: and
13 there is no new thing under the sun.¹⁶ ¹⁷Is there any thing whereof it may be said,
14 See, this is new? it hath been already of old time, which was before us. ¹⁸There
15 is no remembrance of former things; ¹⁹neither shall there be any remembrance of
16 things that are to come with those that shall come after.²⁰

Solomon's personal experience in seeking happiness.

12, 13 ¹I the Preacher² was king over Israel in Jerusalem. And ³I gave my heart
to seek and search out by wisdom concerning all things that are done under
heaven. ⁴This sore travail⁵ hath God given to the sons of man to be exercised
therewith.
14 ⁶I have seen all the works that are done under the sun; and, behold, all is
15 vanity and vexation of spirit.⁷ ⁸That which is crooked⁹ cannot be made straight:
and that which is wanting cannot be numbered.¹⁰
16 I communed with mine own heart, saying, Lo, I am come to great estate, and
have gotten ¹¹more wisdom than all they that have been before me in ¹²Jerusalem:
17 yea, my heart had great experience of wisdom and knowledge. ¹³"And I gave my
heart to know wisdom, and to know madness and folly."¹⁴ ¹⁵I perceived that
18 this also is vexation of spirit. For ¹⁶in much wisdom is much grief: and he that
increaseth knowledge increaseth sorrow.¹⁷
2 ¹⁸I said in my heart, Go to now,¹⁹ ²⁰I will prove thee with mirth, therefore
3 enjoy pleasure. And, behold, ²¹this also is vanity. ²²I said of laughter, ²³It is
mad: and of mirth, What doeth it?
3 ²⁴I sought in mine heart to give myself unto wine [*Heb.* to draw my flesh with

^a ver. 12; ch. 7. 27;
^b ch. 12. 8; Ps. 39. 5;
^c 62. 9; 144. 4.
^d Ro. 8. 20.
^e ch. 2. 22; 3. 9; 5.
^f 16; Pro. 23. 5; Mt.
^g 16. 26; John 6. 27.
^h Zec. 1. 5.
ⁱ Ps. 104. 5; 119. 90.
^j Ps. 19. 4-6; Jer. 33.
^k 20.
^l John 3. 8.
^m Job 38. 10; Ps. 104.
ⁿ 6-9.
^o Ro. 8. 22.
^p ch. 4. 3; 5. 10, 11;
^q Pro. 27. 20.
^r ch. 3. 15.
^s ch. 2. 16.

^a ver. 1.
^b ver. 17; ch. 7. 25.
^c ch. 3. 10; Ge. 3. 19.
^d ch. 2. 11, 17, 26.
^e ch. 7. 13.
^f ch. 2. 9; 1 Ki. 3. 12,
^g 13; 4. 30; 10. 7, 23.
^h ver. 13; ch. 2. 3, 12;
ⁱ 7. 23, 25; 1 Thes. 5.
^j 21.
^k ch. 2. 10, 11.
^l ch. 2. 15; 7. 16; 12.
^m 12; 1 Cor. 3. 18-20.
ⁿ ver. 15; ch. 1. 16, 17;
^o 1 Ki. 12. 19.
^p ch. 11. 9.
^q Is. 50. 11.
^r ch. 7. 6; Pro. 14. 13.
^s ch. 1. 17.

¹ Rather, 'at Jerusalem.'

² A Hebraism for utter vanity. This is the great subject of the discourse: the utter insufficiency of all earthly things to make man happy. The fruitlessness of human efforts after happiness on earth is illustrated (vers. 3-11) by a reference to the changes in the natural world, where all things are mutable, subject to continual toil and change, constant in nothing but inconstancy, perpetually repeating themselves, producing nothing new, and leading to no rest. So man's most laborious and wearisome efforts in pursuit of happiness upon earth bring him no nearer to the attainment of his object.

³ In Judea and some other parts of the world, the winds are not so variable as they are with us; but are nearly if not altogether periodical. This seems to be what is meant by the 'circuits of the wind.'

⁴ By evaporation and rain the waters return to their fountains and streams.

⁵ Or, 'All [one's] words are wearisome, so that one cannot utter [them]; [one's] eye is not satisfied,' etc. Man's bodily powers and senses do but weary him by bringing him into connection with this restless change.

⁶ It would be some compensation for this incessant change, if some new sources of human happiness were discovered; but towards this there is no progress. This is still more strikingly illustrated in the present day, in which the wonderful discoveries of science and inventions of art have greatly multiplied human comforts, but still have failed to give true happiness.

⁷ It might be some comfort if a man could count upon his works remaining so as to assure him of posthumous fame. But when he sees how little is known of the past, he is deprived of even this poor consolation.

⁸ From general illustrations the Preacher proceeds to the particulars of his own experience, affirming that his royal rank (ver. 12), his wisdom and his earnestness in the investigation (13, 16-18), gave him the best opportunities for the discovery of satisfying earthly good, if there were any to be found.

⁹ This 'sore travail' is understood by some as applying to Solomon's own investigations; but as it is 'given to the sons of men to be exercised therewith,' it must be something more common than a course of philosophical inquiry, for which few have either ability or leisure. It probably means their restless pursuit of happiness, according to a divinely implanted impulse of their nature.

¹⁰ Some render this, 'and striving after wind.'

¹¹ Comp. ch. vii. 13. Men seek happiness by trying to alter their circumstances to their likings, which cannot possibly be done.

¹² What is deficient cannot be supplied.

¹³ Heb., 'over Jerusalem;' i. e. as rulers.

¹⁴ That is, to observe senseless and foolish conduct, in order to obtain a thorough discernment of the amount of difference between these things.

¹⁵ The wisdom and knowledge here spoken of must be understood as limited to the subject in hand; namely, those which men exercise in seeking earthly happiness. There is a wisdom and knowledge which is infinitely excellent, and is not a source of grief, but the fountain of pure and everlasting joy (John xvii. 3).

¹⁶ With the advantages just mentioned, Solomon seeks happiness in sensual pleasure, luxury, and splendour (vers. 1-11); still keeping his philosophical object in view (ver. 3), and he finds it is vanity and madness (vers. 1, 2).

wine], 'yet acquainting mine heart with wisdom; and to lay hold on folly,¹ till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their life.

4, 5 *I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits:*

6 *I made me pools of water,² to water therewith the wood that bringeth forth*

7 *trees:³ I got me servants and maidens, and had servants born in my house.*

Also I had great possessions of great and small cattle above all that were in

8 Jerusalem before me. *I gathered me also silver and gold, and the peculiar treasure of kings⁴ and of the provinces. I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of*

9 *all sorts.⁵ So⁶ I was great, and increased more than all that were before me in*

10 *Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and 'this was my portion⁶ of all my labour.*

11 *Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun.*

12 *And I turned myself⁷ to behold wisdom, 'and madness, and folly: for what can the man do that cometh after the king?⁸ *even* that which hath been already*

13 *done. "Then I saw that wisdom excelleth folly, as far as light excelleth darkness.*

14 *"The wise man's eyes *are* in his head;⁹ but the fool walketh in darkness: and I myself perceived also that 'one event happeneth to them all.*

15 *Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also *is**

16 *vanity. For *there is* no remembrance of the wise more than of the fool for ever; 'seeing that which now *is* in the days to come shall all be forgotten.¹⁰ 'And how¹¹ dieth the wise *man* as the fool!*

17 *Therefore 'I hated life;¹² 'because the work that is wrought under the sun*

18 *is grievous unto me: for all *is* vanity and vexation of spirit. Yea, I hated all my labour which I had taken under the sun: because 'I should leave it unto the*

19 *man that shall be after me.¹³ "And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have showed myself wise under the sun:—this *is* also vanity.*

20 *Therefore I went about 'to cause my heart to despair of all the labour which I*

21 *took under the sun. For there is a man whose labour *is* in wisdom, and in knowledge,¹⁴ and in equity; yet to a man that hath not laboured therein shall he*

22 *leave it for his portion. This also *is* vanity and a great evil. 'For what hath man of all his labour, 'and of the vexation of his heart, wherein he hath laboured*

23 *under the sun? For all his days *are* 'sorrows, and his travail grief; yea, 'his heart taketh not rest in the night. This is also vanity.*

The necessity of submitting to the arrangements of Providence.

24 *'THERE *is* nothing better¹⁵ for a man, *than* that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, 'that it *was**

25 *from the hand of God. 'For who can eat, or who else can hasten *heruntō*, more*

¹ That is, the wild intoxication of sensual pleasure.

² There still remain near Bethlehem three large pools, supplied with fine fresh water, which are attributed, with great probability, to Solomon.

³ Rather, 'the grove producing trees.' Comp. Isa. lxi. 11.

⁴ Such as are attainable only by kings.

⁵ Rather, 'a wife (or lady) and wives.' By the first we may understand the queen, Pharaoh's daughter.

⁶ That is, I had a sort of pleasure *in my labour*; but that was all, and it was soon over.

⁷ Solomon next turns to wisdom for satisfaction; but finds that the difference between it and folly, great as it may be, is not such as to exempt its possessor from the ills which all must suffer (vers. 12—16).

⁸ No one can put this great question to the proof with greater advantages than I have had; the utmost he can hope to do is to repeat my experiments; and, if he does, it will be with the same sad result.

⁹ That is, where they should be, in order that he may guard against danger, or foresee advantages. And yet, for all this, 'one event happeneth to them all.'

¹⁰ Or, 'Inasmuch as in the days to come all (*i. e.* both wise and fool) will have been long ago forgotten.'

¹¹ The word 'how' here is an interjection of grief and

astonishment, as in Psa. lxxiii. 19. Compare ch. i. 11.

¹² Solomon represents himself as now driven almost to despair; especially when he remembers that whatever he might gain, with all his wearisome labours, must soon be transferred to a successor, who might abuse and squander away the whole (vers. 17—23).

¹³ This possibly alludes to the unpromising character of his son Rehoboam.

¹⁴ That is, who has laboured with sagacity, intelligence, etc.

¹⁵ According to this rendering, the meaning may be that the unsatisfactoriness attending earthly toil should lead a man cheerfully to accept God's gifts, and enjoy them in a spirit of devout submission to all His unalterable arrangements (ver. 24—iii. 15), without the travail and care which cause the sinner vexation (ver. 26). Or, the passage may be translated literally, 'There is no good in (with respect to) the man who eats and drinks,' etc.: *i. e.* the comfortable enjoyment of earthly good is not the result of man's efforts, but the gift of God, who, by his providence, overrules all times and events so as to make all things good and seasonable to those who take them cheerfully and use them rightly, whilst to the sinner they are only vexation (ver. 24—iii. 16).

* ver. 9.

† 1 Kl. 7. 1—12; 9. 15—19; 10. 14—27.

π 1 Kl. 9. 14, 28; 10. 10, 14, 21, etc.

Α ch. 1. 16; 1 Kl. 3. 12.

ζ ch. 3. 22; 5. 18; 9. 9.

κ vers. 17—23; ch. 1. 3, 14.

ι ch. 1. 17; 7. 25.

μ ch. 7. 11, 12; 9. 16;

ν ch. 8. 1; 10. 2; Pro.

17. 24.

ο ch. 9. 1—3, 11; Ps.

49. 10.

ρ ch. 1. 11.

σ ch. 6. 8.

τ Num. 11. 15; Job 3.

20—22.

ζ ch. 1. 14; 3. 16.

ι Ps. 29. 6; 49. 10.

κ ch. 3. 22.

λ Job 17. 11—15.

ν see refs. ch. 1. 3.

ζ ch. 4. 6, 8; Phil. 4.

6; 1 Pet. 5. 7.

Α Ge. 47. 9; see refs.

Job 5. 7.

β ch. 5. 12.

γ ch. 3. 12, 13, 22; 5.

18; 8. 15; Deu. 12.

12, 18; Ac. 14. 17;

1 Tim. 6. 17.

δ ch. 3. 13; 5. 19.

ε vers. 1—12.

26 than I? ¹ For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that ² he may give to him that is good before God. This also ² is vanity and vexation of spirit.

3 To every thing there is a season;³

And a ⁴ time to every purpose under the heaven:

2 A time to be born,—and ⁴ a time to die;

A time to plant,—and a time to pluck up that which is planted;

3 ⁴ A time to kill,—and a time to heal;

A time to break down,—and a time to build up;

4 ⁴ A time to weep,—and ⁵ a time to laugh;

A time to mourn,—and a time ⁵ to dance;⁵

5 A time to cast away ⁶ stones,—and a time to gather stones together;

A time to embrace,—and ⁶ a time to refrain from embracing;

6 A time to get,—and ⁷ a time to lose;

A time to keep,—and a time to cast away;

7 A time to rend,⁷—and a time to sew;

⁸ A time to keep silence,—and ⁸ a time to speak;

8 A time to love,—and a time to ⁸ hate;⁸

⁹ A time of war,—and ⁹ a time of peace.⁹

9 ⁹ What profit hath he that worketh in that wherein he laboureth? ¹⁰

10 ¹⁰ I have seen the travail,¹¹ which God hath given to the sons of men to be exercised in it. ¹¹ He hath made every thing beautiful in his time:¹² ¹² also he hath set the world in their heart,¹³ so that ¹³ no man can find out the work that

12 God maketh from the beginning to the end. ¹⁴ I know that there is no good in them,¹⁴ but for a man to rejoice, ¹⁵ and to do good in his life. And also ¹⁶ that every man should eat and drink, and enjoy the good of all his labour, it is the

13 gift of God. ¹⁷ I know that, whatsoever God doeth, it shall be for ever: ¹⁸ nothing can be put to it, nor any thing taken from it: ¹⁹ and God doeth it, that men should

14 fear before him.¹⁵ ¹⁶ That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

Observations on human conduct in society.

16 AND moreover¹⁶ ¹⁷ I saw under the sun the place of judgment, that wickedness

17 was there;¹⁷ and the place of righteousness, that iniquity was there. I said in mine heart, ¹⁸ God shall judge the righteous and the wicked: for there is ¹⁹ a time

18 there for every purpose and for every work.¹⁸ I said ¹⁹ in mine heart concerning

¹ That is, 'more than I have done' (see vers. 3—11); 'so that I am competent to give such an opinion.'

² That is, for the sinner to get riches for those for whom he never designed them.

³ According to the view given in note on ch. ii. 24, the proverbial sayings in vers. 1—9 refer not to the purposes of man, but to the counsels and designs of God (see ver. 2), who allots to all men a season for all that he has appointed for them, which they cannot control or alter.

⁴ In ver. 2, natural death was spoken of: here, that which comes by violence or accident.

⁵ 'Mourning' and 'dancing' may denote public expressions of grief and joy; as the former part of the verse may have reference to private pleasure and sorrow.

⁶ Or, 'to cast abroad.' Stones are thus thrown when land is to be made unfit for cultivation (see 2 Kings iii. 19, 25), as they are 'gathered,' or collected, when the land is to be restored to use.

⁷ A time of 'rending clothes' would be equivalent, in Oriental phraseology, to a time of affliction.

⁸ This probably refers to separations and reunions.

⁹ Times of peace and concord are succeeded by seasons of hatred and war.

¹⁰ Since things are thus ordered unalterably by God, of what use is this labour? Solomon in his disappointment seems to have carried this sentiment to the verge of fatalism; but it is true only of anxious strivings without respect to the will of God, not of earnest efforts to fulfil the duties to which he calls us. In these we are encouraged by these very considerations.

¹¹ See note on ch. i. 13.

¹² Whatever thus takes place by Divine appointment is right, however unable man may be to discern that it is so.

¹³ Some render this, 'He has put obscurity in their heart;' others, 'He has put intelligence in their heart,'

without which no man can find out,' etc. But it is most likely that the Hebrew word here rendered 'world,' like its Greek equivalent, means the constitution of things, which God 'has set in the midst of them' (i. e. of all these various arrangements) in such a manner that it is beyond men's power to understand his plans 'from the beginning to the end.' Therefore the best thing that a man can do is to acquiesce in them all cheerfully, as arranged by an all-wise Providence.

¹⁴ This may perhaps be rendered, 'I know that there is nothing better for them than to rejoice,' etc.

¹⁵ God's arrangements are unalterable; we can neither add to nor take from them; and all events are only new applications of the same immutable principles; for 'God seeks out [to repeat it], that which has, [in the course of events], been pushed forwards' into the past (ver. 15). Hence men should 'fear before him,' reverently confiding in his wisdom and goodness, instead of complaining of his doings.

¹⁶ From the narrative and results of his personal experience, Solomon goes on to relate his observations, beginning with social impediments to the enjoyment of happiness, arising from injustice (vers. 16, 17; ch. iv. 1—3), envy (4—6), want of companionship and help (7—12), and political misarrangements (13—16).

¹⁷ As the impartial administration of justice is one of the highest blessings that a country can enjoy, so its opposite is one of the heaviest curses; a source of numerous, extensive, and aggravated miseries.

¹⁸ And therefore for retribution, which must be an essential part of God's arrangements. See note on ver. 1. It would seem, from what follows, that Solomon expected this retribution to be made in the present world.

¹⁹ Disappointed of any adequate retribution here, he is tempted to think that man is altogether like the brutes

f Gen. 7. 1; 2 Chr. 31. 20, 21; 1a. 3. 10; 1a. 1. 6; Ro. 14. 17, 18.
g Job 27. 16, 17; Pro. 13. 22; 28. 8.

h ver. 17; ch. 8. 6; 2 Ki. 5. 26.
i see refs. Ge. 47. 20; John 7. 30; Heb. 9. 27.

k Deut. 32. 30.

l 1a. 22. 12; Mt. 9. 15.
m Ge. 21. 6; Pa. 126. 2
n Ex. 15. 20; 2 Sam. 6. 16; Pa. 149. 3; 1a. 15. 25.
o Joel 2. 16; 1 Cor. 7. 5.
p Mt. 19. 29.

q Job 2. 13; Pa. 39. 2; 1a. 36. 21; Am. 5. 13.
r Ge. 14. 18; 1 Sam. 19. 4. 5; Pro. 31. 8, 9; Ac. 1. 23.
s 2 Chr. 19. 2; Lk. 11. 20.

t Ge. 11. 11—16; Jos. 8. 1.

u 1 Ki. 5. 4.

v see refs. ch. 1. 3.

w Ge. 1. 31.

x Ac. 11. 17; Ro. 1. 19, 20.

y ch. 8. 17; Job 11. 7; Ro. 11. 33.

z ver. 22; ch. 9. 7—9.

d 1a. 61. 5; Mt. 5. 13

—16; Ac. 20. 35;

Phil. 4. 4—9; 1 Tim. 6. 18.

e see refs. ch. 2. 24.

f see refs. Job 23. 13;

Pa. 119. 90—92; 1a.

46. 10.

g Ac. 5. 39; Jam. 1. 17.

h Pa. 64. 9; Rev. 15. 4.

i ch. 1. 9, 10.

k ch. 5. 8; Mic. 7. 3.

l ch. 12. 14; Ro. 2. 5

—11; 2 Cor. 5. 10;

2 Thes. 1. 6—10.

m ver. 1.

the estate of the sons of men, that God might manifest them,¹ and that they might see that they themselves are beasts. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence² above a beast: for all is vanity. "All go unto one place; "all are of the dust, and all turn to dust again. "Who knoweth³ the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Wherefore I perceive that *there is nothing better*, than that a man should rejoice in his own works; for 'that is his portion: 'for who shall bring him to see what shall be after him?

4 So I returned, and considered⁴ all the "oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comfort; and on the side of their oppressors *there was* power; but they had no comfort.

2 "Wherefore I praised⁵ the dead which are already dead more than the living which are yet alive. "Yea, better is *he* than both they, which hath not yet been,⁶ who hath not seen the evil work that is done under the sun.

4 Again, I considered all travail, and every right⁷ work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit.

5 "The fool foldeth his hands together, and eateth his own flesh.⁸

6 "Better is an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

7, 8 Then I returned, and I saw vanity under the sun. There is one *alone*, and *there is not a second*; ⁹ yea, 'he hath neither child nor brother: yet *is there* no end of all his labour; neither is his ¹⁰ eye satisfied with riches; 'neither saith *he*, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.

9 "Two are better than one; because they have a good reward¹⁰ for their labour.

10 "For if they fall, the one will lift up his fellow: ¹¹ but woe to him that is alone when he falleth; for *he hath* not another to help him up. Again, 'if two lie together, then they have heat: but how can one be warm *alone*? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13 "Better¹¹ is a poor and a wise child¹² than an old and foolish king, who will no more be admonished. For out of prison he cometh to reign; whereas also ¹³ *he that is* born in his kingdom becometh poor. I considered¹⁴ all the living which walk under the sun, with 'the second child that shall stand up in his stead. *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

" ch. 2. 16; Ps. 40. 18, 20; 73. 22.

o ch. 6. 6.
p see refs. Ga. 3. 19.
q ch. 12. 7.

r ver. 12; ch. 2. 24; 5. 18; 11. 9.
s ch. 2. 10.
t ch. 6. 12; 8. 7; 10. 14.
u ch. 3. 16; 5. 8.

x ch. 2. 17; Job 3. 17—19.
y ch. 6. 3—5; Job 3. 10—16, 21; 10. 18, 19.

z Pro. 6. 10; 20. 4; 24. 33.
aa Pro. 15. 16; 17. 16; 8; 17. 1.

b ver. 1.
c Ga. 15. 2, 3.
d see refs. ch. 1. 8; 1 John 2. 16.
e Ps. 33. 6.

f Ga. 2. 18; Pro. 27. 17; 1 Cor. 12. 18—21.
g Gal. 6. 1; 1 Thes. 5. 11.
h 2 Sam. 14. 6.
i 1 Ki. 1. 1, 2.

j Pro. 19. 1.

k Dan. 4. 31.
l 2 Sam. 15. 6.

m see Ex. 3. 5; Jos. 5. 15; 1 Ps. 90. 7; 1a. 1. 12, etc.
n Jam. 1. 19.

Practical cautions.

5 KEEP¹⁵ " thy foot when thou goest to the house of God, and be more " ready

(vers. 18—20), even questioning whether there is any difference in their ultimate destiny (21); and thus he nearly sinks into Epicurean self-indulgence (22).

1 Rather, that this state of prevailing injustice was 'for God to prove them, that they might see for themselves that they are beasts.' See the preceding note.

2 That is, in respect of death, which befalls them both.

3 Or, 'Who knoweth whether the spirit of man,' etc. This question implies that he had held the belief (though it was for the time sorely shaken) that there is a difference after death; and that, whilst a beast has no other than a lower earthly life, man has a life which, at death, 'goeth upward.'

4 That is, I contemplated again. A state of doubt (ch. iii. 21) cannot give satisfaction to a mind earnestly seeking after truth; and the inquirer will therefore review again and again the appearances which led to it.

5 That is, 'I called them happier.'

6 The dead have had to suffer; he has not, and therefore has the advantage.

7 Rather, 'every prosperous work,' as in ch. xi. 6. Whilst the poor are oppressed (v. 1), the prosperous are envied; so that both have their 'vexation.'

8 Though diligence exposes a man to envy (see ver. 4), it is folly to do nothing; for this reduces him to extreme poverty. So that contentment with moderate means is best (ver. 6), if it can be attained.

9 There is no one connected either by blood or by particular friendship to succeed him. The 'riches' are brought in to increase the force of the illustration.

10 Because they can often effect things in concert which singly they could not accomplish, whilst they enjoy their earnings better together than they could alone.

11 The preacher now turns to *political* changes as illustrating his position.

12 Rather, 'a young man,' as in 1 Kings xii. 8, 10. This remark may be illustrated by the case of Joseph (see Gen. xli. 40—45), and by that of Jeroboam (see 1 Kings xi. 26—40; xii. 1—20).

13 That is, the old and foolish hereditary king 'becomes poor' by his impolitic measures; whilst a captive or slave, out of the lowest rank, rises to the throne. Such elevations are not uncommon in Eastern despotisms.

14 Vers. 15, 16 should be rendered, 'I saw all the living who walk under the sun with (*i. e.* taking the side of) the young man, the second (*i. e.* successor) who stood up in his stead: there was no end of all the people, even of all before whom he was; nevertheless, they that come after shall not rejoice in him,' etc. Though he has been borne into power by the favour of the multitude, he shall soon find his popularity decline, and perhaps be thrust out by some new idol.

15 Having related his sad experience and observation, Solomon now interposes some practical cautions. The first of these relates to reverence of God, both as to our demeanour when engaged in his worship, and in making and keeping a vow (vers. 1—7); and it may have been intended as an admonition to any who, from seeing that earthly happiness is the gift of God (ch. ii. 24—26; iii. 13), should with inconsiderate eagerness and rash pro-

to hear,¹ *than to give the sacrifice of fools: for they consider not that they do
2 evil. *Be not rash with thy mouth, and let not thine heart be hasty to utter
any thing before God: *for God is in heaven, and thou upon earth: therefore let
3 thy words *be few:² for a dream cometh through the multitude of business; and
4 *a fool's voice is known by multitude of words.³ *When thou vowest a vow
unto God, defer not to pay it; for he hath no pleasure in fools:⁴ *pay that
5 which thou hast vowed. *Better is it that thou shouldest not vow, than that
6 thou shouldest vow and not pay. *Suffer not thy mouth to cause thy flesh⁵ to
sin; *neither say thou before the angel,⁶ that it was an error:⁷ wherefore should
7 God be angry at thy voice, and destroy the work of thine hands?⁸ For in the
multitude of dreams *and many words⁹ there are also divers vanities: but *fear
thou God.

8 If thou *seest the oppression of the poor, and violent perverting of judgment
and justice in a province, marvel not at the matter: *for he that is higher than
9 the highest *regardeth; and there be higher than they.¹⁰ Moreover the profit of
the earth is for all; the king himself is served by the field.¹¹

Observations on the selfish and avaricious.

10 HE¹² that loveth silver shall not be satisfied with silver; nor he that loveth
11 abundance with increase. This is also vanity. When goods increase, they are
increased that eat them: and *what good is there to the owners thereof, saving
12 the beholding of them with their eyes? The sleep of a labouring man is sweet,
whether he eat little or much: but the abundance of the rich will not suffer him
to sleep.

13 *There is a sore evil which I have seen under the sun, namely, riches kept for
14 the owners thereof to their hurt. *But those riches perish by evil travail:¹³ and
15 he begetteth a son, and there is nothing in his hand. *As he came forth of his
mother's womb, naked shall he return to go as he came, and shall take nothing
16 of his labour, which he may carry away in his hand. And this also is a sore evil,
that in all points as he came, so shall he go: and *what profit hath he that hath
17 laboured for the wind?¹⁴ All his days also *he eateth in darkness, and he hath
*much sorrow and wrath with his sickness.¹⁵

18 Behold that which I have seen: *it is good and comely for one to eat and to
drink, and to enjoy the good of all his labour that he taketh under the sun all
the days of his life, which God giveth him: *for it is his portion. *Every man
19 also to whom God hath given riches and wealth, and hath given him power to
eat thereof, and to take his portion, and to rejoice in his labour; *this is the gift
20 of God.¹⁶ For he shall not much remember the days of his life; *because God
answereth him in the joy of his heart.

* 1 Sam. 15. 22; Ps.
50. 8. Pro. 15. 8; 21.
27; Hos. 6. 6.
* Num. 30. 2—4;
Judg. 11. 30—38;
Ps. 20. 1.
* Eccl. 5. 5.
* ver. 3. 7; Pro. 10.
19; Mt. 6. 7; Jam. 3.
2.
* ch. 10. 14; Pro. 19.
15; 22.
* Eccl. 28. 20; Ps. 1. 3.
Num. 30. 2; Deu. 23.
21—23; Ps. 50. 11;
76. 11.
* see refs. Ps. 66. 13.
14.
* Deu. 23. 22; Pro. 20.
25; Ac. 5. 4.
* ver. 2; Jam. 1. 26.
* Eccl. 4. 16; Mal. 2.
7; 3. 1; 1 Cor. 11. 10;
1 Tim. 5. 21.
* ver. 3; Mt. 12. 36.
* ch. 12. 13; Pro. 23.
17.
* ch. 2. 16; 4. 1.
* Eccl. 5. 13.
* Job 20. 19—29; Ps.
10. 17, 18; 12. 5; 54.
11; Eccl. 1. 140, 12;
Is. 2. 15; 50. 13—16;
Am. 5. 12; 8. 4—7;
Jam. 5. 4.
* Pro. 23. 5.

* ch. 6. 1, 2; Pro. 1.
19; Lk. 12. 16—21;
1 Tim. 6. 9, 10; Jam.
5. 3.
* ch. 2. 26; Job 5. 5;
Pro. 23. 5; Mt. 6.
10, 20.
* see refs. Job 1. 21.
* ch. 1. 3; 1 Sam. 12.
27.
* Pro. 11. 29; John 6.
21.
* Job 21. 25; Ps. 127. 2.
* Ps. 90. 7—11.
* see refs. ch. 2. 24;
9. 7; 11. 9.
* ch. 2. 10; 3. 22.
* ch. 2. 24; 3. 13; 6.
2; Deu. 8. 18.
* ch. 2. 24.
* Ps. 21. 2; Is. 64. 5;
65. 21—24.

mises go to seek it from Him. The second is a warning
against entertaining doubts about the superintendence
and moral government of God (vers. 8, 9).

1 That is, to attend and obey. See 1 Sam. xv. 22,
where to 'hearken' is forcibly contrasted with formal
sacrifices offered without true devotion, such as are here
said to be a 'doing evil.'

2 Let the recollection of the majesty of Him whom
you worship deter you from multiplying words without
reflection in your addresses to him. See refs.

3 Rather, 'For a dream cometh with a multitude of
matters, and a fool's voice with a multitude of words.' In
devotional exercises, the multiplying of words without
reflection as naturally gives rise to folly and inconsistency
as much business does to dreams.

4 Those who make thoughtless rash vows, which they
are unwilling to perform. As by the law a vow was
voluntary, there was no sin in not making it; but there
was heinous sin in breaking it when made.

5 That is, *thyself*, considered as frail in refusing the
self-denial which the vow uttered by thy mouth required.
Or the clause may be rendered, 'Let not thy mouth sub-
ject thy body to punishment;' i. e. through the breach of
thy vow.

6 Or, 'messenger:' probably the priest; as in Mal. ii. 7.

7 'A mistake;' I made the vow inconsiderately, and
therefore have not kept it.

8 That is, frustrate the undertakings for the success
of which thy vows were made.

9 Or, 'For in a multitude of dreams there are also
vanities, and so is the multiplying of words.' See ver. 3.

10 Rather, 'for over the high there is a higher who
regardeth; yea, the highest above them.' Perhaps the

intermediate clause (the 'higher') may refer to superior
earthly powers; but the last evidently refers to God.

11 Or, 'on the produce of the soil.' Many renderings
have been given of this verse; but that of our transla-
tion is perhaps the best. It is a consolation to think
that oppression must have its limits, since without the
cultivation of the ground the king could not get his
revenue; so that in one view the king is more dependent
on the ploughman than the ploughman on the king.

12 Solomon here returns to his observation of mankind,
noticing chiefly the misery of the avaricious and the
selfish (ver. 10—ch. vi. 12). The pursuit of riches kindles
desire; so that acquisition is not satisfaction (ver. 10):
wealth brings new expenses (11), new cares (12), new
perils (13); if lost, it involves a family in disappoint-
ment (14); and if preserved, it yet must be entirely
relinquished at death, the expectation of which darkens
the possessor's days (15—17). Hence a man should
thankfully enjoy what God gives to him, whether it be
little or much (18—20).

13 Rather, 'For these riches perish by some calamity:'
either by providence and vice, or by ill-judged under-
takings, or by the fraud and treachery of others, or by
misfortune.

14 For that which is unsubstantial as the wind.

15 Rather, 'All his days he ate in darkness, and had
much grief and sorrow and vexation.'

16 See note on ch. iii. 14.

17 Or, 'He thinks not much upon the days of his life;'
i. e. he does not look at the past with regret, nor at the
future with uneasiness (comp. vers. 16, 17); but grate-
fully enjoys the blessings which God bestows in answer
to his desires.

ECCLESIASTES VI. 1—VII. 7.

- 6 'There is¹ an evil which I have seen under the sun, and it is common among men: "a man to whom God hath given riches, wealth, and honour," so that he wanteth nothing for his soul of all that he desireth,² yet God giveth him not power to eat thereof, but a stranger eateth it. This is vanity, and it is an evil disease. If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good,³ and ⁴also that he have no burial;⁵ I say, that ⁶an untimely birth is better than he.
- 4 For⁴ he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. Moreover he hath not seen the sun, nor known *any* thing: this⁵ hath more rest than the other. Yea, though he live a thousand years twice told, yet hath he seen⁶ no good: ⁷do not all go to one place?
- 7 'All the labour of man is for his mouth,⁷ and yet the appetite is not filled.
- 8 'For what⁸ hath the wise more than the fool? what hath the poor, that knoweth to walk before the living? 'Better is the sight of the eyes than the wandering of the desire. This is also vanity and vexation of spirit.
- 10 'That⁹ which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he. ¹¹Seeing there be many things that increase vanity, what is man the better? For 'who knoweth what is good for man in *this* life, all the days of his vain life which he spendeth as ¹²a shadow? for 'who can tell a man what shall be after him under the sun?

The benefits of suffering, patience, and wisdom.

- 7 A "GOOD name¹⁰ is better than "precious ointment; And "the day of death than the day of one's birth.¹¹
- 2 *It is better to go to the house of mourning, than to go to the house of feasting:* For that is the end of all men;—and the living will lay it to his heart.¹²
- 3 *Sorrow is better than laughter:* For by the sadness of the countenance the heart is made better.¹³
- 4 The heart of the wise is in the house of mourning; But the heart of fools is in the house of mirth.
- 5 *'It is better to hear the rebuke of the wise, Than for a man to hear the song of fools.*
- 6 'For as the crackling of thorns under a pot,¹⁴—so is the laughter of the fool. This also is vanity.
- 7 Surely oppression¹⁵ maketh a wise man mad;—"and a gift destroyeth the heart.

1 ch. 5. 13.
u ch. 5. 19; 1 Ki. 3. 13.
x ch. 2. 4-10; Job 21. 9-15; Ps. 17. 14; 75. 7.
y ch. 4. 8; Ps. 39. 6; Lk. 12. 19, 20.
z 2 Ki. 9. 35; Is. 14. 19, 20; Jer. 22. 19.
a see refs. ch. 4. 3; Ps. 58. 8.
b ch. 3. 20.
c Pro. 16. 26.
d ch. 2. 14-16.
e ch. 2. 21; 3. 12, 13.
f ch. 1. 9-11; 3. 15.
g Job 9. 3, 4, 22; 33. 12, 13; Is. 45. 9; Jer. 49. 19.
h ch. 1. 17, 18; 2. 3-11.
i Ps. 4. 6; Lam. 3. 24-27; Mic. 6. 8.
k see refs. Job 8. 9; Ps. 109. 23; Jam. 4. 14.
l ch. 3. 22; 8. 7; Job 14. 21; Ps. 35. 6.
m Pro. 15. 30; 22. 1.
n Pro. 27. 9; S. Song 1. 3; 4. 10.
o see refs. ch. 4. 2; 2 Cor. 5. 1, 8; Phil. 1. 21-23.
p Heb. 9. 27.
q Ps. 119. 57, 71; 126. 5, 6; 2 Cor. 7. 9-11.
r 2 Cor. 4. 17; Heb. 12. 10, 11; Jam. 1. 2-4.
s see refs. Ps. 141. 5; Pro. 13. 18; 15. 31, 32.
t ch. 2. 2; Ps. 58. 9; 118. 12.
u see refs. Deu. 16. 19.

1 Solomon next shows the bitter disappointment of the man whose riches are violently taken from him by another (vers. 1-6); from which he infers that the wise man, though poor, who knows how to conduct himself aright, is the happiest man (7-9). He remarks that all these considerations bring us back to God's unalterable arrangements (see ch. ii. 24-iii. 15); and intimates that it is in vain to attempt a further solution (10-12).

2 Rather, 'the good,' not enjoying his possessions.

3 He is not only spoiled of his wealth, but has the dread of insult after death. The ancients considered it the greatest indignity to be denied honourable burial. Comp. Isa. xiv. 19-23.

4 That is, the untimely birth.

5 The untimely-born sees less, indeed nothing, of the troubles of life.

6 That is, he has enjoyed no good. If it be objected that he is better off than an untimely birth, because he has lived long, and life itself is a blessing, Solomon replies that a long life, without enjoyment, is protracted misery, and, after all, ends in death.

7 All that a man really needs is the food which sustains life; but this does not satisfy his desires.

8 There is some difficulty in vers. 8, 9, which perhaps may be removed by joining them thus: 'Then what (i. e. how great) is the advantage of the wise above the fool! yea, how much better to the poor who knows how to walk (to conduct himself) before the living, is the sight of the eyes (i. e. the enjoyments he possesses) than the wandering of desire! (see ver. 7). This also (i. e. wandering of desire) is vanity and vexation of spirit.'

9 Perhaps the best rendering of vers. 10, 11 is, 'Whatever is, long ago its name has been called (i. e. its nature and condition settled); and it is known (i. e. determined) what man himself is, and he cannot contend with Him

that is mightier than he. Since it is so, that words greatly multiply vanity, what advantage is it to man? For who knoweth,' etc. See note on ver. 1.

10 Solomon now presents some practical considerations designed to alleviate human misery, suggesting that sorrow and even death are blessings (vers. 1-6), and that patience and wisdom will enable man not only to bear, but even to profit by inevitable misfortunes (7-14); that he who fears God may obtain wisdom to escape the perils which attend both uprightness and wickedness (15-20); that men's curses are often as harmless as they are causeless (21, 22); and that various and subtle as are the forms of temptation, they may, with God's help, be detected and escaped (25-29).

11 This, like many sayings in the book of Proverbs, is introduced here only as an illustration, though itself a valuable truth. 'As much as good repute surpasses the greatest luxury, so much does the day of death,' etc. The sentiment of the text intimates an expectation of future happiness.

12 Since affliction is the common lot of all men, it is better to frequent the place where we may learn how to endure and to improve it, than to associate continually with the gay and luxurious. None ever go to the house of mourning in a right state of mind without feeling the truth of these words.

13 The heart is made susceptible of instruction, and alive to serious impressions.

14 Making noise and smoke; but useless, because they give little heat, and soon go out.

15 This probably means the practice of oppression. Even wise men have been intoxicated by the possession of power; so that they have become tyrannical as rulers, or corrupt as judges. But even this must be endured patiently, and the 'end' must be awaited (ver. 8).

- 8 Better is the end of a thing than the beginning thereof:
And ^a the patient in spirit is better than the proud in spirit.
- 9 ^b Be not hasty in thy spirit to be angry:—for anger resteth in the bosom of fools.¹
- 10 Say not thou, What is the cause that the former days were better than these?²
For thou dost not inquire wisely concerning this.
- 11 Wisdom is good with an inheritance:³
And by it there is profit ^c to them that see the sun:
- 12 For ^a wisdom is a defence, and ^b money is a defence:
^c But the excellency of knowledge is,
That wisdom giveth life to them that have it.
- 13 Consider the work of God:⁴
For ^d who can make that straight, which he hath made crooked?
- 14 ^e In the day of prosperity be joyful,—but in the day of adversity consider:
God also hath set the one over against the other,
To the end that man should find nothing after him.⁵
- 15 All things have I seen in the days of my vanity.⁶ ^f There is a just man
that perisheth in his righteousness, ^g and there is a wicked man that prolongeth
his life in his wickedness. ^h Be not righteous over much;⁷ ⁱ neither make
thyself over wise: why shouldst thou destroy thyself? Be not over much
wicked,⁸ neither be thou foolish: ^j why shouldst thou die before thy time?
18 It is good that thou shouldst take hold of this;⁹ yea, also from this withdraw
not thine hand: ^k for he that feareth God shall come forth of them all.¹⁰
- 19 ^l Wisdom¹¹ strengtheneth the wise more than ten mighty men which are in the
city.¹² ^m For there is not a just man upon earth, that doeth good and sinneth not.¹³
- 21 Also take no heed unto all words that are spoken; lest thou hear thy servant
curse thee: ⁿ for oftentimes also thine own heart knoweth that thou thyself
likewise hast cursed others.¹⁴
- 23 All this have I proved by wisdom: ^o I said, I will be wise; but it was far
from me. ^p That which is far off, and ^q exceeding deep, who can find it out?¹⁵
- 25 ^r I applied mine heart to know, and to search, and to seek out¹⁶ wisdom, and
^s the reason of things, and to know ^t the wickedness of folly, even of foolishness
and madness: ^u and I find more bitter than death the woman, whose heart is
snares and nets, and her hands as bands: whose pleaseth God shall escape from
her; but the sinner shall be taken by her.¹⁷ Behold, this have I found, saith
28 ^v the preacher, counting one by one, to find out the account: which yet my soul
seeketh, but I find not:¹⁸ ^w one man among a thousand have I found; ^x but a
woman among all those have I not found. Lo, this only have I found, ^y that God
hath made man upright; but ^z they have sought out many inventions.¹⁹

^a Pro. 14. 29.

^b Pro. 14. 17; 16. 32;
Jam. 1. 19.

^c ch. 11. 7.

^d Pro. 2. 7, 11.
^e Pro. 14. 30; 16. 10, 11.
^f Deu. 32. 47; Pro. 3.
18; 9. 11; 11. 4.

^g ch. 1. 15; Job 12. 14;
34. 29; Is. 14. 27; 46.
10, 11.
^h ch. 3. 4; Deu. 28. 47.
ⁱ Pro. 119. 71; Mic. 6. 9.

^j ch. 8. 14.

^k Job 21. 7—15; Jer.
12. 1, 2.
^l Pro. 25. 16; Mt. 6.
1—7; 3. 14; 23. 5, 23,
24; 1 Tim. 4. 3.
^m Job 11. 12; Ro. 12. 3.
ⁿ Job 15. 32; Ps. 55.
23; Pro. 16. 27.

^o ch. 8. 12; Ps. 25. 12
—14; 143. 10.
^p ch. 9. 12—17; Pro.
21. 22; 21. 5.
^q 1 Ki. 8. 46; 2 Chr.
6. 36; Pro. 30. 9;
Ro. 3. 23; 1 John 1. 8.
^r 1 Ki. 2. 44.

^s Ro. 1. 22.

^t Job 28. 12—23; Ps.
139. 6; 1 Tim. 6. 16.
^u Ro. 11. 33.
^v ch. 1. 17; 2. 12.

^w ver. 27.
^x ch. 5. 3; 10. 13.
^y Ro. 5. 3—5; 22. 14;
23. 27, 28.

^z ch. 1. 1, 2.
^a Job 33. 23; Ps. 12. 1.
^b 1 Ki. 11. 1—3.
^c De. 1. 26, 27.
^d Ge. 3. 7; 6. 5; 11.
4—9; Ps. 106. 26, 39;
Jer. 7. 13; 4. 22;
Ro. 1. 21—25.

1 The ready admission and the long retention of anger are here described as characteristics of a fool.

2 Patience is here recommended in opposition to that querulous spirit which contrasts its present lot with the supposed advantages of former times.

3 Rather, 'Wisdom is good with (*i. e.* in comparison with) an inheritance: and it is a profit (*i. e.* better than an inheritance) to them that see the sun (*i. e.* the living).' The comparison and contrast are continued in ver. 12, where the reason of this superiority is given.

4 That is, what God does in the circumstances of man's life. This is a reason for patience, derived from the thoughts in ch. iii. 1—11.

5 This may be rendered, 'and in the day of adversity see that God hath also set the one over against the other, in order that man may not find anything after him,' *i. e.* that there may be no varieties of God's dealings which man does not know by personal experience. Or, according to the version in the text, the meaning may be, that God has so arranged the alternations of good and evil, and kept them so entirely under his control, that we can never predict the future with certainty.

6 That is, 'in this my unsatisfying life.'

7 Some suppose this to be the language of irony. If you wish to avoid the enmity of men, so as not to put your life in jeopardy, make no pretensions to superior piety and wisdom. But it is more probable that the word 'righteous' does not refer so much to *real* virtue, in which sense a man cannot be 'righteous over much,' as to an excessive scrupulousness in matters which in themselves are indifferent, and which the man who fears God will treat as such.

§ 23

8 This will justly expose you to suspicion and hatred: and you will become amenable to the laws.

9 Rather, 'take hold of this; yea, from that withhold not thy hand; *i. e.* the two maxims in vers. 16, 17.

10 From both extremes, and their bad results.

11 This is the wisdom of him that is patient and fears God. It fortifies the soul, and elevates it above every other fear.

12 See notes on ch. ix. 13—18.

13 There is therefore no one who does not need wisdom, and the alleviation of earthly ills which it brings.

14 The consciousness of our own sins against others should keep us from being angry with their faults against us; whilst the remembrance of the feebleness of our own anger may encourage us not to fear theirs.

15 Though all these statements are the result of my own experience and observation, yet I am conscious that real wisdom is still far beyond me; for who can fathom what is so deep? (ver. 24).

16 These various terms 'to know, to search, and to seek out,' express intense and persevering application.

17 See note on Prov. xxii. 14. Solomon perhaps refers here to the cause of his own grievous fall. See 1 Kings xi. 1—4.

18 Rather, 'that which my soul seeks, but I find not [is this].' This was by no means wonderful in the case of Solomon; for nothing can be more unfavourable to the preservation of all that is good and beautiful in the character of woman than the system of the monarchical harems of the East.

19 Whoever carefully searches man's history may see

Other illustrations of the value of wisdom.

- 8 ^a WHO is as the wise man? ^f and who knoweth the interpretation ¹ of a thing? ^a a man's wisdom maketh his face to shine, and ^b the boldness of his face shall be changed.²
- 2 ⁱ I counsel thee to keep the king's commandment, ^a and that in regard of the oath of God.³ ^b Be not hasty to go out of his sight:⁴ ^m stand not in an evil thing; ^a for he doeth whatsoever pleaseth him. Where the word of a king is, ⁵ there is power: and ^a who may say unto him, What doest thou? Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.⁵ Because ^p to every purpose there is time and judgment, therefore the misery of man ^{is} great upon him.⁶ ^a For he knoweth not that which shall be: for who can tell him when [or, how] it shall be?
- 8 ^a There is no man that hath power ^a over the spirit to retain the spirit; ^a neither hath he power in the day of death: and there is no discharge [or, casting off weapons] in that war; neither shall wickedness deliver those that are given to it.⁷
- 9 ^a All this have I seen, and applied my heart unto every work that is done under the sun: ^a there is a time wherein one man ruleth over another to his own hurt.⁸ And so I saw the wicked⁹ buried, who had come and gone from the place of the holy, and they were forgotten¹⁰ in the city where they had so done. This is also vanity.
- 11 ^p Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. ² Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that ^a it shall be well with them that fear God, which fear before him: ^b but it shall not be well with the wicked, ^c neither shall he prolong his days, which are ^d as a shadow; because he feareth not before God.
- 14 There is a vanity which is done upon the earth; that there be just men, unto whom it ^a happeneth according to the work of the wicked; again, there he wicked men, to whom it ^a happeneth according to the work of the righteous.¹¹ I said that this also is vanity. ^f Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.
- 16 ^a When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (^a for also there is that neither day nor night seeth sleep with his eyes:) then I beheld all the work of God,¹² that ^a a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea farther; though a wise man think to know it, ^a yet shall he not be able to find it.
- 9 For all this I considered in my heart even to declare all this, ^a that the righteous, and the wise, and their works, are in the hand of God: ^m no man knoweth

^a ch. 2. 13.
^f Pro. 1. 5, 6.
^a Pro. 4. 8, 9; 17. 24;
^b Ac. 6. 10.
^c Deut. 28. 50.
^d see refs. Pro. 24. 21.
^e 1 Ki. 2. 23; 1 Chr. 29. 24; Eccl. 17. 13—20; Ro. 13. 5.
^f ch. 10. 4.
^g Ps. 1. 1.
^h Pro. 30. 31.
ⁱ Job 34. 18.
^j see refs. ch. 3. 1.
^k ch. 6. 12; 9. 12; 10. 14; Pro. 24. 22.
^l 2 Sam. 14. 14; Ps. 49. 6—9; 89. 48.
^m Job 14. 5.
ⁿ Ps. 9. 17; Pro. 14. 32.
^o ch. 1. 14.
^p ch. 5. 8; Eccl. 14. 5—9, 28.
^q Ex. 8. 15; Ps. 10. 6; 50. 21; 1a. 26. 10.
^r Pro. 13. 21; 1a. 65. 20; Ro. 2. 5; 2 Pet. 2. 9.
^s ch. 7. 18; Ps. 37. 11, 18, 19; 112. 1; Pro. 1. 33, 35; 1a. 3. 10, 11; Mt. 25. 34, 41.
^t Job 18. 5; 20. 5; 1a. 57. 21.
^u Ps. 55. 23.
^v ch. 6. 12.
^w ch. 2. 11; 7. 15; 9. 1—3; Ps. 73. 14.
^x ch. 2. 21; 3. 12, 22; 5. 18; 9. 7.
^y ch. 7. 25.
^z ch. 2. 23; Ps. 127. 2.
^{aa} ch. 3. 11; Job 5. 9; Ro. 11. 33.
^{ab} Ps. 73. 16.
^{ac} ch. 8. 14; see refs. Deu. 32. 3.
^{ad} ch. 7. 15.

traces of original uprightness which vindicate his Creator, with many proofs of depravity sufficient to condemn all the race; the one warns us against temptation from men, the other points us to the source of purity.

1 Or, 'explanation'; i. e. how to set it forth rightly. Another alleviation is suggested to the person who is wise enough to apply it (ver. 1); namely, that obedience to the laws of God and man will commonly be advantageous, as, on the other hand, wickedness has its punishment even when committed by a ruler (2—13), though this is not without exceptions (14, 15).

2 Or, 'and the harshness of his face is changed'; i. e. if his aspect was disconsolate and forbidding, wisdom makes it become serene and bright. This probably refers to the alleviations about to be mentioned.

3 Referring to the sanction which God had given to the kingly authority among the Jews.

4 Or, to depart from him; i. e. forsake him by rebellion.

5 The meaning may be, that he keeps in view the season of judgment and retribution; or rather, that he discerns the proper time and manner of performing every duty. See next note.

6 Rather, 'For to every undertaking there is a season and judgment, because the wickedness of man is great upon him.' In doing what is right, it is necessary to attend to opportuneness and propriety, because of the perversion to which the best actions we can perform are liable by the faults of others, as well as on account of circum-

stances which no human sagacity can foresee (ver. 7).

7 Some render the verse thus: '[Ar] there is no man who has power over the wind to restrain the wind, and there is [to man] no control over the day of death, and there is no [certain] rescue in war, so wickedness will not deliver a man.' In any case, the object evidently is to show that wickedness is unprofitable and dangerous.

8 Or, 'to his hurt.' Solomon now observes how soon the tyrant is removed and forgotten.

9 That is, the unjust ruler (ver. 9), whom death had now removed 'from the place of the holy'; i. e. the place where righteousness ought to have been exhibited.

10 They had expected perpetual fame; but men had no pleasure in remembering them: their name and memory were buried with them. So that, if wickedness appears for a time to be successful, it comes at last to vanity. This is further impressively illustrated in vers. 11—13.

11 These facts form an exception to the foregoing observations, which is candidly allowed, and is employed to enforce again the important truth, that we must not look for a complete adjustment in this world (ch. viii. 16—ix. 2), where death cuts off all alike in the midst of their hopes and plans and connections (vers. 3—6); so that the best we can do is thankfully to avail ourselves of that which God may give us (7—10).

12 That is, the method and reasons of his administration of the affairs of the world; why he often suffers the wicked to prosper, and the virtuous to be oppressed.

- 2 either love or hatred¹ by all *that is* before them. "All *things* come alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth,² as he that feareth an oath. This is an evil among all *things* that are done under the sun, that *there is* one event unto all. Yea, also ³the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that *they go* to the dead. ⁴For to him that is joined⁵ to all the living there is hope: for a living dog is better than a dead lion. ⁶For the living know that they shall die:⁴ but the dead know not any thing, neither have they any more a reward;⁵ for ⁷the memory of them is forgotten. Also their love, and their hatred, ⁸and their envy, is now perished; "neither have they any more a portion for ever in any *thing* that is done under the sun.
- 7 Go thy way, ⁹eat thy bread with joy, and drink thy wine with a merry heart; for⁶ God now accepteth thy works. ¹⁰Let thy garments be always white;⁷ ¹¹and let thy head lack no ointment. ¹²Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: ¹³for that is thy portion in *this* life, and in thy labour which thou takest under the sun. Whatsoever thy hand findeth to do, do it with thy might;⁸ ¹⁴for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

Further application of wisdom to the various circumstances of life.

- 11 "I RETURNED,⁹ and saw under the sun, that the race is not to the swift,¹⁰ nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill;¹¹ but time and chance¹² happeneth to them all. For ¹³a man also knoweth not his time;¹³ as the fishes that are taken in an evil net, ¹⁴and as the birds that are caught in the snare; so are the sons of men ¹⁵'snared in an evil time, when it falleth suddenly upon them.
- 13 This wisdom have I seen also under the sun, and it *seemed* great unto me:¹⁴ ¹⁵*There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. ¹⁶'Then said I, Wisdom is better than strength: nevertheless ¹⁷the poor man's wisdom is despised, and his words are not heard.
- 17 The words of wise *men* are heard in quiet More than the cry of him that ruleth among fools.¹⁵
- 18 "Wisdom is better than weapons of war:—but ¹⁹one sinner destroyeth much good.¹⁶
- 10 Dead flies cause the ointment of the apothecary¹⁷ to send forth a stinking savour: So doth a little folly him that is in reputation for wisdom and honour.

" ch. 2. 14—16; Job 21. 7, etc.; Ps. 73. 12, 13; Mal. 3. 15.

o ch. 8. 11; see ref. Ga. 6. 5; Jer. 17. 9.

p Job 14. 7—12; 1a. 33. 18.

q Job 30. 23.

r Job 14. 21; Ps. 6. 5; Is. 63. 16.

s ch. 2. 16; 8. 10; Job 7. 8—10; 1a. 20. 14.

t Job 2. 17, 18.

u ch. 2. 18—22.

v ch. 8. 15.

w Est. 8. 15; Rev. 3. 4.

x 7. 9, 13, 14.

y Ru. 3. 3; Mt. 6. 17.

z Pro. 3. 18, 19.

b ch. 2. 10, 24; 3. 18, 22; 5. 18.

c Ps. 6. 5; 1a. 38. 10; John 9. 4.

d ch. 2. 12; 4. 1, 4.

e Jer. 9. 23; Am. 2. 14—16.

f ch. 2. 14, 15.

g ch. 8. 7.

h Pro. 7. 23.

i Job 18. 8—10; Pro. 23. 6; Lk. 12. 20.

j 31. 17, 20—31; 1 Thes. 5. 3.

k see 2 Sam. 20. 15—22.

l ver. 18; ch. 7. 19;

Pro. 21. 22; 24. 5.

m Mk. 6. 2, 3.

n ver. 16.

o Jos. 7. 1, 5, 11, 12; 22. 20; Heb. 12. 15.

¹ That is, 'God's love or displeasure.' It is impossible, from the events which befall a man in this life, to determine his real character in the sight of God. The statements in these verses must be understood only in a modified sense; for the Preacher is contemplating both life and death, apart from the future judgment of which he afterwards emphatically speaks (ch. xi. 9).

² That is, who swears lightly and falsely; while 'he that feareth an oath' is one who takes it seriously and keeps it faithfully.

³ Rather, 'For who is there that is chosen out (*i. e.* excepted)? To all the living there is hope: a living dog is better than a dead lion.' However wretched a living man may be, he still has this advantage over the dead, that he can hope for a change for the better. A 'dog' is put (as is frequently done in Eastern phraseology) for the *vilest*, and a 'lion' for the *noblest* of beasts.

⁴ If they know nothing else, they know this; whereas the dead 'know not anything.'

⁵ Any further advantage.

⁶ The use of God's earthly bounties here recommended is not that of the worldling, but is connected with a present enjoyment of God's blessing.

⁷ White garments and perfumed oil were signs of festivity amongst the Hebrews.

⁸ Whatever appears to thee desirable or important to be done, do it promptly and earnestly, remembering that the period for doing it will soon have passed for ever.

⁹ Solomon, after acknowledging, as before, that there are exceptions to his statements (vers. 11, 12), gives new

illustrations of the value of wisdom and the mischief of folly (ch. ix. 13—x. 20), and adds some counsels adapted to various parts of his previous remarks (ch. xi. 1—6).

¹⁰ Wisdom and energy often fail of success in temporal things.

¹¹ That is, the esteem and respect of mankind are not always gained by such men; sometimes neglect, envy, and contempt are their portion.

¹² What to men appears accidental. The absolute control of Divine Providence over all events has been repeatedly asserted. See ch. iii. 1—11.

¹³ Calamity and death come upon him as if by chance (ver. 11); as unexpectedly as destruction by the arts of the angler or the fowler does upon fishes and birds.

¹⁴ Or, 'This also have I seen, [even] wisdom under the sun, and it seemed great unto me.' The 'wisdom' is that of the poor man in ver. 15; and the whole illustrates (ver. 16) both the value of wisdom, and the maxim of ver. 11, that 'favour' is not 'to men of skill.'

¹⁵ Rather, 'The words of wise men heard in quiet [are better] than the outcry of a ruler among fools,' *i. e.* a foolish ruler. The 'poor wise man' (ver. 15) seems to be still thought of.

¹⁶ One who offends against the dictates of wisdom may bring ruin not only on himself, but on many—even on whole nations.

¹⁷ Rather, 'the fragrant oil of the perfumer.' A small offensive matter which might not be noticed in other things would be very disagreeable in this: so a slight indiscretion which would pass without observation in

- 2 A wise man's heart *is* at his right hand; ¹—but a fool's heart at his left.
 3 Yea also, when he that is a fool walketh by the way,²
 His wisdom faileth *him*,—³ and he saith to every one, *that he is a fool*.
 4 If the spirit of the ruler rise up against thee, ⁴leave not thy place;⁵
 For ⁶yielding pacifieth great offences.
 5 There is an evil *which* I have seen under the sun,
⁷As an error⁸ *which* proceedeth from the ruler:
 6 Folly is set in great dignity,—and the rich⁹ sit in low place.
 7 I have seen servants ¹⁰upon horses,¹¹
 And princes walking as servants upon the earth.
 8 ¹²He that diggeth a pit shall fall into it;
 And whoso breaketh an hedge,¹³ a serpent shall bite him.
 9 Whoso removeth stones shall be hurt therewith;
 And he that cleaveth wood shall be endangered thereby.¹⁴
 10 If the iron be blunt, and he do not whet the edge, then must he put to more
 strength:
¹⁵But wisdom *is* profitable to direct.¹⁶
 11 Surely the serpent will bite ¹⁷without enchantment;¹⁸—and a babbler is no better.
 12 ¹⁹The words of a wise man's mouth *are* gracious;²⁰
 But ²¹the lips of a fool will swallow up himself:
 13 The beginning of the words of his mouth *is* foolishness:
 And the end of his talk *is* mischievous madness.
 14 ²²A fool also is full of words:
 A man cannot tell what shall be;
 And ²³what shall be after him,²⁴ who can tell him?
 15 ²⁵The labour of the foolish wearieth every one of them,
 Because he knoweth not how to go to the city.²⁶
 16 ²⁷Woe to thee, O land, when thy king *is* a child,²⁸
 And thy princes eat in the morning!²⁹
 17 Blessed *art* thou, O land, when thy king *is* the son of nobles,³⁰
 And ³¹thy princes eat in due season, for strength, and not for drunkenness!
 18 ³²By much slothfulness the building decayeth;
 And through idleness of the hands the house droppeth through.³³
 19 A feast is made for laughter, and ³⁴wine maketh merry:
³⁵But money answereth all *things*.³⁶
 20 ³⁷Curse not the king, no not in thy thought;

p ch. 5. 3; Pro. 13. 16;
 18. 2.
 q ch. 8. 3.
 r 1 Sam. 25. 24—35;
 Pro. 25. 15.
 s ch. 3. 16; 4. 1.
 t Est. 3. 1.
 u Pro. 19. 10; 30. 22.
 v Est. 7. 10; Ps. 7. 15,
 16; Pro. 35. 27.
 w ch. 9. 15—17.
 x Ps. 58. 4, 5; Jer. 8.
 17.
 y Ps. 37. 30; Pro. 10.
 20, 31; Pro. 10. 32;
 12. 13, 14; Eph. 4. 29;
 Col. 4. 6.
 z Ps. 61. 8; Pro. 10. 14;
 18. 7.
 a Pro. 15. 2.
 b ch. 3. 22; 6. 12; 8. 7.
 c ver. 3; 1s. 55. 2.
 d Is. 3. 4, 5, 12; 5. 11.
 e Pro. 31. 1, 5.
 f Pro. 12. 24.
 g ch. 9. 7; see refa. Ps.
 104. 15.
 h ch. 7. 12.
 i Ex. 22. 28; Ac. 23. 5.

other men would be marked in a wise man. This maxim applies very forcibly to the Christian, whose profession should be without a blemish.

1 The right hand, being more used, is more quick and apt than the left. So a wise man can use his thoughts promptly and aptly; whilst a fool is confused and unable to act.

2 He exhibits his folly in his most ordinary actions.

3 See ch. viii. 3, and note.

4 Or, 'An error which proceedeth;' *i. e.* the promotion of unsuitable persons (ver. 6).

5 This may mean either the *noble*, *i. e.* in birth, accomplishments, or character; or those who were *previously rich*. Under the despotisms of the East, the sudden elevation of persons in a low condition, and the degradation of those who had held high rank with a view to the confiscation of their property, are very frequent.

6 Solomon first introduced among the Hebrews the use of horses, which are often mentioned afterwards as appendages of rank. See Esth. vi. 8, 9; Jer. xvii. 25; Ezek. xxiii. 12.

7 Rather, 'fence.' Vers. 8, 9 refer to various modes of injuring others (see Gen. xlix. 6; 2 Kings iii. 19, 25; Prov. xxvi. 27), which are here represented as recoiling upon the perpetrators. Wisdom teaches a man that what does harm to another will in the end be mischievous to himself.

8 Or, 'He that cleaveth trees shall be impoverished thereby.' Whole tribes have sometimes been reduced to poverty and famine in consequence of the destruction of their date-trees by a malignant invader.

9 Rather, 'to give success.' Science and skill often

save hard labour, as well as much time and money.

10 Rather, 'If the serpent bite because he is not charmed, then there is no advantage to the master of the tongue' (*i. e.* the charmer). An enchanter must be quick in his art, or the serpent will bite before his song has lulled it. So a wise man will be prompt.

11 That is, they are conciliatory; whereas the fool's words are provoking, and lead on from folly to rage (ver. 13), which will end in mischief to himself and others.

12 Perhaps this should be, 'after *that*.' Although man knows not what is soon to happen, and still less what is to happen after that, the fool indulges in confident predictions respecting it.

13 That is, he cannot find out the broad and frequented highway, and therefore goes a long way round to get to his object.

14 That is, when he is deficient in wisdom, experience, and skill.

15 The morning repast of the Orientals is very light, consisting of fruit, milk, cheese, etc.: their principal meal being late in the afternoon. Therefore to eat, *i. e.* to *feast*, in the morning was regarded as luxurious and intemperate, and as wasting time which ought to be devoted to business.

16 And therefore educated in the knowledge of the duties of his high station.

17 That is, it lets in the water. The roofs of Oriental houses, being often made of straw and dried clay, need frequent repairs.

18 This appears to be a recommendation of diligence, which procures money; by which again other things are obtained.

And curse not the rich ^m in thy bedchamber :
For a bird of the air shall carry the voice,¹
And that which hath wings shall tell the matter.

- 11 Cast thy bread ⁿ upon the waters :²—for thou shalt find it after many days.
12 ^p Give ^o a portion ^q to seven,³—and also to eight ;
^r For thou knowest not what evil shall ⁴ be upon the earth.
13 If the clouds be full of rain, they empty *themselves* upon the earth :⁵
And if the tree fall toward the south, or toward the north,
In the place where the tree falleth, there it shall be.⁶
14 ^s He that observeth the wind shall not sow ;⁷
And he that regardeth the clouds shall not reap.
15 As ^t thou knowest not⁸ what is the way of the spirit,
^u Nor how the bones *do grow* in the womb of her that is with child :
^v Even so thou knowest not the works of God who maketh all.
16 ^w In the morning sow thy seed,⁹—and in the evening withhold not thine hand :
^x For thou knowest not whether shall prosper, either this or that,
Or whether they both *shall* be alike good.

The use of wisdom in preparing for old age, death, and judgment.

- 7 TRULY ¹⁰ the light is sweet,
And a pleasant *thing* it is for the eyes ^a to behold the sun :
8 ^b But if a man live many years, and rejoice in them all ;
^c Yet let him remember the days of darkness ;¹¹ for they shall be many.
All that cometh is vanity.
9 Rejoice, O young man, in thy youth ;
And let thy heart cheer thee in the days of thy youth,
^d And walk in the ways of thine heart,—and in the sight of thine eyes :¹²
But know thou, that for all these *things* ^e God will bring thee into judgment.
10 Therefore remove sorrow¹³ from thy heart,—and ^f put away evil from thy flesh :
^g For childhood and youth *are* vanity.
12 Remember ^h now¹⁴ thy Creator in the days of thy youth,
ⁱ While the evil days come not, nor the years draw nigh,
^k When thou shalt say, I have no pleasure in them ;

^m Lk. 12. 2, 3.

ⁿ Pro. 22. 9 ; Is. 32. 8, 20.
^o ver. 6 ; Deu. 15. 10 ;
Pro. 11. 14 ; 12. 17 ;
Mt. 10. 42 ; 25. 40 ;
2 Cor. 9. 6, 8 ; Gal.
5. 9, 10 ; Heb. 6. 10.
^p Ps. 112. 9 ; 135. 6, 30 ;
1 Tim. 6. 18, 19.
^q Mic. 5. 5.
^r Eph. 5. 16.
^s Pro. 30. 4 ; 22. 13.

^t John 3. 8.

^u Ps. 130. 14, 15.

^v see refs. ch. 7. 21 ;
Job 5. 9 ; Ps. 40. 5.
^w ch. 9. 10 ; 2 Cor. 9. 6.

^x 1 Cor. 3. 5—8 ; 2 Cor.
9. 10.

^a ch. 7. 11.

^b ch. 6. 6.

^c ch. 12. 1—5 ; Deu. 22.
29 ; Job 10. 22 ; 18.
13 ; Jer. 13. 16.

^d Num. 15. 20.

^e ch. 3. 17 ; 12. 11 ; Ro.
2. 6—11 ; 14. 12 ; 1
Cor. 4. 3 ; 2 Cor. 5.
10 ; Gal. 6. 7, 8.
^f 2 Cor. 7. 1 ; 2 Tim.
2. 22.

^g Ps. 30. 5.

^h Pro. 8. 17 ; 22. 6 ;
Jer. 3. 4 ; Lam. 3. 27.
ⁱ ch. 11. 8 ; Ps. 90. 10.

^k see 2 Sam. 19. 35.

1 A strong proverbial expression, indicating the strange and unexpected way in which secrets often come out. Detraction even of those who seem most removed from us may reach their ears.

2 The object of vers. 1—3 appears to be, not to recommend generosity on its own account, but to show its connection with wisdom, inasmuch as liberality to those who cannot repay, though it appears like casting bread upon the waters, is never lost. Some suppose that there is an allusion to the practice in Egypt of sowing the seed before the waters of the Nile, after overflowing the country, have entirely receded to their channel.

3 'Seven' is a number of completeness ; and therefore this is a command to be most extensively liberal. The expression, 'Give a portion,' is perhaps borrowed from the practice of distributing food to the needy on festive occasions (Neh. viii. 10 ; Esth. ix. 22).

4 Thou knowest not but that thou mayest become needy. The same sentiment, but with its application extended to eternal things, is illustrated by our Lord in the parable of the unjust steward (Luke xvi. 1—12).

5 As the clouds arise from the sea, and empty themselves upon the earth, whence the water returns again to the sea (see ch. i. 7), they form an apt illustration of the sentiment of these verses, that good returns to him who does it.

6 There is some difficulty in determining the meaning of these words in their connection, but most likely it is this : 'In whatever quarter thy bounty is dispersed, there thou shalt find it again.'

7 As the husbandman who refuses to sow or to reap, unless the weather be in all respects favourable, will not prosper ; so the man who waits for objects and seasons of beneficence precisely such as he would desire will be likely to live in vain.

8 The Preacher is still enforcing his exhortation to benevolence. Because we know so little of the future purposes of God respecting both ourselves and others,

every present opportunity of doing good should be diligently improved.

9 Go on in the regular way of duty, and be assured your wise activity shall not fail of a blessing. This sentiment is applicable to all our labours, and especially to efforts for the spiritual good of others, to which, in addition to the general encouragement here given, special promises are annexed. Compare Isa. lv. 11—13 ; Gal. vi. 7—10.

10 Solomon having described the uses of wisdom in making the best of our earthly life, so as to make 'light sweet, and the beholding of the sun pleasant,' even though all be vanity, proceeds next (ch. xi. 7—xii. 7) to set forth the last and highest use of wisdom on earth, in giving due consideration to approaching infirmity, death, and judgment. From all of which he derives the important conclusion, that man's chief wisdom and life's chief solace are to be found in the fear of God. In this portion of the book the language becomes highly poetical, and the religious tone and teaching are more decided and full.

11 That is, days of suffering and sorrow. The man who never anticipates trouble will be ill prepared to meet it when it comes. Happy is he who, in the midst of outward darkness, possesses the light and comfort of Divine wisdom.

12 This may be the language of solemn irony : or it may be designed as a repetition of previous exhortations, reminding the young man that all the enjoyments of this life, of which his age is peculiarly susceptible, should be such as shall be consistent with the constant remembrance of his accountability to God.

13 'Sorrow' is put for the *cause* of sorrow. Live not so as to bring sorrow upon thyself in the future.

14 Rather, 'Remember, I pray, thy Creator,' etc. : see note on Ps. cxvi. 14. Religion is the most effectual preservative of youth, and the best preparative for infirmity and age.

- 2 'While the sun, or the light, or the moon, or the stars, be not darkened,¹
Nor the clouds return after the rain :²
3 In the day when the keepers of the house³ shall tremble,
And the strong men shall bow themselves,
And the grinders cease because they are few,
And those that look out of the windows be darkened,
4 And the doors shall be shut in the streets,—when the sound of the grinding is low,
And he shall rise up at the voice of the bird,⁴
And all " the daughters of music shall be brought low ;
5 Also *when* they shall be afraid of *that which* is high,
And fears *shall be* in the way,
And the almond tree shall flourish,⁵—and the grasshopper shall be a burden,
And desire shall fail : because man goeth " to his long home,⁶
And " the mourners⁷ go about the streets :
6 Or ever the silver cord be loosed,⁸—or the golden bowl be broken,
Or the pitcher be broken at the fountain,—or the wheel broken at the cistern.
7 " Then shall the dust return to the earth as it was :
" And the spirit shall return unto God " who gave it.⁹

Practical conclusions from the whole.

- 8 'VANITY of vanities,¹⁰ saith the Preacher; all is vanity.
9 And moreover, because the Preacher was wise, 'he still taught the people knowledge; yea, he gave good heed, and sought out, and "set in order many
10 proverbs. " The Preacher sought to find out acceptable words : " and *that which*
11 *was written was* upright, *even* words of truth.¹¹ The words of the wise *are* " as
goads,¹² and as nails fastened *by* the masters of assemblies,¹³ *which* are given
12 from " one shepherd. And further, " by these,¹⁴ my son, be admonished : of
making many books *there is* no end ; and " much study is a weariness of the flesh.
13 Let us hear the conclusion of the whole matter : " Fear God, and keep his
14 commandments : ' for this is the whole *duty* of man.¹⁵ For " God shall bring every
work into judgment, with every secret thing, whether *it be* good, or whether
it be evil.

1 Ge. 27. 1; 1 Sam. 3. 2.

m 2 Sam. 19. 35.

" ch. 9. 10; Job 17.
13; 30. 23.
o Jer. 5. 17; Mk. 5. 39.
33.

p see refs. Ge. 3. 19.

q ch. 3. 21.
r Num. 16. 22; 27. 14;
Job 31. 14; 1s. 57. 16;
Zec. 12. 1.

s ch. 1. 2, 14; Ps. 62. 9.

t 1 Kl. 10. 8.

u 1 Kl. 4. 32; Pro. 1. 1.

v ch. 1. 1, 12.

y Pro. 1. 1—6.

z Mt. 3. 7; Ac. 2. 37;

1 Heb. 4. 12.

a Ge. 49. 24; Pro. 23. 1.

b 1 Kl. 16. 29—31; John

5. 39; 2 Pet. 1. 19

21.

c 1 Kl. 1. 18.

d Deu. 6. 2; 10. 12;

see refs. Pro. 23. 17.

e Job 28. 26.

f see refs. ch. 11. 9;

Mt. 12. 36; 1 Kl. 12.

2; Ac. 17. 30, 31;

Ro. 2. 16.

1 All this (vers. 2—5) is a highly figurative and very beautiful description of the troubles and infirmities of old age. The images in the former part of this verse set forth the general gloom and insensibility to joy by which it is usually characterized.

2 The cheerfulness of youth throws off one trouble long before another comes; but the intervals are very short between the clouds which darken the wintry sky of old age.

3 The body is compared to a house which is falling to ruin. The arms which guard, and the legs which support it are palsied; the teeth, the eyes, and the lips lose their power; the voice is weak and unmusical (ver. 4); the steep hill and the thronged road are dreaded; and nothing can stimulate or please the worn-out senses (ver. 5).

4 This may refer to the easily broken sleep of the aged; or it may be rendered, 'And it rises to the voice (or note) of the sparrow;' alluding to the whining voice of aged persons.

5 The white blossom of the almond-tree represents very significantly the hoary head of the old man. Or the words may be better rendered, 'The almond occasions loathing;' i. e. this delicate fruit gives no pleasure to the old man; whilst 'the locust,' which every one else can eat, is a 'burden,' a disgust to him.

6 Man occupies his grave longer than any house in which he lived.

7 Mourners were hired to bewail the deceased: see refs.

8 After describing old age, the Preacher proceeds by another set of images (ver. 6) to represent the circumstances attending upon dissolution. Some suppose the metaphors to be taken from various parts of the human body; others understand them as referring to a lamp suspended by a 'silver chain,' which being broken, the 'golden bowl' or reservoir of oil falls upon the floor, and 'the lamp of life' is extinguished. The figure is then changed, and death is represented by the images of the 'broken wheel' and the 'broken pitcher' of a well.

9 The inspired Preacher was no materialist. He did not consider the soul as of the same substance as the body; but he knew that the body is only the organ of the indwelling spirit; and that the soul, though acting by means of the body while connected with it, is yet capable of separate existence and activity.

10 In the concluding verses (8—14), the Preacher recalls attention to his first utterance (ver. 8), which he repeats with emphasis as having been proved by all his investigations; he then briefly describes his labours in the inculcation of Divine wisdom (9—12); and, finally, sums up his whole discourse (13, 14) by urging a reverent attention to God and eternity as the great business of all men.

11 Rather, 'The Preacher sought to find out acceptable words, and writing of uprightness and words of truth;' aiming to join what is agreeable and interesting with what is true and useful.

12 Urging men to wisdom and virtue.

13 Rather, 'and as nails driven in are the masters of assemblies [which] are given from one Shepherd' (or teacher). The teachings of such men make a deep and lasting impression; and to them Solomon compares his instructions in this book, which he says have been suggested and inspired by one Teacher, i. e. by God himself.

14 By the admonitions already given. The Preacher's design in what follows seems to be to urge his readers to be satisfied with a few good writings, which shall act as goads and nails, rather than to perplex themselves either with reading many books or with making new ones.

15 Or, 'For this is [the duty of] every man.' Without true practical piety no man can be happy, whatever be his rank or advantages; with it, he who has little earthly good may possess a pure and real blessedness. Such was the experience and teaching of this wisest of the ancients. The same truth is, in every variety of form, taught by Him who is 'greater than Solomon;' and who not only illustrated and enforced all his precepts by his own perfect example, but himself opened for us the closed gates of paradise.

THE SONG OF SOLOMON.

THE name given to this book in the title (ch. i. 1) signifies 'the most excellent song;' and evidently represents it as being not a collection of separate poems or idyls, as some have thought, but a single composition. And a close acquaintance with its contents confirms this testimony to its excellence and its unity.

The title also agrees with all ancient writers on the subject in ascribing this poem to Solomon; and this too is corroborated by internal evidence. The allusions to David's tower (ch. iv. 4), to Solomon's couch, or palanquin (ch. iii. 7, 9), and to his vineyard in Baal-hamon (ch. viii. 11), indicate a writer familiar with that age. Rare and precious articles of luxury are also mentioned. Objects of interest to the naturalist are often referred to; not less than twenty different names of plants, and thirteen of animals, being found in these few pages. An intimate acquaintance is displayed with various parts of the land from Egypt to Damascus; whilst the beauties of Tirzah, Gilead, and Heshbon, and the grandeur of Lebanon and Hermon, are alluded to in language which shows that they are fully appreciated. All this is just what might naturally be expected if Solomon were the author. In addition to this, the reference to his mother, in ch. iii. 11, and a comparison of ch. vi. 8 with 1 Kings xi. 3, seem to connect the poem with the earlier part of his reign, when Bathsheba was still living, and when his harem was less extensive than it became in his later years of unbounded indulgence.

The burden of this Song is the *mutual affection and endearments of the marriage relation*. Solomon places himself before us as a bridegroom with his bride, in all the warmth and freshness of their newly-formed connection. Those who assign to the poem an historical origin suppose the bride to be either Pharaoh's daughter (1 Kings iii. 1), or a native of Palestine, of lower but still of noble rank. But there is so little in it that is distinctive of any individual, that it is difficult to believe it to have been composed either solely or chiefly with a view to any particular nuptial festivity. In part it resembles a pastoral, in part a drama, in part an epithalamium, or nuptial song; yet it is not properly either of these. The peculiarity of its construction, and the generality of its references, seem to intimate that it sprang from, and is intended to lead to, a contemplation of the subject apart from personal application, and in its highest and most important bearings.

Undoubtedly the Song of Songs may be viewed as a beautiful exhibition of the legitimate exercise of that merely human love which our Creator has implanted in our nature, and has recognised and sanctioned in the institution of marriage, which is declared to be 'honourable in all.' Yet, if this were the main object of the poem, it might well be expected that frequent reference would be made to those abuses of which Solomon himself affords so striking an example. We are therefore led to look for some other design.

On examining the word of God, we find numerous passages in which the marriage relation is used to represent the connection between Jehovah and his chosen people. Soon after he had graciously entered into covenant with the Israelites at Sinai, he speaks of the sin of forsaking his worship for that of false gods as unfaithfulness to the bonds of marriage (Exod. xxxiv. 15, 16; Lev. xvii. 7; xx. 5; Deut. xxxi. 16); and he continues to use the same figure in Judges and the later books. This metaphor reappears with great amplification, and often in more pleasing forms, in the prophetic writings (Isa. liv. 5; lxii. 1; Jer. iii. 20; xxxi. 32; Hos. ii. 2, 7). It was therefore evidently familiar to the minds of the Hebrews; so much so indeed, that the metaphorical

language is often used without any intimation that it is not to be taken literally; and some of the words relating to the violation of the marriage covenant are employed even more frequently in a figurative sense than in their literal meaning. Hence it was not improbable that the love of Jehovah to his people should be represented in a longer allegorical poem, nor was it necessary that any explanation of such a purpose should be interwoven or appended. Accordingly, the Jews have always so understood the Song of Solomon. The ancient book Zohar, the Chaldee Targum, and later Jewish commentators, explain it in this way. Such an application, moreover, is in perfect harmony with another inspired poem, Psal. xlv.; and it is in accordance with the practice which has prevailed universally in the East, even to the present day, of expressing love to the Creator in the language of this human passion. And this mode of representation does not stop with the Old Testament. The relation of Jehovah to the Hebrew nation having been designed to foreshadow his connection with his spiritual church, it naturally supplies the writers of the New Testament with language most appropriate to exhibit the relation between our Lord and his people. Thus Jehovah was David's shepherd (Psal. xxiii.); Jesus is ours (John x. 11, 14). And thus also Christ is the bridegroom, and the church his bride (2 Cor. xi. 2; Eph. v. 23—27; Rev. xxi. 2). Accordingly, Christian commentators in every age have regarded this poem as aptly expressing the mutual love of the Saviour and his church, and as fitly representing the closeness and perpetuity of the union which subsists between them.

And when it is regarded in this light, it will appear to be a valuable portion of Divine truth; more suitable to the habits of thought and feeling of some persons than of others, but peculiarly adapted to enliven the religious emotions of no inconsiderable portion of the people of God.

Much caution, however, is needed in using this book; for its language and thoughts have been often misunderstood and misapplied by expositors. Some have greatly erred by adopting an arbitrary and fanciful method of explanation—attempting to give a mystical meaning to every minute circumstance in the allegory. But it must be borne in mind that in a figurative representation there is always much which is to be regarded as mere costume and ornament, added to complete the picture. We are not to expect to find in the spiritual objects represented a literal counterpart to every portion of the allegory; but we should rather unite all the single features into one general image, and then contemplate the sentiment or truth thus illustrated. And it should ever be remembered, that while we have the practice of the church in all ages, and the judgment of eminent expositors, in favour of the proper application of this Song to evangelical subjects, the true knowledge of Christ and of heavenly things is to be chiefly sought by us in the New Testament, where it is plainly and fully imparted. It must also not be forgotten, that although many have applied the metaphor here employed to the relation subsisting between Christ and the individual believer, on the principle that what is true of the whole body is in some measure true of every member, yet such an application of the figure is never found in the Scriptures.

Some portions of this book have been regarded as unnatural, and others have been objected to as wanting in delicacy. These objections, however, are owing partly to defects in the translation of particular passages, and partly to ignorance or forgetfulness of the great difference which exists between Oriental customs and Oriental poetry, and those of Europe. See notes on ch. iv. 1, 12; v. 11; vii. 2.

SOLOMON'S SONG I. 1-9.

This poem is in the form of a dialogue; the chief speakers being Solomon and his bride, with the occasional interposition of female attendants, and perhaps of other spectators. But it is not easy to mark the divisions; the point of transition from one subject to another being not always very perceptible. Some find here twelve idylls, others eight songs. Others again divide it into seven days, corresponding to the days of a marriage feast. But perhaps it is best to divide it into four principal portions:—

Part I. The bride desires the society of her husband, whom she seeks and finds in his rural retreat: after mutual expressions of affection she falls asleep, and dreams of him (ch. i.—iii. 5). This portion of the poem was probably designed to exhibit the desire of the church for the coming of the Lord.

Part II. introduces a grand royal marriage procession to Jerusalem, followed by the private endearments of the bridegroom and the bride, who then return to the mar-

riage feast (ch. iii. 6—v. 1). In this part the glory of Christ and of his church, and his delight in his people, seem to be the subject.

Part III. darkens the picture by introducing the indifference of the bride to her husband, followed by her repentance, her anxious search, her sufferings, and at last her restoration to the happy enjoyment of his society and affection, in the very place where she had found him before (ch. v. 2—viii. 4). This evidently displays in an affecting manner the declension of piety in the church, and its attendant sorrows, in contrast with the forgiving grace of the Redeemer, and the happiness of restoration to his favour.

Part IV. shows us the bride, notwithstanding the opposition of her family, finally separating herself from them, and devoting herself and all she has to her husband (ch. viii. 5—14). This seems to depict the entire separation of the church from the world, and its perfect consecration to the love and service of its Lord.

The bride's desire for and delight in the society of her husband.

1 "THE SONG OF SONGS, WHICH IS SOLOMON'S.

2 "Let¹ him kiss me with the kisses of his mouth:

"For thy love is better than wine.

3 Because of² the savour of thy good ointments

"Thy name is as ointment² poured forth, therefore do³ the virgins love thee.

4 "Draw me, ⁴ we will run after thee:

The king⁴ hath brought me into his chambers:

"We will be glad and rejoice in thee,—⁴ we will remember thy love more than wine:

The upright⁵ love thee.

5 "I am black, ⁶ but comely,—O ye daughters of Jerusalem,

"As the tents of Kedar,⁶—as the curtains⁷ of Solomon.

6 Look not upon me, because I am black,—because the sun hath looked upon me:

"My mother's children were angry with me;

They made me⁸ keeper of the vineyards;⁸

But mine own vineyard⁹ have I not kept.

7 Tell me, ¹⁰ O thou whom my soul loveth,—where thou feedest,

Where¹⁰ thou makest thy flock to rest at noon:¹⁰

"For why should I be as one that turneth aside¹¹ [or, as one that is veiled],

By the flocks of thy companions?

8 If thou know not,—¹² O thou fairest among women,

"Go thy way forth by the footsteps of the flock,

And feed thy kids beside the shepherds' tents.

9 I have compared thee, ¹³ O my love,

"To a company of horses in Pharaoh's chariots.¹⁴

1 In the first part of the poem (comprising ch. i.—iii. 5), the scene is laid in Solomon's gardens; and all the illustrations are derived from rural subjects and occupations. A company of virgins express their admiration of the king, and their desire to share in his love (vers. 2—4). The bride then speaks, excusing her rustic, dark complexion, and longing to know where she may find her bridegroom (5—7), to whom the virgins direct her (8). Having found her husband, she is heard interchanging with him expressions of mutual tenderness; until, overcome by her search and her emotions, she falls asleep (i. 9—ii. 7). She has varied dreams, in which she converses with him from the lattice of her pavilion (ii. 8—17); and then, missing him by night, seeks and finds him (iii. 1—5). The feelings here expressed are chiefly eager longings, as yet only partially gratified. This part of the poem may therefore be supposed to represent the ancient Jewish church anticipating the fuller display and enjoyment of Divine love when the promised Messiah should appear. See Matt. xiii. 16; Luke ii. 26, 38; x. 23, 24. Hence it may be appropriately used to express and to enliven the desires which the church now cherishes for the second coming of her Lord. Comp. 1 Thess. i. 10; 2 Thess. i. 10; 2 Pet. iii. 11—14; Rev. xxi. 2, 9; xxii. 20. And such a state of expectation is shown to admit of much present happiness in the

delightful manifestations of the Saviour's love (ch. i. 9—ii. 6).

2 That is, delightful as the fragrance of perfumes just poured out. See John xii. 3.

3 Rather, 'They love thee rightly.'

4 See Gen. xxv. 13; Ps. cxx. 5. The Arabs still use dark-coloured tents, covered with a coarse canvass made from the hair of their black goats.

5 Royal personages in the East are accustomed to have the interior of their tents furnished with most costly and beautiful hangings.

6 The bride had been subjected by her step-brothers to coarse and rustic toil.

7 That is, my personal beauty. See ch. viii. 12.

8 During the heat of the day, the shepherds usually lead their flocks to repose in the shade. The bridegroom being spoken of as a shepherd, in accordance with the figures of the scene, the inquiry and reply naturally take this form.

9 That is, regarded as a harlot. See Gen. xxxviii. 14, 15. Some, however, prefer translating the word, 'as one that faints;' i. e. wearied in searching for my husband.

10 Rather, 'to my Pharaoh's chariot-horse.' The high value set upon the horse, and the costly trappings with which it was adorned, made it a fit subject for a highly complimentary comparison.

a Kl. 4. 32.
b Ro. 5. 1; 2 Cor. 5. 18, 19.
c ver. 4; ch. 4. 10; Ps. 4. 6, 7; 27. 1.
d Ps. 15. 7, 8.
e Mt. 1. 21—23; Phil. 2. 10, 11; 1 Pet. 2. 7.
f ver. 1; ch. 6. 8; Ps. 45. 11; 2 Cor. 11. 2; Rev. 14. 4.
g Jer. 31. 3; Hos. 11. 4; John 6. 41, 12. 32.
h Ps. 118. 22; Phil. 3. 12—14; Heb. 12. 1, 2; ch. 2. 3; Ps. 45. 14, 15; John 14. 2, 3; Eph. 2. 6.
i Ps. 118. 23; Zeph. 3. 14, 15; Zec. 9. 9; 1 Pet. 1. 8.
j ver. 2; 1 Cor. 11. 23—25.
k Job 40. 4; 42. 6; Is. 64. 6; Ro. 7. 14, 17, 18.
l Is. 61. 10; Eze. 16. 14; Mt. 22. 11; Eph. 5. 26, 27.
m Ps. 120. 5.
n Mic. 7. 6; Mt. 10. 35, 36; Gal. 4. 29.
o ch. 8. 11, 12.
p ch. 3. 11, 12.
q Is. 40. 11; Mic. 5. 4; Rev. 7. 17.
r 1 Sam. 12. 20, 21; John 6. 67—69.
s ch. 5. 9; 6. 1; Eph. 5. 27.
t Prov. 2. 34; Jer. 6. 16; 1 Cor. 11. 1; Heb. 6. 12; 13. 7.
u ch. 2. 2, 10, 13; 4. 1, 7; 5. 2; 6. 4; John 15. 14, 15.
v 2 Chr. 1. 16, 17.

SOLOMON'S SONG I. 10—II. 14.

- 10 Thy cheeks are comely with rows of jewels,¹—thy neck with chains of gold.
 11 We will make thee borders² of gold with studs of silver.
 12 While the king sitteth at his table,³
 My spikenard sendeth forth the smell thereof.
 13 A bundle of myrrh is my well-beloved unto me;
 He shall lie⁴ all night betwixt my breasts.
 14 My beloved is unto me as a cluster of camphire⁵—in the vineyards of En-gedi.⁶
 15 Behold, thou art fair, my love;
 Behold, thou art fair; thou hast doves' eyes.⁷
 16 Behold, 'thou art fair, my beloved, yea, pleasant:—also our bed⁸ is green;
 17 The beams of our house are cedar,—and our rafters of fir.
 2 I am the rose⁹ of Sharon,—and the lily¹⁰ of the valleys.
 2 As the lily among thorns,—so is my love among the daughters.
 3 As the apple tree¹¹ among the trees of the wood,
 So is my beloved among the sons.
 I sat down under his shadow¹² with great delight,
 And his fruit was sweet to my taste.
 4 He brought me to the banqueting house,
 And his banner over me¹³ was love.
 5 Stay me with flagons,—comfort me with apples:—for I am sick of love.
 6 His left hand is under my head,—and his right hand doth embrace me.
 7 I charge you, O ye daughters of Jerusalem,
 By the roses,¹⁴ and by the hinds of the field,
 That ye stir not up,—nor awake my love,—till he please.¹⁵
 8 The voice of my beloved I¹⁶
 Behold, he cometh—leaping upon the mountains,—skipping upon¹⁷ the hills:
 9 My beloved is like a roe¹⁸—or a young hart.
 Behold, he standeth behind our wall,¹⁹
 He looketh forth at²⁰ the windows,—showing himself through the lattice.
 10 My beloved spake, and said unto me,
 Rise up, my love,—my fair one, and come away
 11 For, lo, the winter is past,—the rain is over and gone;
 12 The flowers appear on the earth;—the time of the singing of birds is come,
 And the voice of the turtle is heard in our land;
 13 The fig tree putteth forth her green figs,
 And the vines with the tender grapes give a good smell.²¹
 Arise, my love, my fair one, and come away.
 14 O my dove, that art in the clefts of the rock,

a Exe. 16. 11—13.
 b ch. 4. 9; Pro. 1. 9.
 c Ps. 149. 4.
 d Ps. 45. 1; Mt. 22. 11; 22. 34.
 e Mt. 22. 4; 26. 26—28.
 f Rev. 5. 8; 8. 3, 4.
 g 1 Ps. 45. 8.
 h Eph. 3. 17.
 i ch. 4. 13.
 k ch. 4. 1, 7; 5. 12.
 l ch. 5. 10—16; Ps. 45. 2; Rev. 5. 11—13.
 m Ps. 23. 2.
 n ch. 8. 9.
 o ver. 16; ch. 3.
 p ch. 5. 9, 10, 16.
 q John 1. 14; Heb. 1. 1—6.
 r Is. 25. 4; 32. 2.
 s 1 Pet. 2. 3; Rev. 22. 1, 2.
 t ch. 1. 4; Ps. 63. 2—5.
 u Ro. 8. 28—30.
 v Ps. 4. 6, 7; 42. 1, 2.
 w ch. 5. 8; Ps. 119. 20.
 x ch. 8. 3; Is. 40. 30, 31; Zeph. 3. 17; Phil. 4. 13.
 y Job 23. 6; Ps. 63. 8.
 z ch. 1. 5; 3. 5; 8. 4; Pro. 5. 19.
 c ch. 5. 2; John 10. 4, 5, 27; Rev. 3. 20.
 d ver. 17; ch. 8. 14.
 e 1 Cor. 13. 12.
 f ver. 13; Is. 62. 2; Heb. 4. 11, 12.
 g Is. 12. 1; Mt. 5. 4.
 h ver. 10; Is. 2. 5; 60. 1.
 i ch. 5. 2.
 j Jer. 48. 28.

1 The words 'jewels' and 'gold' have been supplied by our translators. The 'rows' and 'chains' probably refer to the head-gear of the chariot-horse, which appears, from Egyptian and Assyrian monuments, to have been very splendid. So the bridegroom promises to adorn his bride with splendid gold and silver ornaments (ver. 11).

2 Or, 'rows,' as in ver. 10, perhaps 'chains.'

3 Literally, 'while the king is in his circle;' perhaps alluding to the divan or raised couch surrounding a room.

4 Or, 'It shall abide between my breasts;' an allusion to the custom of wearing some precious perfume suspended from the neck.

5 Heb., 'copher;' probably the henna shrub (*lawsonia inermis*), the flowers of which are both beautiful and fragrant. Its leaves also yield a deep orange dye, with which the Orientals tinge their nails, parts of their hands and feet, and sometimes their hair.

6 See note on 1 Sam. xxiv. 1. Engedi was, and still is, a very fertile spot.

7 Rather, 'thine eyes are doves;' i. e. loving, gentle.

8 Rather, 'our couch is green; the beams of our house are cedars, our rafters cypresses;' referring to the trees overhanging the grass.

9 Continuing the preceding figures, the bride compares herself to the flowers among the grass. The 'rose' is a bulbous plant—probably the *narcissus tazetta*, which grows abundantly in Palestine, and is highly valued.

10 From ch. v. 13, this appears to have been a bright

red flower, probably the scarlet martagon, whose brilliant flowers attract the notice of travellers in Palestine, in the months of April and May.

11 This was probably either the quince, or the citron-tree, the fruit of which is much esteemed by the Orientals on account of its scent.

12 The bridegroom is still spoken of as a tree, whose shade, as well as its fruit, is delightfully refreshing.

13 As soldiers are led onward by the standard borne above them, so I was led on by love to my husband. The whole verse is figurative, representing the strong excitement and irresistible impulse of the bride's affection.

14 Or, 'gazelles.' These elegant creatures are mentioned here as emblems of female beauty.

15 Rather, 'till she please.' The verb is feminine.

16 Some suppose that this is the commencement of a new poem or scene: but see the Preface, and note on ch. i. 2. A dream, of course, begins abruptly.

17 Or, 'bounding over the hills;' like a hart (ver. 9).

18 See note on 2 Sam. i. 19.

19 Or, 'beyond our wall.'

20 Rather, 'through the windows.' The bride fancies herself to be in an arbour, or kiosk, built on the garden wall, through the lattice of which her bridegroom looks in and invites her to come with him.

21 Or, 'The fig tree is sweetening her green figs; the blossoming vine sends forth its fragrance.'

SOLOMON'S SONG II. 15—IV. 1.

In the secret *places* of the stairs,¹
Let me see thy countenance,—¹ let me hear thy voice;
For sweet is thy voice,—^m and thy countenance is comely.

- 15 Take us ^m the foxes,² the little foxes, that spoil the vines:
For our vines *have* tender grapes.
- 16 ^m My beloved *is* mine, and I *am* his:—he feedeth³ among the lilies.
- 17 ^m Until the day break,—and the shadows flee away,⁴
Turn, my beloved,—and be thou ^q like a roe or a young hart
Upon the mountains of Bether [*or*, of division⁵].
- 3 By ^r night on my bed—I sought ^q him whom my soul loveth:
¹ I sought him, but I found him not.
- 2 ^m I will rise now,—and go about the city
In the streets, and in the broad ways—I will seek him whom my soul loveth:
¹ I sought him, but I found him not.
- 3 ^m The watchmen that go about the city found me:
To whom I said, ^q Saw ye him⁶ whom my soul loveth?
- 4 *It was* but a little that I passed from them,
^m But I found him whom my soul loveth:
¹ I held him,—and would not let him go,
Until I had brought him—into my mother's house,
And into the chamber of her that conceived me.
- 5 ^m I charge you, O ye daughters of Jerusalem,
By the roes, and by the hinds of the field,
That ye stir not up,—nor awake *my* love,—till he please.⁷

The marriage procession; the delight of the bridegroom in his bride.

- 6 ^m WHO is this⁸ that cometh out of the wilderness⁹—like pillars of smoke,¹⁰
^m Perfumed with myrrh and frankincense,—with all powders¹¹ of the merchant?
- 7 Behold ^m his bed,¹² which *is* Solomon's;
Threescore valiant men *are* ^q about it,—of the valiant of Israel.
- 8 They all hold swords,¹³—*being* expert in war:
Every man *hath* his sword upon his thigh—^q because of fear in the night.
- 9 King Solomon made himself a chariot of the wood of Lebanon.
- 10 He made ^m the pillars thereof *of* silver,
The bottom thereof *of* gold,—the covering of it *of* purple,
The midst thereof being paved *with* love,—for the daughters of Jerusalem.¹⁴
- 11 Go forth, O ye daughters of Zion,—^m and behold king Solomon,
With the crown¹⁵ wherewith his mother crowned him,
In the day of his espousals,—and in ¹ the day of the gladness of his heart.
- 4 Behold, ^m thou *art* fair, my love; behold, thou *art* fair;
Thou *hast* doves' eyes¹⁶ within thy locks:¹⁷
Thy hair *is* as a ^m flock of goats,¹⁸—that appear from mount Gillead.

¹ ch. 8. 13; Ps. 50. 14;
Heb. 4. 16; 10. 22;
m ch. 1. 5; Ps. 45. 11;
Eph. 5. 27.

^m Ps. 80. 13; Eccl. 13. 4;
1 K. 13. 32; Ro. 16. 17, 18; 2 Tim. 2. 14—18; 2 Pet. 2. 1—3.

^q ch. 6. 3; 7. 10; Heb. 8. 10; Rev. 21. 2, 3;
p ch. 4. 6.
q ver. 9; ch. 8. 14.

r Ps. 4. 4; 63. 6; 1s. 26. 9.

¹ ch. 1. 7.
s ch. 5. 6; Ps. 130. 1, 2.

u Ro. 13. 11; Eph. 5. 14.

x Ps. 22. 1, 2; 77. 7—10.

y ch. 5. 7.

z John 20. 15.

a Pro. 8. 17; Jer. 29. 13; Lam. 3. 25; Mt. 7. 7.

b ch. 7. 5; Ge. 32. 26; Mt. 28. 9.

c ch. 2. 7; 8. 4; Ex. 23. 20, 21.

d ch. 8. 5; 2 Cor. 6. 17.

e Phil. 4. 18; Heb. 13. 15; 1 Pet. 2. 5.

f ver. 9.

g Ps. 34. 7; 91. 11; 1s. 27. 3; Heb. 1. 14.

h Ne. 4. 21, 22; 1 Thea. 5. 6, 8.

i 2 Sam. 23. 5.

k Ps. 24. 7—10; Mt. 12. 42; John 1. 29; Heb. 12. 2.

l 1s. 53. 11.

m ch. 1. 15; 8. 12; Ps. 43. 11.

n ch. 6. 5.

¹ Rather, 'the hiding-places of the precipices.' He complains that, like a dove on a high cliff, she is inaccessible to him.

² This is an address from the bride to her husband. Foxes abound in Judea, and do much injury to vineyards and gardens.

³ This means, 'he feeds his flock.' See ch. i. 7.

⁴ Rather, 'Until the day breathes (*i. e.* is cool), and the shadows flee away' (*i. e.* stretch away or lengthen); meaning the evening. And so in ch. iv. 6.

⁵ 'The mountains which separate us.' Or, perhaps, the same as Bithron, in 2 Sam. ii. 29.

⁶ In the warmth of her feeling, she forgets that others may not know who is the object of her affection.

⁷ Rather, 'till *she* please,' as in ch. ii. 7, and ch. viii. 4.

⁸ The Hebrew words rendered 'this' and 'perfumed' are in the feminine gender, referring to the bride. This is the beginning of Part II., which brings before us a royal marriage procession, in a description by an eyewitness, of the king and his bride approaching Jerusalem (ch. iii. 6—11), followed by a private scene of mutual endearment (iv. 1—v. 1), ending abruptly in the return to the marriage feast (v. 1, last clause). This second division of the poem appears to be designed to celebrate the glory which the church expected to share with the Messiah when he should come to reign, and the delight which he would take in his people, as well as their

happiness in him. Comp. Isa. lii. 1—12; liv.; lx.—lxiii. These are partially realized in the present privileges of the church; but they await their complete fulfilment in its future glory and blessedness. Comp. John xiv. 1—4; xvii. 24; Rev. vii. 14—17.

⁹ Probably from the south-east, the direction in which the wilderness lay.

¹⁰ Alluding probably to the incense which was burnt before a marriage procession.

¹¹ That is, costly aromatic powders.

¹² Or, 'couch,' probably a kind of litter or palanquin, borne upon men's shoulders.

¹³ Or, 'are strengthened with a sword,' *i. e.* armed with swords.

¹⁴ Or, 'Its interior carpeted [by the work of] a lovely one of the daughters of Jerusalem.'

¹⁵ It was usual to place crowns or garlands on the heads of newly-married persons; and it appears from this verse that this was done by one of the parents.

¹⁶ 'Thine eyes are doves.' See ch. i. 15.

¹⁷ Or, 'behind thy veil.' And so in ver. 3.

¹⁸ In reading these descriptions, it must be remembered that the figures of Eastern poetry are peculiarly bold and luxuriant. Here the dark hair of the bride, hanging down in tresses over her shoulders, is compared to a flock of goats (which in Palestine are almost always black) spread over Mount Gillead.

SOLOMON'S SONG IV. 2—V. 2.

- 2 ° Thy teeth *are* like a flock of sheep that *are* even shorn,¹
Which came up from the washing;
Whereof every one bear twins,—and none *is* barren among them.
- 3 ° Thy lips *are* like a thread of scarlet,—and thy speech² *is* comely:
° Thy temples³ *are* like a piece of a pomegranate within thy locks.
- 4 ° Thy neck *is* like the tower of David⁴—builded ° for an armoury,
Whereon there hang a thousand bucklers,—all shields of mighty men.
- 5 ° Thy two breasts *are* like two young roes that *are* twins,
Which feed among the lilies.
- 6 ° Until the day break, and the shadows flee away,⁵
I will get me to the mountain of myrrh, and to the hill of frankincense.⁶
- 7 ° Thou *art* all fair, my love;—*there is* no spot in thee.
- 8 ° Come with me from Lebanon, *my* spouse,—with me from Lebanon:
Look from the top of Amanah,⁷—from the top of Shenir ° and Hermon,
From the lions' dens, from the mountains of the leopards.
- 9 Thou hast ravished my heart, ° my sister, ° my spouse;
° Thou hast ravished my heart ° with one of thine eyes,
° With one chain of thy neck.
- 10 How fair *is* thy love, my sister, *my* spouse!
° How much better *is* thy love than wine!
° And the smell of thine ointments than all spices!
- 11 ° Thy lips, O *my* spouse, drop *as* the honeycomb:
° Honey and milk *are* under thy tongue;
And the smell of thy garments *is* ° like the smell of Lebanon.
- 12 A garden inclosed *is* my sister, *my* spouse;—a spring shut up,—a fountain sealed.⁸
- 13 Thy plants *are* an orchard of pomegranates,—with pleasant fruits;
14 ° Camphire, with spikenard,—spikenard and saffron;
Calamus and cinnamon,—with all trees of frankincense;
Myrrh and aloes,—with all the chief spices:
- 15 A fountain of gardens,—a well of ° living waters,—and streams from Lebanon.⁹
- 16 ° Awake,¹⁰ O north wind; and come, thou south;
Blow upon my garden,—*that* the spices thereof may flow out.¹¹
° Let my beloved come into his garden,—and eat his pleasant fruits.
- 5 I ° am come into my garden,—° my sister, *my* spouse:
° I have gathered my myrrh with my spice;
° I have eaten my honeycomb with my honey;
I have drunk my wine with my milk.
° Eat,¹² O ° friends;—drink, yea, drink abundantly, O beloved.
- The bride's unkindness, repentance, and reconciliation.*
- 2 I SLEEP,¹³ but my heart waketh:
° It *is* the voice of my beloved ° that knocketh, saying,

° ch. 6. 6.

° ver. 11; Pa. 45. 2;
Eph. 4. 20; Col. 3.
16. 17; 4. 6
° ch. 6. 7.
° ch. 7. 4.
° Ne. 3. 19.

° ch. 7. 3, 7; Pro. 5. 19.

° ch. 2. 17.

° Pa. 45. 11, 13; 2 Cor.
5. 17; Eph. 5. 25-27;
° Pa. 45. 10; Col. 3.
4. 2.
° Deut. 3. 9.

° vers. 10, 12; ch. 5. 1,
2; Mt. 12. 50; Heb.
2. 11-14.

° Pa. 45. 9; Hos. 2.
19, 20; 2 Cor. 11. 2;
Rev. 21. 2, 3.

° Zeph. 3. 17.

° ch. 6. 5.

° ch. 1. 10.

ch. 1. 2, 4.

° ch. 1. 3, 12; 5. 5;
Gal. 5. 22, 23; Phil.
4. 18.

A ver. 3; Pro. 16. 24.

° ch. 5. 1; Pro. 24.
13, 14.

A ver. 10; Ge. 27. 27;
Pa. 45. 8; Hos. 14.
6, 7.

° Pa. 92. 14; Is. 60.
21; 61. 11; John 15.
1-3; Phil. 1. 11.

° ch. 1. 14.

° Pa. 36. 8, 9; Jer. 2.
13; John 4. 10; 7.
38.

° Eze. 37. 9; John 3.
8; Ac. 2. 1, 2.

° ch. 5. 1; John 15.
8; Ho. 15. 16.

° ch. 4. 16; Is. 58. 11;
John 14. 21-23.

° ch. 4. 9-12.

° ch. 4. 13, 14; Pa.
147. 11.

° ch. 4. 11.

° Pa. 36. 8; 65. 4; Is.
65. 13.

° Lk. 12. 4; 15. 7, 10;
John 3. 29; 15. 14,
15.

° ch. 2. 8; John 10. 4.

° Rev. 3. 20.

1 This figure represents the whiteness and completeness of the teeth.

2 Rather, 'the place of speech;' i. e. thy mouth.

3 Or, 'cheeks.' Their ruddy hue is compared to the beautiful red colour which the pomegranate presents when divided.

4 This was probably a lofty and elegant tower, built of white lime-stone. It was customary on the outside of towers to hang shields (Ezek. xxvii. 10, 11). This allusion is suggested by the bride's necklace of jewels.

5 See note on ch. ii. 17.

6 Hills on which aromatic shrubs grow abundantly.

7 'Amanah,' or 'Abana,' was probably the name of a part of Shenir or Hermon, from which the river of the same name flowed to Damascus. See Deut. iii. 9; 2 Kings v. 12. On these hills lions were formerly found, and the Syrian panther (or 'leopard') still roams.

8 In vers. 12-15, the personal charms of the bride are compared to a garden with its choicest productions, and to a spring with its refreshing streams, which were indispensable to a garden. These may be described as being 'enclosed' and 'sealed,' with reference either to the bride's modesty and chastity, or to the strict seclusion in which her husband would keep one whom he so much loved. In those parts of the East where this seclusion is practised, the ladies speak of it rather as a proof of the high estimation in which they are held, and a mark of affectionate care, than as an unkind restraint upon them.

9 Like one of those mountain streams which diffuse life, fertility, and beauty where they flow.

10 The bride replies to her husband's praises, desiring that he may have the fullest enjoyment of that which he so much admires.

11 The breezes diffuse the fragrance which hangs heavily about the plants.

12 Coming out of the bride's apartments to the guests, at the marriage feast, the bridegroom bids them join him in festivity.

13 Part III. contains (perhaps in a dream) the bride's confession of her unkindness to her husband, and her complaint of her anxious and disappointing search for him, in which she was ill-treated by the night-guards of the city (ch. v. 2-8). She describes the object of her affection, and the place where she hopes to find him (v. 9-vi. 3). There she is welcomed again by him; and a scene of mutual endearment ensues, in which Solomon gives her a name derived from his own; and she again, overcome by her various emotions, falls asleep (vi. 4-viii. 4). This is, perhaps, the most affecting portion of the poem; representing the church as having lost its 'first love' (Rev. ii. 4), but as awaking to a sense of its guilt and loss, seeking the restoration of its holy joy, and received again into favour according to the promise of Divine mercy (Hos. xiv.). The church in its various branches, throughout the different periods of its existence, has afforded too many illustrations of this sin.

SOLOMON'S SONG V: 3—VI. 7.

- ^b Open to me, my sister, my love,—^c my dove, ^d my undefiled:
^e For my head is filled with dew,—*and* my locks with the drops of the night.
- 3 / I have put off my coat;—how shall I put it on?
 I have washed my feet;—how shall I defile them?
- 4 ^f My beloved put in his hand by the hole *of the door*,¹
 And my bowels were moved for him.
- 5 ^g I rose up to open to my beloved;—and my hands dropped *with* myrrh,²
 And my fingers *with* sweet smelling myrrh, upon the handles of the lock.
- 6 I opened to my beloved;—^h but my beloved had withdrawn himself, *and* was gone:
ⁱ My soul failed³ when he spake:
^j I sought him, but I could not find him;
^k I called him, but he gave me no answer.
- 7 ^l The watchmen that went about the city found me,
^m They smote me, they wounded me;⁴
 The keepers of the walls took away my veil from me.
- 8 ⁿ I charge you, O daughters of Jerusalem,
^o If ye find my beloved,—that ye tell him, ^p that I *am* sick of love.
- 9 What is thy beloved more than *another* beloved,⁵
^q O thou fairest among women?
 What is thy beloved more than *another* beloved,—that thou dost so charge us?
- 10 ^r My beloved *is* white and ruddy,—^s the chiefest among ten thousand.
- 11 ^t His head *is* as the most fine gold,⁶—his locks *are* bushy, *and* black as a raven.
- 12 ^u His eyes *are* as the eyes of doves by the rivers of waters,
 Washed with milk, *and* fitly set.⁷
- 13 His cheeks *are* as a bed of spices,—*as* sweet flowers:
^v His lips *like* lilies, dropping sweet smelling myrrh.
- 14 His hands *are* as gold rings set with the beryl:
 His belly *is* as bright ivory overlaid *with* sapphires.⁸
- 15 His legs *are* as pillars of marble,—set upon sockets⁹ of fine gold:
^w His countenance¹⁰ *is* ^x as Lebanon,—excellent as the cedars.
- 16 ^y His mouth *is* most sweet:—yea, he *is* altogether lovely.
 This *is* ^z my beloved,—and this *is* my friend,—O daughters of Jerusalem.
- 6 Whither is thy beloved¹¹ gone,—^{aa} O thou fairest among women?
 Whither is thy beloved turned aside?—^{ab} that we may seek him with thee.
- 2 ^{ac} My beloved ^{ad} is gone down into his garden,
 To the beds of spices,—to feed in the gardens,—^{ae} and to gather lilies.
- 3 ^{af} I *am* my beloved's, and my beloved *is* mine:—he feedeth among the lilies.
- 4 ^{ag} ^{ah} Thou *art* beautiful, O my love, as Tirzah,¹²
^{ai} Comely as Jerusalem, ^{aj} terrible as an *army*¹³ with banners.
- 5 ^{ak} Turn away thine eyes from me,—for they have overcome me:
 Thy hair *is* ^{al} as a flock of goats that appear from Giload.
- 6 ^{am} Thy teeth *are* as a flock of sheep which go up from the washing,
 Whereof every one beareth twins,—and *there is* not one barren among them.
- 7 ^{an} As a piece of a pomegranate *are* thy temples within thy locks.

^b Ps. 24. 7–10; 81. 10;
 Pro. 23. 26.
^c ch. 2. 14.
^d Ps. 110. 1; Rev. 3.
 4; 14. 4.
^e Is. 53. 3–5.
^f Pro. 13. 4; 22. 13;
 Mt. 23. 5; Lk. 14. 18.
^g Ps. 110. 3; Lk. 24.
 15; Ac. 16. 14.
^h 2 Cor. 7. 9–11.
ⁱ Pro. 1. 28; Hos. 5.
 6, 15; Rev. 3. 19.
^j Ps. 69. 3; Mt. 26. 75.
^k ch. 3. 1, 2.
^l Zec. 7. 13.
^m ch. 3. 3.
ⁿ Ps. 69. 26.
^o ch. 2. 7.
^p Ro. 15. 30; Gal. 6.
 1, 2.
^q Ps. 42. 1–3; 63. 1–3.
^r ch. 1. 8.
^s Heb. 7. 26.
^t Phil. 2. 9–11; Col.
 1. 18.
^u see Rev. 1. 13–15.
^v ch. 1. 15; 4. 1.
^w ch. 4. 11.
^x Mt. 17. 2; Rev. 1. 16.
^y ch. 4. 11; Ps. 92. 12.
^z Ps. 45. 2.
^{aa} ch. 2. 16.
^{ab} ch. 1. 8.
^{ac} Is. 2. 3–5; Zec. 8.
 21–23.
^{ad} Ps. 23. 2.
^{ae} Ex. 28. 24; Mt. 18.
 20.
^{af} John 17. 21; 1 Thes.
 4. 13, 14.
^{ag} ch. 2. 16; 7. 10.
^{ah} see ref. ch. 2. 14;
 4. 7.
^{ai} Mt. 48. 2; 1 am. 2.
 15.
^{aj} ver. 10.
^{ak} Ge. 32. 26–28.
^{al} ch. 4. 1.
^{am} ch. 4. 2.
^{an} ch. 4. 3.

1 Through which a person might thrust his arm to open the door. He naturally expected to be able to unfasten the door; but it appears to have been purposely secured by an additional fastening.

2 To her repentant feelings the dew (ver. 2) which her husband's hands had left on the door seemed like the choicest myrrh.

3 Probably this means, 'I was out of my senses when he spoke': I acted foolishly in not admitting him.

4 They treated me as an abandoned woman. The same thing is intimated by the taking away of the veil, which is one of the greatest indignities that can be inflicted on a woman in Eastern countries.

5 This inquiry of the daughters of Jerusalem, suggested by the bride's passionate adjuration to them, is skillfully introduced by the poet, to lead to the description which immediately follows.

6 In the following descriptions, it must be remembered that, whilst those parts of the person which custom exposed to view are described, as to those parts which custom conceals it is only the dress which is referred to. In this verse the comparison is evidently incongruous if applied

to the bare head; but its propriety becomes apparent when it is understood as alluding to the spangled turban or head-dress, below which the thick 'raven' locks hang clustering.

7 Rather, 'His eyes are doves by streams of water, washed with milk, dwelling in fulness.' This latter clause applies to the doves. The whole is meant to depict the soft, loving expression of the full, dark eyes.

8 Rather, 'His body is shining ivory, wrapped with sapphires;' referring to the white robe of royalty, and the bright-coloured girdle.

9 Or, 'pedestals;' denoting the richly ornamented sandals.

10 Rather, 'his aspect;' a bold and noble metaphor, to represent the manly dignity of his appearance.

11 This inquiry leads towards the scene of reconciliation.

12 See note on 1 Kings xiv. 17.

13 This figure, which is carried out in the next verse, represents the power of the bride's charms in captivating the hearts of those who beheld her. The praises which follow are the same as in ch. iv. 1–3.

SOLOMON'S SONG VI. 8—VIII. 1.

- 8 'There are threescore queens,¹ and fourscore concubines,
And virgins without number.
- 9 'My dove, my undefiled is *but* "one;—she is the *only* one of her mother,
She is the choicest *one* of her that bare her,
"The daughters saw her, and blessed her;
Yea, the queens and the concubines, and they praised her.
- 10 'Who is she *that* looketh forth as the morning,
Fair "as the moon, "clear as the sun,—⁶ and terrible as *an army* with banners?
- 11 I went down into "the garden of nuts—⁴ to see the fruits of the valley,
And "to see whether the vine flourished,—*and* the pomegranates budded.
- 12 Or ever I was aware,—⁷ my soul made me *like* the chariots of Ammi-nadib.²
- 13 "Return, return,³ O Shulamite; ⁴—return, return,
That we⁵ may look upon thee.
⁶ What will ye see in the Shulamite?
As it were the company "of two armies.⁶
- 7 How beautiful are 'thy feet with shoes,⁷—"O prince's daughter!
The joints of thy thighs *are* like jewels,
The work of the hands of a cunning workman.
- 2 Thy navel is *like* a round goblet, *which* wanteth not liquor;⁸
Thy belly⁹ is *like* an heap of wheat set about with lilies.
- 3 "Thy two breasts *are* like two young roes *that are* twins.
- 4 "Thy neck is as a tower of ivory;
Thine eyes *like* the fishpools¹⁰ in Heshbon, by the gate of Bath-rabbim:
Thy nose is as the tower of Lebanon which looketh toward Damascus.
- 5 Thine head upon thee is like Carmel,
And the hair of thine head like purple;¹¹—"the king is held in the galleries.¹²
- 6 "How fair and how pleasant art thou, O love, for delights!
- 7 'This thy stature is like to a palm tree,¹³—*and* thy breasts to clusters *of grapes*.¹⁴
- 8 'I said, I will go up to the palm tree,—I will take hold of the boughs thereof:
Now also thy breasts shall be as clusters of the vine,
And the smell of thy nose 'like apples;
- 9 And "the roof of thy mouth¹⁵ like the best wine—
—For my beloved,¹⁶ that goeth *down* sweetly,
Causing the lips of those that are "asleep to speak.
- 10 'I am my beloved's,—and "his desire is toward me.
- 11 Come, my beloved, let us go forth into the field,—¹⁷ let us lodge in the villages.
- 12 Let us get up early to the vineyards;—let us "see if the vine flourish,
Whether the tender grape¹⁷ appear, *and* the pomegranates bud forth:
"There will I give thee my loves.
- 13 The "mandrakes¹⁸ give a smell,
And at our gates "are all manner of pleasant *fruits*, new and old,
Which I have laid up for thee, O my beloved.
- 8 Oh that thou wert "as my brother,¹⁹—that sucked the breasts of my mother!
When I should find thee without, "I would kiss thee;
Yea, I should not be despised.

1 Kl. 11. 1.

1 ch. 2. 14.
2 Ps. 45. 9; Eph. 4.
3-6.
4 Deu. 33. 20.

5 ch. 3. 6.
6 2 Sam. 23. 4; Job
11. 17.
7 Mal. 4. 2; Mt. 17. 2.
8 ver. 4.
9 ch. 4. 12-15; 5. 1.
10 Is. 5. 2-4; Ac. 15.
35.
11 ch. 7. 12.
12 Jer. 31. 20; Hos. 11.
8, 9; Is. 15. 20.
13 ch. 2. 14; Jer. 3. 12
-14, 22.
14 ch. 1. 6.
15 Ge. 32. 2.

16 Eph. 6. 15; Phil. 1.
27.
17 Ps. 45. 13.

18 ch. 4. 5.
19 ch. 4. 4.

20 Ge. 32. 26; Mt. 18.
20; 24. 20.

21 Ps. 45. 11; Is. 62. 4.
22 Zeph. 3. 17.
23 Ps. 92. 12; Eph. 4.
13.

24 ch. 4. 16; 5. 1; John
14. 21-23.

25 ch. 2. 3.
26 ch. 5. 16; Pro. 16.
21; Eph. 4. 29; Col.
3. 16, 17; 4. 6.

27 Ro. 13. 11.

28 ch. 2. 16; 6. 3.
29 Ps. 45. 11; John 14.
3; 17. 24.
30 ch. 2. 10-13.

31 ch. 6. 11; 1 The. 3.
5, 6.

32 Ps. 73. 25; 2 Cor. 5.
14.
33 Ge. 30. 14.

34 Mt. 13. 52; John 15.
8; Gal. 3. 23, 25;
Phil. 1. 11.

35 Heb. 2. 11.

36 ch. 1. 2.

1 Not one of Solomon's numerous wives deserved the praise which is given to the espoused: even they unite in extolling her superior beauty (ver. 10). The bridegroom then justifies these praises by telling his own ardour of feeling when he saw her approach (11, 12).

2 Or, 'As the war chariots of my noble people.'

3 She is on the point of retiring, when he entreats her to come back.

4 Rather, 'Shulamith;' the female name corresponding with the name of Solomon (see note on ch. v. 2), and having the same signification—the 'peaceable' or 'peaceful' one. In giving the bride this name, which she immediately adopts and repeats, the bridegroom intimates that their union is still unbroken. See Isa. iv. 1. This incident beautifully illustrates the free and ready forgiveness and restoration of the backsliding but repentant church.

5 That is, 'I, and the daughters of Jerusalem,' supposed to be in attendance.

6 Rather, 'Why would ye look upon Shulamith as upon a troop of dancers?' i. e. Would you gaze upon me as men gaze upon dancing girls?

7 Or, 'sandals.' As in the former instance (ch. v. 11

—16), so here, it is the dress, and not the person, which is described.

8 Or, 'mixed wine.' The clasp of the under girdle appears to have consisted of a brilliant red jewel set in gold.

9 Or, 'body.' A sheaf bound with a garland of red lilies well represents the shape of the bride's dress when bound with a crimson embroidered shawl, such as ladies in the East tie round the waist.

10 That is, moist, dark, and sparkling.

11 This may refer to the glossy brightness of the hair, but most probably to the head-dress of purple.

12 Rather, 'The king is captivated by the flowing locks,' which hang from under the purple head-dress.

13 Upright, graceful, and stately.

14 Rather, 'of dates,' which are the fruit of the palm.

15 Or, 'And thy mouth is like,' etc.

16 The bride here abruptly interposes, and continues the discourse.

17 Rather, 'Whether the vine-blossom has opened.'

18 See Gen. xxx. 14, etc.

19 That is, as an infant child, whom she might caress in public as well as in private, without impropriety.

- 2 I would lead thee, ^a and bring thee into my mother's house,
Who would instruct me :
I would cause thee to drink of 'spiced wine—of the juice of my pomegranate.¹
- 3 ^a His left hand *should be* under my head,—and his right hand should embrace me.
- 4 'I charge you, O daughters of Jerusalem,
That ye stir not up, nor awake *my* love, until he please.
- The bride's strong and unalterable love.*
- 5 "WHO is this² that cometh up from the wilderness,³
"Leaning upon her beloved?
I raised thee up⁴ under the apple tree :
There thy mother brought thee forth :
There she brought thee forth *that* bare thee.
- 6 "Set me as a seal⁵ upon thine heart,—as a seal upon thine arm :
For 'love is strong as death ;—^a jealousy⁶ is cruel as the grave :
The coals thereof *are* coals of fire,—*which* hath a most vehement flame.
- 7 "Many waters cannot quench love,—neither can the floods drown it :
^a If a man would give all the substance of his house for love,
It would utterly be contemned.
- 8 "We have a little sister,⁷—and she hath no breasts :⁸
"What shall we do for our sister—in the day when she shall be spoken for?⁹
- 9 If she *be* a wall,¹⁰—^a we will build upon her a palace of silver :
And if she *be* a door,¹¹—we will inclose her with boards of cedar.
- 10 I *am* a wall,¹²—and my breasts like towers :
^a Then was I in his eyes as one that found favour.
- 11 Solomon ^a had a vineyard at Baal-hamon ;—^b he let out the vineyard unto keepers ;
Every one for the fruit thereof was to bring a thousand *pieces* of silver.¹³
- 12 "My vineyard, which is mine, is before me :¹⁴
^a Thou, O Solomon, *must have*¹⁵ a thousand,
^a And those that keep the fruit thereof two hundred.
- 13 "Thou that dwellest in the gardens,
The companions hearken to thy voice :—^a cause me to hear *it*.
- 14 ^a Make haste, my beloved,
And 'be thou like to a roe or to a young hart
Upon the mountains of spices.¹⁶

^a ch. 3. 4.

^a Pro. 9. 2.

^a ch. 2. 6.

^a ch. 2. 7 ; 3. 5.

^a ch. 3. 6 ; Deu. 32. 9—12.
^a Ps. 63. 8 ; Isa. 26. 3, 4 ; 2 Cor. 12. 9, 10 ; Phil. 4. 13.

^a Ex. 28. 9—12, 21, 29 ;
Isa. 49. 16 ; Jer. 22. 24 ; Hosea. 2. 23 ; 2 Tim. 2. 19.
^a Ac. 20. 24 ; 2 Cor. 5. 14, 15 ; Rev. 12. 11.
^a Pro. 6. 34.
^a Is. 43. 2, Ro. 8. 28
^a 30.
^a Pro. 6. 35.

^a Eccl. 23. 33 ; John 10. 16 ; Ac. 15. 14—17 ; Ro. 15. 9, 12.
^a Ro. 10. 12—15.
^a Zec. 6. 12—15 ; Mt. 16. 18 ; Eph. 2. 20—22.
^a Ac. 14. 27.

^a Deu. 7. 7, 8 ; Eph. 1. 3—6.
^a Eccl. 2. 4, 5.
^a Mt. 21. 33 ; Lk. 20. 9.

^a Pro. 4. 23 ; 1 Tim. 4. 15, 16.
^a Ps. 72. 17—19 ; Ro. 14. 7, 9 ; 1 Cor. 6. 20 ; 2 Cor. 5. 12.
^a 1 Thes. 2. 19, 20 ; 1 Tim. 5. 17, 18.
^a Mt. 18. 20 ; 24. 20 ; John 14. 21—25.
^a ch. 2. 14 ; John 14. 13, 14 ; 15. 7 ; 16. 21.
^a Lk. 19. 12 ; Rev. 22. 17, 20.
^a ch. 2. 17.

1 Among the Orientals, the sherbet made with pomegranate juice is particularly esteemed for its agreeable and cooling acidity.

2 In the fourth and concluding part, the bride appears, expressing her deep, constant, unchangeable love to her husband (ch. viii. 6—7), which leads her to leave her unwilling family, and give herself wholly to him (8—14). It can hardly be doubted that this is adapted to set before us the church purified from sin, freed from worldliness, and entirely devoted to the love and service of its Lord.

3 See note on ch. iii. 6.

4 Addressed to the bridegroom. 'I excited thy love ;' i. e. first inspired thee with affection for me.' The apple or quince tree was anciently regarded as peculiarly the tree of conjugal love.

5 Denoting intimate and inviolable union.

6 It is evident, from the connection, that the word 'jealousy' is only used here to express strong and intense love. Love is strong as death, inasmuch as it conquers all ; and it is firm like the grave, which never relaxes its hold. Such a love the bride professes, and entreats her husband to cherish towards her.

7 The brothers of the bride (ch. i. 6), to whom the disposal of their sister belonged (see Gen. xxiv. 50), are now introduced, objecting to her marriage (vers. 8, 9) ; but she replies that she has arrived at maturity, and has pledged herself to Solomon (10—12). He then calls her ;

and she responds, inviting him to take her to his home (13, 14). It is most likely that all this had taken place before, and is now related by the bride to show the determination and constancy of her affection.

8 She is not yet marriageable.

9 That is, when she shall be asked in marriage.

10 That is, if she be inaccessible—unwilling to receive suitors—we will ornament her in reward for her modesty.

11 That is, If she be disposed to give a ready reception to suitors, we will keep her in strict seclusion.

12 She replies to the brothers in their own style ; and asserts that the modesty and reserve which rendered her inaccessible to the addresses of others would the more surely win the favour of her accepted suitor.

13 From Isa. vii. 23, this appears to have been the profit of the most productive vineyards.

14 That is, I take charge of it.

15 Or, 'Be thine the thousand, O Solomon, and two hundred to the keepers of its fruit.' The vineyard of Solomon seems to be introduced by way of contrast to that which the maiden regarded as her own vineyard, namely, her personal attractions (comp. ch. i. 6). Solomon, she declares, is welcome to the profits of his vineyard. She yields to him her affection disinterestedly and in return for his love.

16 These closing aspirations of the ancient church are echoed by the last inspired writer of the New Testament : 'Even so, Lord Jesus, come quickly' (Rev. xxii. 20).

GENERAL REMARKS ON THE PROPHETICAL BOOKS.

THE words *prophet* and *prophecy* are usually restricted in common language to the prediction of future events not discernible by mere human sagacity. Their general use in Scripture, however, is not limited to this meaning. The proper meaning of the word 'prophet' is, *one who speaks as God's messenger*, inspired and commissioned to communicate His will to man. See Gen. xx. 7, where the word first occurs: see also Exod. vii. 1; iv. 16; Jer. xv. 19, etc. These revelations embraced the past and the present as well as the future, and comprehended those general moral principles which are of universal application, throughout all time. That the prophets were more than foretellers of things future is apparent from their history, as well as from their writings. Daniel proved himself to be a prophet by telling Nebuchadnezzar what his dream had been, as much as by interpreting it; and the woman of Samaria very properly called Jesus a prophet, because he 'told her all things that ever she did.'

Yet the predictions of the future are undoubtedly among the most impressive and the most important parts of these communications. They would naturally be sought for more eagerly by mankind in general, and be treated with more deference than any other inspired messages. They also afford, especially in their progressive fulfilment, the most convincing proofs of the Divine authority of those who utter them. But the Old Testament prophecies derive their chief importance from the peculiar nature of the Mosaic economy, with which they are intimately connected; for that economy, whilst it was itself a revelation of the highest moral and spiritual truth, was also throughout prospective, a preparation for better things to come.

In the entire system of revelation, the prophets stand between the Mosaic law and the gospel; and they have important relations to both. In reference to the law, their mission was first to enforce its moral teachings and commands (which men were apt to overlook whilst maintaining its external rites), and then to show its typical and introductory character. But the chief object of their ministry was to point forward to the gospel as the development of all that is spiritual, and the fulfilment of all that is typical in the ancient dispensation. Hence as the people of Israel sank more deeply into sin, the prophets not only placed the ritual of the law more and more in the background, and enforced the superior value of the moral commandment; but they announced more distinctly the abrogation of the older economy, and the establishment of the new kingdom of God on earth; dwelling with peculiar emphasis on the glory and blessedness of the true Israel. So that a remarkable difference is observable between the earlier prophets and their successors. For whereas Elijah and Elisha, and the other earlier prophets, directed their ministry chiefly to the reformation of their contemporaries, and left no written prophecies for future ages; we find that from the time of Jonah present reformation occupies a less prominent place, and is subordinated to preparation for the new economy; and that there are fresh and fuller revelations of the gospel interwoven with admonitions and encouragements. These are the prophecies which have been recorded and handed down to us; and they form one great chain, in the various parts of which the same ideas (sometimes represented by the same word: see, for example, Isa. iv. 2; xi. 1; Jer. xxiii. 5; Zech. iii. 8; vi. 12) reappear in new combinations; and of them it is emphatically true that to Jesus 'give all the prophets witness.' And this oneness of scope and design throughout supplies a clue to some prophecies which are obscure, whilst it sets others before us in a most interesting light.

And the typical character of the Mosaic economy gives a further peculiarity to the prophetic writings. Under the Israelitish constitution, Moses, Aaron, David, and the offices themselves of prophet, priest, and king, were *types*, that is, *intended resemblances*, of circumstances corresponding in the person, the work, and the people of the Messiah. Hence many descriptions occur in the prophetic parts of the Old Testament which are applicable to the persons who are their immediate subjects only in a partial and imperfect manner, but which find a complete and satisfactory correspondence to their full meaning in the Messiah, and the new dispensation of which he is the Head. In the application of this principle, the ancient Israelitish church is repeatedly declared in the New Testament to have been a designed representation of the Christian church (1 Cor. x. 6, 11; Heb. ix. 8, 9; x. 1; xii. 22).

It must also be remembered that, although prophecy contains many very circumstantial allusions to particular facts and individuals, yet these are referred to chiefly on account of their relation to those great general principles with which it has to do. Prophecy is God's voice, speaking to us respecting the issue of that great struggle which has been and is going on in this world between good and evil; and telling us that it shall be well at last, though the conflict be long and hard before the victory is complete. The 'seed of the woman' shall bruise the 'serpent's head;' but the serpent, notwithstanding, shall first bruise his heel (Gen. iii. 15). So completely does the earliest prophecy recorded in Scripture contain the germ of the whole, however diversified may be its particular forms.

So far as the ancient Israel answered truly to the character which they represented as the people of God, so far the blessings connected with that relation, in the language of prophecy, belonged to them. And so far as the Christian Israel now, with their greater privileges, correspond in character to this high and holy relation, so far are the great declarations of prophecy already fulfilled in their experience. In the case of neither, indeed, is this fulfilment complete; nor can it be, so far as man merely is concerned. But there is ONE whose perfect character makes Him the worthy subject of all prophecy for good; and in the resurrection and ascension, the kingdom and glory, of our Lord Jesus Christ we find its entire fulfilment.

This also suggests a reason for the introduction of prophecies relating to other nations: for these nations were allies, rivals, enemies, or oppressors of Israel; and formed in their character and destiny the temporary representatives of the *world* in its various aspects towards the *church*. The notes on the prophecies which refer to these foreign states will supply most of the information which will be needed. But it may be desirable to notice their relative position to the Jews and to each other, during the two or three centuries over which the prophetic books extend. With Moab, Edom, and the Philistines, Judah had repeated conflicts. They had been subdued by David; but, after the revolt of the Ten Tribes, they were constantly endeavouring to regain their independence; and, during the reigns of ungodly and feeble kings, their efforts were generally successful. At the beginning of this period the empire of Assyria had, by a rapid succession of conquests, acquired great magnitude and strength; and was arrayed in hostility against the rival kingdom of Egypt, which had subsequently to contend with Babylon, the successor of Nineveh. The mutual jealousy and emulation between these great powers naturally tended to make Palestine, which lay between them, a theatre of war; and both of them sought the alliance or attempted the

GENERAL REMARKS ON THE PROPHETICAL BOOKS.

conquest of Israel and Judah. The true and safe policy of the Jewish kingdoms was clearly to stand aloof from both; but the low and carnal views of the people generally induced them to court the friendship of these powerful neighbours, and to endeavour to provide for their own security by uniting sometimes with Egypt against Assyria, and sometimes with Assyria against Egypt. Against this policy the prophets, especially Isaiah and Jeremiah, were commissioned to remonstrate, as showing a distrust of God's protection, and violating the fundamental law of the theocracy. Babylon was, in Isaiah's days, an inferior kingdom, struggling with Assyria for independence; but it gradually rose to power, and in the time of Jeremiah became the successful enemy of Egypt and the scourge of Judah.

As Jehovah was King of Israel, the prophets often exercised an important influence upon the civil affairs of the nation. This they did, not by taking upon themselves any of the ordinary duties of the government, but by appearing in particular emergencies as God's representatives, whose authority could not be disputed by the civil ruler without abjuring the fundamental principle of the theocracy. And even the apostate kings of Israel often acknowledged the Divine legation and authority of the prophets of Jehovah.

It is probable that many of the prophets were selected from those who had been trained as religious teachers among the 'sons of the prophets,' who are frequently mentioned in the sacred history (see note on 2 Kings iv. 1). None were prophets, in the highest sense, who had not received a message from God by direct inspiration; but those who were thus distinguished might obtain, by previous training under wise and holy instructors, those qualifications for the work which depended upon proper culture. Hence we find that minstrelsy was taught and practised among them (1 Sam. x. 5, and note), and was used to prepare the mind for the Divine influence (2 Kings iii. 15). And the high cultivation of their natural powers is indicated by the form in which the prophecies are delivered and recorded. Few of them are in simple prose; many in a sort of measured recitative; whilst the greater part are distinctly poetical, often finished with the greatest care, and unequalled by any other writings in pathos, beauty, or sublimity. See remarks on Hebrew Poetry, p. 521.

The Divine communications were made to the prophets in 'divers manners.' God seems sometimes to have spoken to them in an *audible voice*, occasionally appearing in human form. At other times he employed the ministry of *angels*, or made known his purposes by *dreams*. But he most frequently revealed his truth to the prophets by producing that supernatural state of the sentient, intellectual, and moral faculties which the Scriptures call *vision*. In this state, things remote in time and place, or merely symbolical representations of these things, became to the prophet's mind present living realities, and are described as such. Hence prophetic announcements are often called 'visions,' *i. e.* things seen; and the prophets themselves are called 'seers' (2 Chron. xxiv. 1; Isa. i. 1; Obad. 1; Hab. ii. 2, 3, etc.)

The prophets were also directed to use various methods of conveying to others the revelations which had been made to them. Occasionally they employed symbolical actions, which they usually explained. More often they related in simple language their symbolical visions. The greater part of their prophecies were probably oral discourses; but many of these were afterwards digested and recorded under the guidance of the Holy Spirit. Some portions appear to have been originally published in a written form. See Isa. xi.—lxvi.; Ezek. xl.—xlvi.

Although the visions which the prophet beheld and the predictions of the future which he announced were wholly communicated by the Divine Spirit, yet the form of the communication, the imagery in which it is clothed, the illustrations by which it is cleared up and impressed, the symbols employed to bring it the more graphically

before the mind;—in short, all that may be considered as its garb and dress, depends upon the education, habits, associations, feelings, and the whole mental, intellectual, and spiritual character of the individual prophet. Hence the style of some is purer, more sententious, more ornate, or more sublime, than that of others. The same general idea is expressed by one prophet in language drawn from associations connected with his own age, and with his civil or religious condition; and by another in phraseology which is evidently the production of a different period, and of very different circumstances. The writings of Isaiah, Jeremiah, Ezekiel, Amos, and Zechariah, supply abundant illustrations of this remark.

In the INTERPRETATION OF PROPHECY, a regard to the following rules will assist in ascertaining its meaning and application:—

1. *A thorough and minute acquaintance with Old Testament history* should be acquired. Not only are there many allusions to the events of the prophet's own times, and the condition and circumstances of the people to whom his messages were addressed, by a careful attention to which many apparent difficulties may be removed; but the facts of Hebrew history are often made the basis of prophetic announcements or illustrations. Thus, for example, the bitter hatred and jealousy which existed for many generations between Judah and Ephraim is used by Isaiah as the groundwork of a prediction of the cessation of all enmities, and the harmonious union and mutual love of Messianic's subjects (see Isa. xi. 13, and note). And the frequent and fierce wars which the Hebrew nation carried on with the Philistines, and other inveterate enemies, are employed in a graphic figure to represent the holy warfare which the followers of Christ will unitedly wage against sin and Satan, and all the enemies of their Divine Lord (Isa. xi. 14).

2. The nature of *poetical language in general*, and the *style of each prophet*, should be borne in mind. The prophecies are, for the most part, written in the highest style of poetry; and, according to the usual mode of conveying ideas in the East, they abound greatly in figurative language, which is drawn from various sources; sometimes from incidents in the prophet's own personal history; sometimes from familiar and impressive objects in nature; sometimes from the occupations of the people to whom they were addressed; and, above all, from the events of their own national history. From the typical character of the ancient dispensation, it was natural that the prophets should employ those great facts in the history of their ancestors on which the religious and patriotic memory loved to linger as illustrative of future spiritual blessings. Hence, the deliverance of the nation from Egyptian bondage; their miraculous passage through the Red Sea; their forty years' wanderings in the Arabian Desert under Divine guidance, and their settlement at last in the promised land; the victories of their judges; the triumphs of David; the magnificence of Solomon; and, in later times, the return of the exiles from Babylonian captivity, their happy re-establishment in their own land, and the overthrow of their implacable enemies,—all these became a storehouse whence they drew illustrations of greater and better things to come. And the most glowing and heart-stirring representations of the prophets are figurative delineations of future glory drawn from the brightest pages which record the triumphs of God's ancient people.

3. Different portions of the same prophet, or of different prophets, which refer to the same subject, should be compared together; their agreements or apparent disagreements carefully observed, and the interpretation of each applied to the mutual illustration of the whole.

4. The prophecies should be studied as nearly as possible in their *chronological order* (see Table, p. 723); and regard should be had to the times in which the prophet lived, and to his peculiar position and circumstances.

5. The manner in which the prophets speak of *time* should be borne in mind. They frequently contemplate the events presented to them in prophetic vision as a

CHRONOLOGICAL TABLE OF THE SIXTEEN PROPHETS.

picture, in which all the parts are viewed in their relation to the great central object; and they therefore group these events, not according to their succession in time, but according to their bearing upon the subject of their message. So that occurrences which were really many ages apart are represented as if they were contemporary or continuous. In Jer. l. 41, for example, the first capture and the complete destruction of Babylon are connected, without any notice of the interval of nearly a thousand years which elapsed between them. So again in Isaiah, ch. x., xi., the deliverance of the Jews from the Assyrian yoke is connected with the salvation which was to be effected by the Messiah. Sometimes, indeed, the precise time was revealed to the prophet, and is recorded, as in Jer. xxix. 10. But more commonly the prophets were ignorant of it. See Zech. xiv. 7; 1 Pet. i. 10—12.

6. It is important to observe the principles of prophetic interpretation sanctioned by the New Testament, which gives by Divine authority the meaning of the Old, and, while fixing the sense of particular passages, suggests principles of interpretation applicable to all. We learn here that the great end and theme of prophecy is Christ, either in his person and office, or in the establishment of his kingdom. Under this twofold division most of the Old Testament predictions may be ranged. Some of them are already fulfilled; others are in the course of fulfilment; and others again are to be fulfilled in some future

day. This fact is of the greatest importance. It proves the general scope of the ancient predictions, and limits them. It teaches us to seek Christ everywhere under both dispensations; and it makes plain the *general* meaning of those predictions themselves.

7. In studying the prophecies, we should remember that God gave them, 'not to gratify men's curiosity, by enabling them to foreknow things, but that, after they were fulfilled, they might be interpreted by the event; and his own providence, not the interpreter's, be then manifested thereby to the world.'—*Sir Isaac Newton*. And this is plainly taught by the apostle Peter (2 Pet. i. 19—21), when, exhorting Christian believers to pay a diligent attention to 'the word of prophecy,' he compares it, so long as it remains unfulfilled, to a lamp which gives a glimmering light in a dark place, a light extending but a little way. It is not till the day has dawned that distant objects can be seen. It is not till the providence of God has explained his decrees—till the event predicted has illuminated the prediction—that we can fix upon the precise nature, manner, and order of those occurrences which accomplish any prophecy. For the same inspired apostle further teaches, that even the prophets themselves were not able fully to interpret their own predictions; and that prophecy proceeded not from the will, invention, sagacity, or foresight of man, but holy men of God delivered, by speaking and writing, that which they were instructed by the Holy Spirit to declare.

CHRONOLOGICAL TABLE OF THE SIXTEEN PROPHETS.

PROPHET'S NAME.	PLACE OF MINISTRY.	DATE B. C.	HISTORICAL CONNECTION.
JONAH.....	Israel and Nineveh	About 850.....	In the reign of Jehoaiah.
JOEL	Judah.....	About 800.....	In the reign of Uzziah.
AMOS	Israel	About 790.....	In the reign of Jeroboam II.
HOSEA.....	Israel	About 790—725	From the reign of Jeroboam II. to the captivity of the Ten Tribes.
ISAIAH.....	Jerusalem	About 760—608	From the reign of Uzziah to that of Hezekiah or Manasseh.
MICAH.....	Judah and Israel.....	About 750.....	Probably in the reign of Jotham.
NAHUM.....	Probably Judah	About 720.....	In the reign of Hezekiah or Manasseh.
ZEPHANIAH.....	Judah.....	About 630.....	In the reign of Josiah.
JEREMIAH.....	Judah and Egypt.....	About 628—586	From the reign of Josiah until after the commencement of the captivity.
HABAKKUK	Judah.....	About 626.....	Shortly before the captivity.
DANIEL.....	Babylon and Persia.....	About 606—534	During the whole of the captivity.
OBADIAH.....	Judah or Babylon.....	About 585	Shortly after the destruction of Jerusalem by the Chaldeans.
EZEKIEL.....	Chaldea; on the river Chebar	About 595—572	Among the Jewish exiles, before and after the destruction of Jerusalem.
HAGGAI.....	Judea	About 520.....	} During the rebuilding of the Temple. During or shortly after the government of Nehemiah.
ZACHARIAH.....	Judea	About 520.....	
MALACHI	Judea	About 420.....	

THE BOOK OF THE PROPHET ISAIAH.

ISAIAH (whose name signifies *Salvation of Jehovah*) was called to the prophetic office about the end of the reign of Uzziah. Nothing is known of his parentage, except that he was 'the son of Amoz,' who has often been confounded with the prophet Amos, although the Hebrew names differ in the first and last letters. The Jews have a tradition that Isaiah belonged to the royal family of Judah, his father being brother of king Amaziah; and they say that he was father-in-law to Manasseh, and was put to death by him (see note on 2 Kings xxi. 16). His prophetic ministry extended at least from the last year of Uzziah (see ch. vi. 1) to the fourteenth of Hezekiah (ch. xxxvii. 8), a period of forty-seven years. * If his

later prophecies were written at the beginning of Manasseh's reign, fifteen years more must be added (see ch. xxxviii. 5); which would make the whole length of his public life at least sixty-two years, about equal to that of Hosea; with whom, as well as Amos and Micah, he was contemporary.

Isaiah was called to public duty during a very eventful period in the history of Judah. Uzziah and Jotham were, upon the whole, peaceful and prosperous monarchs; but luxury and sensual indulgence were increasing among the people, and true piety was rapidly declining. The reign of the next king, the wicked Abaz, was most disastrous; for, in addition to internal disorders and sufferings,

the country was invaded by the combined forces of Syria and Israel. Upon this occasion Isaiah came forward with a Divine message both of reproof and of encouragement to the panic-stricken king and people; but his warnings and his counsels were disregarded. Ahaz brought the kingdom into subjection to the Assyrian monarch, and left it on the very verge of ruin; and it was not restored to independence and prosperity till the latter part of Hezekiah's reign. This pious king abolished idolatry, re-opened the temple, which had been closed by his father, and restored the worship of Jehovah. He treated Isaiah with great respect, and sought his counsel during the agitating events of his reign.

Isaiah also witnessed the fall of the kingdom of Israel; which, after flourishing anew under Jeroboam II., the contemporary of Uzziah, became the prey of successive usurpers; till, in the sixth year of Hezekiah's reign in Judah, it was completely subjugated by the Assyrians, and many of its inhabitants were carried into captivity.

The writings of Isaiah are distinguished amongst the inspired poems by their elevation and variety. Always clear, fresh and vivid, they are also marked by great energy, sublimity, or tenderness, according to the nature of his subject. His descriptions are, for the most part, masterly outlines rather than elaborate pictures. A few words set before us the majesty of Jehovah, the absurdity of idol-worship, and the fall of heathen powers. If the prophet enlarges upon any subject, it is the humiliation, the work, and glory of the Messiah, and the blessed results of his salvation. Whatever be the primary topic, it always leads him to these; and these are unfolded with such distinctness, adorned with so much beauty, and dwelt upon with such delight, that the fuller disclosures of the New Testament have only taught believers to prize more highly the earlier revelations of 'the evangelical prophet.'

Some parts of the book of Isaiah, especially ch. xl.—lxvi., have been attributed by some modern critics to an unknown author or authors, who lived at a later period near the end of the captivity in Babylon. It has been alleged that these portions are distinguished by Chaldaisms, and other peculiarities of style, from the genuine writings of Isaiah. In vindication of the genuineness of these passages it may be observed:—

(1.) If there were many traces of Chaldee in the style, this would not be surprising, as it is evident that the public functionaries of Hezekiah's court were well acquainted with that language: see 2 Kings xviii. 26, and compare Pref. to Eccles. p. 700. But, in fact, only three Chaldaisms, or at most four, occur in the book; and all these are in the portions which are universally allowed to be Isaiah's. (2.) The alleged diversity of style is not greater than is often found to exist between the earlier and the later writings of the same author, or between those addressed at first to the ear and those intended only for the eye. On the other hand, a careful perusal of the whole will show that there is throughout an essential similarity in that energy and sublimity which have always been regarded as characteristic of Isaiah. In these respects the later chapters certainly are not inferior to the former. (3.) The book is referred to as *one* by our Lord and his apostles, who quote Isaiah more frequently than any other prophet, and expressly attribute to him passages from chapters i., vi., ix., x., xi., xxix., xl., xli., liii., lxi., lxxv. These portions are included in the Septuagint version, which was made about 280 B.C. And it was 'the book of the prophet Isaiah' which was delivered to our Lord in the synagogue at Nazareth, when he opened it and read the passage which we find in ch. lxi. 1—3: see Luke iv. 17. The unity of the book is also indicated by the regular arrangement of the whole, as shown in the subjoined analysis. (4.) It is also to be remembered, that almost all those critics who give to these portions a later date, doubt or deny prophetic inspiration, of which these chapters contain the clearest evidence. No human sagacity could have foreseen in Isaiah's time the rise and fall of the Chaldean monarchy, or the nation and

name of its future conqueror. Those, therefore, who refuse to believe in true prophetic inspiration are under the necessity of ascribing these writings to a later period. But the theories of the objectors are at variance with each other; and the investigations which they have occasioned have resulted in establishing more firmly the genuineness of the disputed passages, and consequently the Divine origin of the prophetic writings.

Various opinions have been held respecting the arrangement of Isaiah's prophecies. It appears most probable that Isaiah, like Jeremiah (see Pref. p. 807), revised and collected the whole book; which seems to fall naturally into the following divisions:—

I. CH. I.—VI. Early discourses, chiefly of the prosperous but luxurious times of Uzziah and Jotham; denouncing the sins of the people, with some intimations of Divine mercy. Ch. vi. is a kind of appendix, relating the prophet's call to more public work as the warrant for his threats and promises.

II. CH. VII.—XII. Prophecies connected with the invasion of Judah by the combined forces of Israel and Syria, and the subsequent invasions of the Assyrians; comprising warnings to Ahaz against courting their alliance, and predictions of their devastating inroads, and of the overthrow of their hosts; with cheering promises of a greater salvation.

III. CH. XIII.—XXIII. Woes denounced against various nations which were hostile to God and his people. In these even Jerusalem and a high officer of the royal palace are included (ch. xxii.); for they were deeply infected with the sins of the heathen.

IV. CH. XXIV.—XXVII. A general view of all these Divine dealings of judgment and mercy, showing their gracious purposes and results.

V. CH. XXVIII.—XXXV. Prophecies, chiefly of the time of Hezekiah, denouncing the sins of Israel and Judah, but promising mercy, and turning the burden of woe upon their oppressors.

VI. CH. XXXVI.—XXXIX. A narrative of Sennacherib's invasion and his overthrow, illustrating the foregoing prophecies; and another narrative of Hezekiah's vanity, and a consequent threatening of punishment, preparatory to the consolatory portion which follows.

VII. CH. XL.—LXVI. A lengthened disclosure of God's purposes of mercy to his true Israel. This is one continuous prophecy, but it may be divided into three parts. (1.) Chapters xl.—l. contain a vindication of the Deity of Jehovah, who is about to manifest himself as the righteous Saviour of his people. (2.) Chapters li.—lvi. 8 announce and describe this manifestation in the Messiah, and the glorious result of his work. (3.) Chapters lvi. 9—lxvi. exhibit more largely these results in the superiority of the church of Christ over the ancient national Israel in its character, privileges, and destinies.

This portion of Isaiah's prophecies was probably written after he had retired from public life. It appears to have been designed primarily to sustain the faith of God's people in the prospect of threatened chastisements, and during their long endurance. Its great subject, the Divine work of salvation by Christ, is always kept in view. It contains no circumstantial reference to the men and events of the prophet's days; and the predictions of the capture of Babylon, and the desolation of Edom, which occur in it, must be regarded as only temporary and partial illustrations of the working out of its great plan. Even the promises which it holds out to the Jewish nation of restoration and prosperity are always used to carry the mind forward to the Divine Messiah and his spiritual and everlasting kingdom. His coming is ever presented as the chief object of Israel's hope. For Him, as Jehovah, the way is prepared, by proofs of his creative and upholding power, his prescience and faithfulness, and his delivering grace. And though He comes in 'the form of a servant,' and as 'a man of sorrows,' yet his vicarious sufferings and expiatory death are to be the source of blessedness to the world and to the church; and they shall be abundantly recompensed by the honour and joy of his mediatorial reign.

Israel's sins and sufferings described ; with exhortations and promises.

- 1 THE ^aVISION OF ISAIAH THE SON OF AMOZ, ^bWHICH HE SAW CONCERNING JUDAH AND JERUSALEM, ^cIN THE DAYS OF UZZIAH, JOTHAM, AHAZ, and HEZEKIAH, KINGS OF JUDAH.
- 2 ^dHEAR, ^eO heavens, and give ear, O earth : ^f—for the LORD hath spoken, 'I have nourished and brought up children,—and they ^ghave rebelled against me.
- 3 ^hThe ox knoweth his owner,—and the ass his master's crib :
But Israel ⁱdoth not know,—my people ^j'doth not consider.
- 4 ^kAh sinful nation,—a people laden with iniquity,
^l'A seed of evildoers,—^mchildren that are corrupters :
ⁿ'They have forsaken the LORD,
^o'They have provoked the Holy One of Israel ^punto anger,
They are gone away backward.
- 5 ^q'Why ^rshould ye be stricken any more?—^sye will revolt more and more :^t
The whole head is sick,—and the whole heart faint.
- 6 From the sole of the foot even unto the head ^uthere is no soundness in it ;
But wounds, and bruises, and putrifying sores :
^v'They have not been closed, neither bound up,
Neither mollified with ointment.
- 7 'Your country ^wis desolate,—^x'your cities ^yare burned with fire :
Your land, ^z'strangers devour it in your presence,
And ^{aa}it is desolate, as overthrown by strangers.
- 8 And the daughter ^{ab}of Zion is left—^{ac}as a cottage in a vineyard,
As a lodge ^{ad}in a garden of cucumbers,—^{ae}as a besieged city.
- 9 ^{af}'Except the LORD of hosts had left unto us ^{ag}a very small remnant,
We should have been as ^{ah}'Sodom,—and we should have been like unto Gomorrah. ^{ai}
- 10 Hear the word of the LORD, ye rulers ^{aj}of Sodom ;
Give ear unto the law of our God, ye people of Gomorrah.
- 11 To what purpose is the multitude of your ^{ak}'sacrifices unto me? saith the LORD :
I am full of the burnt offerings of rams,—and the fat of fed beasts ;
And I delight not in the blood of bullocks, or of lambs, or of he goats.
- 12 When ye come ^{al}to appear before me,
Who hath required this at your hand, to tread ^{am}my courts ?
- 13 Bring no more ^{an}'vain oblations ;—incense is an abomination unto me ;
The new moons and sabbaths, ^{ao}the calling of assemblies,
I cannot away with ; ^{ap}it is iniquity, even the solemn meeting. ^{aq}
- 14 Your ^{ar}'new moons and your ^{as}'appointed feasts ^{at}'my soul hateth :
They are a trouble unto me ;—^{au}'I am weary to hear ^{av}them.
- 15 And ^{aw}'when ye spread forth your hands,—I will hide mine eyes from you :
^{ax}'Yea, when ye make many prayers,—I will not hear :
Your hands are full of ^{ay}'blood. ^{az}

^a Ge. 15. 1 ; Num. 12. 6 ; 24. 4.
^b ch. 2. 1.
^c Hos. 1. 1 ; Am. 1. 1 ; Mic. 1. 1.
^d see refs. Deut. 4. 26, and 32. 1 ; Eccl. 36. 4.
^e ch. 5. 1, 2 ; Deut. 1. 31.
^f Deut. 9. 22—24 ; Jer. 2. 13.
^g see refs. Job 12. 7.
^h Deut. 32. 28, 29 ; Jer. 4. 22 ; 9. 3, 6.
ⁱ ch. 5. 12.
^j ch. 30. 9.
^k ch. 57. 3, 4 ; Num. 32. 14 ; Mt. 3. 7.
^l Jer. 6. 28.
^m see Deut. 31. 16 ; Jer. 2. 13, 19.
ⁿ ch. 2. 8 ; Eccl. 3 ; Ps. 78. 40.
^o ch. 9. 13, 21 ; Jer. 2. 30 ; 5. 6.
^p see 2 Ch. 29. 22.
^q ver. 23 ; Ne. 9. 34 ; Dan. 9. 8 ; Zeph. 3. 3, 4.
^r Jer. 8. 22.
^s ch. 6. 11 ; Deut. 28. 51, 52 ; 2 Chr. 28. 5, 16—21.
^t Jer. 2. 15.
^u Deut. 28. 33, 43 ; 2 Kt. 16. 5, 6 ; Lam. 5. 2 ; Hos. 8. 7.
^v see refs. Job 47. 18 ; Jer. 4. 17.
^w Lam. 3. 22 ; Ro. 9. 29.
^x ch. 6. 13 ; 10. 22 ; 17. 6 ; Eccl. 4. 8 ; Ro. 11. 4—5.
^y Ge. 19. 24.
^z Deut. 32. 32 ; Jer. 23. 14 ; Eccl. 16, 46 ; Rev. 11. 8.
^{aa} ch. 56. 3 ; Lev. 17. 11 ; see refs. 1 Sam. 16. 22 ; Ps. 51. 16 ; Prov. 15. 8 ; 21. 27 ; Jer. 6. 30 ; 7. 21.
^{ab} Ex. 23. 17 ; 34. 23.
^{ac} Eccl. 20. 30 ; Mt. 15. 9.
^{ad} Joel 1. 14 ; 2. 15.
^{ae} Num. 28. 11.
^{af} Le. 23. 3, etc. ; Lam. 2. 6.
^{ag} Am. 5. 21.
^{ah} ch. 43. 24 ; Am. 2. 13 ; Mal. 2. 17.
^{ai} ch. 59. 2 ; see refs. Job 27. 9 ; Ps. 134. 2 ; Jer. 14. 12.
^{aj} ch. 66. 18 ; 1 Tim. 2. 8.
^{ak} ch. 59. 2, 3 ; Mic. 3. 9—11.

1 The ministry of Isaiah and the other prophets had special reference to Judah and Jerusalem, which at that time represented the kingdom of God on earth ; and notice is taken of foreign nations only because of their relation to the people of God.

2 At what time this chapter was written is uncertain ; but its subject is so general as to make it suitable for an introduction to the book. The prophet charges Israel with ingratitude, stupidity, and obstinacy (vers. 2—4), as the causes of their present sufferings (5—9), declares that their sins made all their religious services distasteful to God (10—15), calls upon them to reform, with promises and threatenings (16—20), and specifies certain prominent crimes (21—23) which must be purged away before the Divine favour can be enjoyed (24—31).

3 See note on Psal. 1. 4.

4 The word 'they' is emphatic in Hebrew : even my children, whom I have reared, have rebelled.

5 This appellation is found almost exclusively in Isaiah, and combines the representation of God's perfect excellence (see ch. vi. 3) with his covenant relation to his people.

6 This may be rendered, 'Upon what? ; i. e. Upon what part of the body can ye be stricken? for it is all covered with the wounds and bruises of former punishments.'

Either rendering leads to the inference that further correction seems almost useless.

7 Where the heart is not right with God, affliction often makes the sinner more obstinate and callous.

8 Compare Deut. xxviii. 35 ; Job ii. 7.

9 See notes on 2 Kings ix. 21, and Psal. xlv. 12.

10 A temporary hut erected for the accommodation of the fruit-watcher of the vineyard or melon ground. See note on Job xxvii. 18.

11 That is, we should have been totally and justly destroyed. This verse refers to the fate of these cities ; the next verse, to their character.

12 Rather, 'to trample,' i. e. insultingly ; your attendance upon these outward rites, whilst your hearts and lives are ungodly and impure, is an insult to me.

13 Rather, 'Incense is abomination to me ; [and so are] new moon, sabbath, calling of assembly : I cannot endure iniquity, and the solemn meeting ;' i. e. I cannot bear these services when coupled with iniquity.

14 The Hebrew term here used is appropriated in Scripture to the sabbath, the passover, the pentecost, the day of atonement, and the feast of tabernacles. Though these were appointed by God, yet when so kept they became hateful to him.

15 Heb., 'bloods,' the form of the word which is used to signify bloodshed. See note on Psal. ix. 12.

- 10 'Wash you,¹ make you clean;
'Put away the evil of your doings from before mine eyes:
17 'Cease to do evil; learn to do well;—seek judgment, relieve the oppressed,
Judge the fatherless, plead for the widow.
18 Come now,² and 'let us reason together, saith the LORD:
Though your sins be as scarlet, 'they shall be as white as snow,
Though they be red like crimson, they shall be as wool.
19 'If ye be willing and obedient,—ye shall eat the good of the land:
20 'But if ye refuse and rebel,—ye shall be devoured³ with the sword:
'For the mouth of the LORD hath spoken it.
21 'How is the faithful city become an harlot!⁴
'It was full of judgment;—righteousness lodged in it; but now murderers.
22 'Thy silver is become dross,—thy wine mixed with water:
23 'Thy princes *are* rebellious, and 'companions of thieves:
'Every one loveth gifts, and followeth after rewards:
They 'judge not the fatherless,
Neither doth the cause of the widow come unto them.
24 Therefore saith the Lord,—the LORD of hosts, the Mighty One of Israel,
Ah, 'I will ease me⁵ of mine adversaries,—and avenge me of mine enemies:
25 And I will turn my hand upon thee,⁶
And 'purely purge away thy dross,—and take away all thy tin:
26 And I will restore thy judges 'as at the first,⁷
And thy counsellors as at the beginning:
Afterward 'thou shalt be called,—The City of Righteousness, the Faithful City.
27 Zion shall be redeemed with judgment, and her converts⁸ with righteousness.
28 And the 'destruction of the transgressors and of the sinners *shall be* together,⁹
And 'they that forsake the LORD shall be consumed.
29 For they shall be 'ashamed of 'the oaks¹⁰ which ye have desired,
'And ye¹¹ shall be confounded for the gardens that ye have chosen.
30 'For ye shall be as an oak whose leaf fadeth,—and as a garden that hath no water.¹²
31 'And the strong shall be 'as tow,—and the maker of it¹³ as a spark,
And 'they shall both burn together,—and none shall quench them.

Glory of the church in the latter days; preparatory judgments.

2 THE WORD THAT ISAIAH THE SON OF AMOZ SAW CONCERNING JUDAH AND JERUSALEM.¹⁴

- 2 And 'it shall come to pass 'in the last days,¹⁵
'That the mountain¹⁶ of the LORD's house—shall be established in the top of
the mountains,

g Job 11, 13, 14; Jer.
4, 14; Jam. 4, 8.
r ch. 33, 7; Eccl. 18,
30, 31; Eph. 4, 22—
24.
a Pa. 34, 14; 37, 27;
Am. 5, 15; Ro. 12,
9; 1 Pet. 3, 11.
f Pa. 82, 3, 4; Jer. 22,
3, 15, 16; Mic. 6,
8; Zec. 7, 9; 8, 16.
u ch. 41, 21; 43, 25,
26; Mic. 6, 2, 3.
s ch. 41, 22; Pa. 51,
7; Mic. 7, 18, 19;
Ro. 5, 20; 1 John
1, 7; Rev. 7, 14.
y ch. 3, 10; 55, 6, 7;
Jer. 3, 12—14; Hos.
14, 1—4.
e ch. 3, 11; 2 Chr. 36,
14—16.
a Num. 23, 19; Tit.
1, 2.
b Jer. 2, 20, 21; 3, 1;
Eze. 16, 15—50.
c 2 Sam. 8, 15.
d Jer. 6, 28, 30; Lam.
4, 2; Eze. 22, 18
—22.
e ch. 3, 14; 2 Chr. 36,
14; Eze. 22, 6, 7;
Dan. 9, 5, 6; Hos.
9, 15.
f Prov. 29, 24.
g see refs. Ex. 23, 8;
Jer. 22, 17; Hos. 4,
14; Mic. 3, 11; 7, 3.
h ch. 10, 1, 2; Jer. 5,
24, 29; Zec. 7, 10.
i Deut. 24, 63; Eze. 5,
13.
k ver. 22; ch. 4, 4;
Jer. 6, 29; 8, 7; Eze.
20, 38; Mal. 3, 3;
Mt. 3, 12.
l ch. 64, 17, 18; Jer.
53, 7, 15—17.
m ver. 21; ch. 62, 1;
Jer. 31, 23; Zec. 8,
2, 3.
n see refs. Job 31, 3,
Pa. 1, 6; 5, 6; 73,
27; 102, 9; 104, 35.
o ch. 65, 11, 12; 1 Ki.
9, 6—9; 1 Chr. 29, 9.
p ch. 30, 22; 31, 7; Eze.
36, 31.
q ch. 57, 5; Eze. 6, 13;
Hos. 1, 13.
r ch. 65, 3; 66, 17;
Jer. 2, 20.
s Jer. 17, 6; Eze. 17,
24, 10.
t Eze. 32, 21.
u ch. 27, 4; 43, 17.
v Jer. 20, 47, 48; Mal.
4, 1.
y Mic. 4, 1, etc.
z Ge. 49, 1; Jer. 23,
20.
a Pa. 68, 15, 16; 87;
Dan. 2, 35, 45; Zec.
8, 3; Rev. 21, 10, etc.

1 This refers, not to the removal of guilt, but to *personal reformation*, which, though not the ground of forgiveness, is repeatedly commanded as being indispensable to it. See ch. lv. 7; Ezek. xviii. 30—32.

2 See notes on Psa. cxvi. 14; Eccles. xii. 1.

3 Or, 'eaten'; antithetical to the preceding verse.

4 See note on Exod. xxxiv. 15, and Pref. to Sol. Song.

5 Or, 'relieve myself'; by getting rid of those who thus annoy me. This is spoken after the manner of men. See note on Gen. vi. 6.

6 Or, 'take thee in hand.'

7 As in the earlier and better times of the nation; giving them such rulers as Moses and David. The last clause of the verse refers to ver. 21.

8 That is, those who return to God by true repentance. The effect of God's 'judgment' shall be to restore some by penitence, and to destroy the impenitent (vers. 23—31).

9 That is, at the same time as the redemption of Zion.

10 Or, 'terebinth-trees'; meaning groves of such trees. These were favourite places of idolatrous worship.

11 Such a change of person is very common in Hebrew poetry. It is perhaps designed here to make the language more *personal*.

12 In Palestine a constant supply of water is absolutely necessary for the cultivation of a garden. See Eccles. ii. 6; Sol. Song. iv. 12, 15.

13 Rather, 'and his work'; especially his idols. The works of the wicked are the cause of their destruction.

14 Chapters ii.—iv. form a single discourse, apparently designed to denounce the crimes then prevalent in Judah, which were fostered by the prosperity and luxury of the people. For this purpose the prophet quotes an ancient prediction (found also in Mic. iv. 1—3), which seems to have excited the hopes of the people; and uses it as a reason for reformation (1—5). He mentions some of the sins which the people must put away before the promise is fulfilled (6—9); and threatens them, if they continue disobedient, with fearful punishments which should purge out the wicked (ii. 10—22; iii.; iv. 1), and leave a remnant 'prepared for the Lord,' to whom this prediction might be accomplished (iv. 2—6). The description best accords with the state of the nation about the end of Uzziah's reign, when the people enjoyed great secular prosperity, but 'did corruptly.' See 2 Chron. xxvii. 2.

15 See Numb. xxiv. 14; Gen. xlix. 1. The phrase often signifies the *last dispensation*, the times of the Messiah.

16 Mount Moriah, on which the temple was built. It is here predicted that the true and spiritual worship of God shall prevail over all systems of false religion, and that all nations shall be gathered into the church, where, under the righteous government of Zion's Divine King, they shall renounce the arts of war, and shall learn and practise only those of peace. Christianity has already done much to mitigate the horrors of war, and to ameliorate, in various ways, the political and social state of mankind. That the accomplishment of this

- And ^ashall be exalted above the hills;—^band all nations shall flow ¹unto it.
- 3 And many people ²shall go and say,
^cCome ye, and let us go up to the mountain of the Lord,
 To the house of the God of Jacob;
 And he will teach us of his ways,—and we will walk in his paths:
^dFor out of Zion ³shall go forth the law,
 And the word of the Lord from Jerusalem.
- 4 And ^ehe shall judge among the nations,—and shall rebuke many people:
 And ^fthey shall beat their swords into plowshares,⁴
 And their spears into pruninghooks:
 Nation shall not lift up sword against nation,
^gNeither shall they learn war any more.
- 5 O house of Jacob,—come ye, and let us ^hwalk in the light of the Lord.
- 6 Therefore ⁵thou hast forsaken thy people the house of Jacob,
 Because they be replenished ⁱfrom the east,⁶
 And ^jare soothsayers like the Philistines;
^kAnd they please themselves in ⁷the children of strangers.
- 7 ^lTheir land also is full of silver and gold,
 Neither is ^mthere any end of their treasures;
 Their land is also ⁿfull of horses,—neither is ^mthere any end of their chariots:
- 8 ^oTheir land also is full of idols:⁸—^pthey worship the work of their own hands,
 That which their own fingers have made.
- 9 And the mean man boweth down,—and the great man humbleth himself:
^qTherefore forgive them not.⁹
- 10 ^rEnter into the rock,¹⁰ and hide thee in the dust,
^sFor fear of the Lord,¹¹ and for the glory of his majesty.
- 11 The ^tlofty looks of man shall be humbled,¹²
 And the haughtiness of men shall be bowed down,
 And the Lord alone shall be exalted ^uin that day.
- 12 ^vFor the day of the Lord of hosts
 Shall be ^wupon every one¹³ that is proud and lofty,
 And upon every one that is lifted up;—and he shall be brought low:
- 13 And upon all ^xthe cedars¹⁴ of Lebanon,—that are high and lifted up,
 And upon all the oaks of Bashan,
- 14 And ^yupon all the high mountains,—and upon all the hills that are lifted up,
 15 And upon every high tower,—and upon every fenced wall,
 16 ^zAnd upon all the ships of Tarshish,¹⁵—and upon all pleasant pictures.¹⁶
- 17 ^aAnd the loftiness of man shall be bowed down,
 And the haughtiness of men shall be made low:
 And the Lord alone shall be exalted ^bin that day.

^b ch. 27. 13; see note.
 Ps. 22. 27; Jer. 3. 17.

^c Jer. 31. 6; 50. 5;
 Zec. 8. 20—23.

^d Lk. 24. 47.

^e ch. 11. 3, 4; Ps. 110.
^f Mic. 4. 3.
^g ch. 11. 6—9; Ps. 46.
 9; Hos. 2. 18; Zec.
 9. 10.

^h Ps. 72. 3, 7.

ⁱ ch. 60. 1, 19; Eph.
 5. 8.
^j see Deu. 31. 16, 17.

^k Num. 23. 7.

^l ch. 47. 12, 13; Deu.
 18. 15.
^m Ex. 31. 16; Ps. 106.
 35; Jer. 10. 2.
ⁿ Deu. 17. 16, 17.

^o ch. 30. 16; 31. 1.
^p ch. 37. 3; 2 Chr. 28.
 2—4, 21—25; 33. 3.
 7; Jer. 2. 28.

^q ch. 37. 19; 44. 10—
 20; Deu. 4. 29; Hos.
 13. 2.

^r ch. 27. 11.

^s vers. 19—21; Hos. 10.
 8; Rev. 6. 15, 16.
^t Jer. 10. 7, 10; Rev.
 15. 4.

^u ver. 17; ch. 5. 15,
 16; 12. 1; Ps. 18.
 27; Jer. 50. 31, 32;
 Mal. 4. 1.

^x ch. 4. 1; 11. 10, 11;
 12. 1, 4; 21. 21; 25.
 9; 26. 1; 27. 1, 2.

12, 13; 28. 5; 29.
 18; 30. 23; 32. 6;
 Jer. 39. 7, 8; Zec.
 38. 14, 19; 39. 11.

22; Hos. 2. 16, 18,
 21; Joel 3. 18; Am.
 9. 11; Obad. 8; Mic.
 4. 6; 5. 10; 7. 11.

12; Zeph. 3. 11, 16;
 Zec. 9. 16.

^y ch. 13. 6, 13; Jer.
 46. 10; Am. 5. 18.
^z Pro. 6. 16, 17; Dan.
 4. 37; 5. 20—24.

^a ch. 10. 33, 34; 11. 8;
 37. 21; Eze. 31. 3—
 17; Zec. 11. 1, 2.

^b ch. 23. 25.
^c ch. 23. 1; 1 Ki. 10.
 22.
^d ver. 11; ch. 13. 11.
^e ver. 11.

prediction has hitherto been but partial, is because the hearts and conduct of men have been brought as yet but to a very limited extent under the influence of Divine truth.

¹ Shall come like a mighty river; *i. e.* in great numbers, and with great eagerness.

² Rather, 'peoples'; or, nations.

³ It was at Jerusalem that the doctrines and precepts of the gospel were first preached, and thence they were diffused through the world. See John iv. 22; Luke xxiv. 47, 49.

⁴ Or, 'coulters,' as in 1 Sam. xiii. 20.

⁵ Rather, 'For.' In this declaration of God's displeasure the reason is given why the people must return to God (ver. 5), if they would have the foregoing prophecy fulfilled to them. Then follow the causes of this displeasure—their connection with foreigners and imitation of them in their superstitious practices (ver. 6), their reliance on pecuniary and martial resources (ver. 7), and their worship of idols (ver. 8). Chaldean was the cradle of the occult arts; and the Philistines were addicted to augury: see 1 Sam. vi. 2.

⁶ That is, with Eastern superstitions.

⁷ Or, 'strike hands with'; *i. e.* have intercourse with, or abound with.

⁸ Literally, 'nothing.' 'gods which are yet no gods' (Jer. ii. 11); idols which are 'nothing in the world' (1 Cor. viii. 4).

⁹ Or, 'And thou dost not forgive them:' a return to the statement in ver. 6.

¹⁰ That is, into the caves of the rock. The Jews had been accustomed to do this in times of hostile invasion. See Judg. vi. 2; 1 Sam. xiii. 6.

¹¹ Rather, 'from the terror (*i. e.* the terrible manifestation) of Jehovah.' The results of this alarming display of Jehovah's glory are the putting down of all objects of admiration and confidence, the utter destruction of the idols, and the flight of their terrified worshippers (vers. 11—21).

¹² The words used in ver. 9 are repeated, intimating that the people's voluntary humiliation *in sin* would insure a compulsory humiliation *in punishment*.

¹³ Rather, 'everything.' The enumeration follows.

¹⁴ Lowth remarks, that in Hebrew poetry certain images are regularly appropriated to particular subjects; *e. g.* 'cedars' and 'oaks' to *kings* and *princes*; 'mountains' to *kingdoms*; 'towers' to *protectors*. But it is more likely that the prophet intended in this passage to convey generally the idea of what is lofty and imposing, by selecting objects of this class most familiar to his readers.

¹⁵ See note on 1 Kings x. 22.

¹⁶ Upon all visible objects of desire; *i. e.* upon all that is beautiful to the sight. A somewhat similar expression is used more than once in summing up an enumeration of particulars in 2 Chron. xxxii. 27; Nahum ii. 9.

- 18 And the idols he shall utterly abolish [*or, shall utterly pass away*].
 19 And they shall go into the holes of the rocks,—and into the caves of the earth,
 For fear of the LORD, and for the glory of his majesty,
 When he ariseth to shake terribly the earth.
- 20 Which they made each one for himself to worship,—to the moles and to the bats;¹
 21 To go into the clefts of the rocks,—and into the tops of the ragged rocks,²
 For fear of the LORD, and for the glory of his majesty,
 When he ariseth to shake terribly the earth.
- 22 Cease ye from man,³ whose breath is in his nostrils:
 For wherein is he to be accounted of?
 3 For, behold, the Lord, the LORD of hosts,
 Doth take away from Jerusalem and from Judah⁴
 The stay⁵ and the staff,—the whole stay of bread, and the whole stay of water,
 2 The mighty man, and the man of war,
 The judge, and the prophet,—and the prudent, and the ancient,⁶
 3 The captain of fifty, and the honourable man, and the counsellor,
 And the cunning artificer, and the eloquent orator.⁷
 4 And I will give children to be their princes,—and babes⁸ shall rule over them.
 5 And the people shall be oppressed, every one by another,
 And every one by his neighbour:
 The child shall behave himself proudly against the ancient,
 And the base against the honourable.
- 6 When a man shall take hold of his brother,—of the house of his father,⁹ saying,
 Thou hast clothing,¹⁰ be thou our ruler,—and let this ruin be under thy hand:
 7 In that day shall he swear, saying,—I will not be an healer;
 For in my house is neither bread nor clothing:
 Make me not a ruler of the people.
- 8 For Jerusalem is ruined, and Judah is fallen:
 Because their tongue and their doings¹¹ are against the LORD,
 To provoke the eyes of his glory.
 9 The show of their countenance doth witness against them;¹²
 And they declare their sin as Sodom, they hide it not.
 Woe unto their soul!—for they have rewarded evil unto themselves.
- 10 Say ye to the righteous,¹³ that it shall be well with him:
 For they shall eat the fruit of their doings.
 11 Woe unto the wicked! it shall be ill with him:
 For the reward of his hands shall be given him.
- 12 As for my people, children are their oppressors,—and women rule over them.
 O my people, they which lead thee cause thee to err,
 And destroy¹⁴ the way of thy paths.
- 13 The LORD standeth up to plead,¹⁵ and standeth to judge the people.
 14 The LORD will enter into judgment
 With the ancients of his people, and the princes thereof:
 For ye have eaten up the vineyard;—the spoil of the poor is in your houses.

Zec. 13. 2.

ver. 10; 1 Sam. 13.
 6; Hos. 10. 8; Jer. 1.
 23. 30; Rev. 6. 15,
 16; 8. 6.

ver. 10; 2 Thes. 1. 9.
 ch. 24. 18—20; 30.
 32; Nah. 1. 3—6;
 Hag. 2. 6, 21, 22;
 Heb. 12. 28; 2 Pet.
 3. 10—12; Rev. 6. 12.
 ch. 30. 22; 31. 7.
 ver. 10; ch. 34. 2.
 ver. 10, 15.

Pa. 146. 3; Jer. 17. 5.
 o Ge. 2. 7; Job 27. 3.
 Pa. 144. 3, 4.

Jer. 37. 21; 38. 9.

Le. 26. 26; Eze. 4.
 16, 17; 14. 13.
 ch. 2. 12—14; 2 Ki.
 24. 14—16.
 ch. 9. 15.

Ex. 18. 21; 1 Sam.
 8. 12.

2 Chr. 33. 1; 34. 1;
 36. 2, 5, 9, 11; Ecc.
 10. 16.
 ch. 19—21; Jer. 9.
 3—8.
 see Le. 19. 32; 2 Ki.
 2. 23.

2 Chr. 28. 5—7, 19.
 19; 36. 17—19; Jer.
 26. 18; Mic. 3. 12.
 ch. 5. 18, 19; Eze.
 9. 9; Mal. 3. 13—15.
 ch. 65. 3.
 Jer. 6. 15.
 Ge. 12. 13; 18. 20,
 21; 19. 5—9; Jer.
 41. 16, 17.
 Hos. 13. 9.

Eze. 8. 12; Eze. 9.
 4; Zeph. 2. 3; Mal.
 3. 18; Ho. 2. 5, 11;
 2 Cor. 5. 10.
 Pa. 18. 23, 24; 128.
 2; Gal. 6. 7, 8; Heb.
 6. 10.
 ch. 48. 22; 57. 20,
 21; 65. 13—15; Pa.
 11. 5, 6; 31. 23; Ecc.
 8. 13.
 Pa. 28. 4; 62. 12;
 Pro. 1. 31.
 ver. 4; Ecc. 10. 16.
 Job. 9. 16; Jer. 5. 31.
 Hos. 4. 1; Mic. 6. 2.

ch. 5. 7; Mic. 2. 2;
 Mt. 21. 33—41.

1 The idolaters finding their idols unable to deliver them, would fling them, in the terror of their flight, to these pests of the field and of the house, loathed and despised, to whom nothing would be given or left except what is regarded as contemptible and worthless.

2 Rather, 'into the fissures of the cliffs.'

3 That is, cease to trust in him. Confidence in man, as well as in idols, must be renounced (ch. iii. 1—15).

4 Not only from the capital, but from the whole kingdom.

5 Two genders of the same noun are used here, as in Eccles. ii. 8, Nahum ii. 13, according to a Hebrew idiom to represent *all*, i. e. every kind of support: first, support of food (ver. 1); then, of order and government (ver. 2, etc.).

6 Rather, 'elder.'

7 Heb., 'skilful of whispering'; i. e. 'the expert enchanter': comp. ch. viii. 19; and see Eccles. x. 11; Jer. xli. 17, where the same word is used. God threatens

to take away everything in which the people trusted, both bad and good, the charmers and the prophets.

8 That is, babes in ability, knowledge, and experience. This misgovernment is represented (ver. 5) as producing lawless and tyrannical anarchy, and a total disregard of all claims to deference and respect, till at last none can be found to take office (vers. 6, 7).

9 That is, in a private station.

10 As amongst the people of Palestine wealth consisted very much in numerous changes of garments (see Gen. xlv. 22; 2 Kings v. 5), this may mean, 'Thou art rich.' Or it may be a strong representation of universal poverty in the land, which is heightened by the reply (ver. 7).

11 That is, 'their words and deeds'—their whole conduct.

12 They make no attempt at concealment.

13 As Divine justice insures the well-being of the righteous, it insures also the punishment of these sinners.

14 Heb., 'swallow up'; i. e. they efface the traces of the way in which thou shouldst walk.

15 That is, 'to accuse.' He who accuses will also 'judge,' or condemn.

- 15 What mean ye *that* ye ^p beat my people to pieces,
And grind the faces ¹ of the poor? saith the Lord God of hosts.
- 16 Moreover the Lord saith, Because the daughters of Zion are haughty,²
And walk with stretched forth necks and wanton eyes,
Walking and mincing *as* they go, and making a tinkling³ with their feet:
- 17 Therefore the Lord will smite with ^a a scab⁴
The crown of the head of the daughters of Zion,
And the Lord will ^r discover their secret parts.
- 18 In that day the Lord will take away
The bravery of *their* tinkling ornaments *about their feet*,
And *their* cauls, and *their* ^r round tires like the moon,
19 The chains, and ^t the bracelets, and the mufflers,
20 The bonnets, and the ornaments of the legs, and the headbands,
21 And the tablets, and ^u the earrings,—^r the rings, and ^y nose jewels,
22 The changeable suits of apparel, and the mantles,
And the wimples, and the crisping pins,
23 ^a The glasses, and ^a the fine linen,—and the hoods, and the veils.⁵
24 And it shall come to pass, *that* instead of sweet smell, there shall be stink;
And instead of a girdle, a rent;⁶—and instead of well set hair, ^b baldness;
And instead of a stomacher, ⁷ ^a a girding of sackcloth;
And ^a burning,⁸ instead of beauty.
- 25 ^c Thy men shall fall by the sword,—and thy mighty in the war.
26 ^f And her gates shall lament and mourn;
And she *being* desolate ^e shall sit⁹ upon the ground.
- 4 And ^a in that day ⁱ seven¹⁰ women shall take hold of one man, saying,
We will ^e eat our own bread, and wear our own apparel:
Only let us be called by thy name,—to take away ⁱ our reproach.
- 2 In that day¹¹ shall ^m the Branch¹² of the Lord be beautiful and glorious,
And ⁿ the fruit of the earth *shall be* excellent and comely
For them ^o that are escaped of Israel.
- 3 And it shall come to pass, *that he that is left* in Zion,
And *he that remaineth* in Jerusalem,—^p shall be called¹³ holy,
Even every one that is ^r written among the living¹⁴ in Jerusalem:
- 4 When ^r the Lord shall have washed away the filth¹⁵ of the daughters of Zion,
And shall have purged the blood of Jerusalem from the midst thereof,

^p ch. 58. 4; Am. 8.
4-6; Mic. 3. 2, 3.

^q Deu. 28. 27.

^r ch. 47. 2, 3; Jer. 13.
22; Nah. 3. 5.

^s Judg. 8. 21.

^t Ge. 24. 22.

^u Ge. 35. 4.
^r Ge. 41. 42; Est. 8. 2.
^y Ge. 24. 22; Eze. 16.
12.

^a Ex. 39. 8.
^a Ge. 24. 66; Ru. 3. 15.

^b ch. 22. 12; Eze. 7.
14; Mic. 1. 16.
^c ch. 15. 3; 32. 11; Jer.
4. 8; 6. 20; 58. 37;
Am. 8. 10.

^d Le. 26. 16; Deu. 28.
22.

^e 2 Chr. 29. 9; Jer. 11.
22; 14. 18; Lam. 2.
21.

^f Jer. 14. 2; Lam. 1. 4.
^g ch. 47. 1; Lam. 2. 10.

^h ch. 2. 11, 17.
ⁱ ch. 3. 25; 13. 12.

^j 2 Thes. 3. 12.
^k Ge. 30. 23; Lk. 1. 25.

^m ch. 11. 1; Jer. 23.
5; 33. 15; Zec. 3.
8; 6. 12.

ⁿ ch. 27. 6; 53. 11;
^o Ps. 67. 6; 85. 11, 12;
Joel 3. 18.

^p ch. 10. 20-22; 37.
31, 32; Joel 2. 32.

^q ch. 1. 26; 27; 52. 1;
59. 21; Eze. 43. 12;
Zec. 14. 20, 21; Eph.
1. 4; 1 Pet. 2. 5.

^r see refa. Ex. 32. 32.
33.

^s Eze. 16. 9; Joel 3.
21; Zec. 13. 1.

1 Against the ground by trampling on them. A figure for *cruel oppression*.

2 A striking exposure and reproof of female luxury. The specification in vers. 18-23 of the things to be taken away made the threatening more significant to those whom it concerned, whilst it shows the length to which extravagance was carried.

3 That is, with their ankle-rings.

4 Rather, 'make bald.' As a fine head of hair was an ornament, so baldness was dreaded as humiliating in itself, and as part of the disgrace of a captive.

5 With the increased knowledge now possessed of Eastern customs and dress, the following translation seems preferable: 'In that day the Lord will remove the ornaments of the ankle-bands, the tasselled tresses, and the crescents, the ear-pendants, and the bracelets, and the small veils, the turbans, and the stepping chains, and the girdles, the perfume boxes and the amulets, the finger-rings and the nose-jewels, the dress vestments and the mantles, the cloaks and the purses, the mirrors and the fine linen vests, the ribands and the large veils.' A description of Egyptian ladies' dress and ornaments, illustrating this passage, may be found in Lane's *Modern Egyptians*, vol. i. ch. i., and App. A.; and one fulfilment of the prophecy in Layard's *Discoveries in Nineveh and Babylon*, pp. 152, 153, where the sculptures commemorating Sennacherib's invasion are described.

6 Rather, 'a rope.'

7 Or, 'flowing-robe.'

8 Perhaps the darkening of the skin from long exposure, or a 'brand' inflicted by the conquerors.

9 *Sitting on the ground* was a posture which denoted deep mourning and distress. Thus, in a medal of Vespasian, a woman is represented in a sitting posture, under a palm-tree, with the inscription, 'Judaea Capta.'

10 That is, *several*; the number 'seven' being used indefinitely. Such would be the carnage of the war that there would be few men left.

11 That is, after the judgments just referred to. See note on ch. ii. 1.

12 This prophecy is clearly referred to by the later prophets Jeremiah (ch. xxiii. 5; xxxiii. 15) and Zechariah (ch. iii. 8; vi. 12), in a manner which shows that the word 'Branch' must be applied to a person who is a righteous judge, a king of the family of David, a servant of God. And this can be no other than the Messiah, who is justly called 'beautiful, glorious, excellent, comely.' As the 'Fruit of the Earth' is evidently the same person as 'the Branch of the Lord,' some suppose the Divine and human natures of the person of Christ to be here represented, as in Rom. i. 3, 4; but the other places in which the terms are used, as well as the general scope of the passage (which predicts a revival after almost complete destruction) favour the opinion that both terms refer to the raising up out of the nearly desolated nation, by special Divine power, of one who should be a restorer and deliverer.

13 'Shall be called' is a frequent idiom for 'shall be;' i. e. the kingdom of the Messiah shall realize what the former theocracy symbolized—the moral purity of those whom God acknowledges as his people. This points out an essential difference, which is much insisted upon by the prophets, between the kingdom of Christ and the former economy.

14 A figure taken from the national census of the Israelites. Comp. Exod. xxxii. 32; Dan. xii. 1; Acts xiii. 48; Rev. xiii. 8.

15 That is, their moral defilement. This refers to the charges in ch. iii. 16, etc.; and the 'blood,' or 'blood-guiltiness,' to the previous accusations.

By the spirit of judgment, 'and by the spirit of burning.¹

5 And the LORD will create 'upon every dwelling place of mount Zion,

'And upon her assemblies,

'A cloud and smoke by day,—and 'the shining of a flaming fire by night:

For upon all the glory² 'shall be a defence.

6 And there shall be 'a tabernacle 'for a shadow in the daytime from the heat,

And 'for a place of refuge, and for a covert from storm and from rain.

The parable of the vineyard; and its application.

5 NOW³ will 'I sing to 'my wellbeloved⁴

A song of my beloved touching 'his vineyard.

My wellbeloved hath a vineyard—in a very fruitful hill:⁵

2 And 'he fenced⁶ it, and gathered out the stones thereof,

And 'planted it with the choicest vine,⁷

And built a tower⁸ in the midst of it,—and also made a winepress therein:

'And he looked that it should bring forth grapes.

And it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah,

'Judge, I pray you, betwixt me and my vineyard.

4 'What could have been done more to my vineyard,—that I have not done in it?

Wherefore, when I looked that it should bring forth grapes,

Brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard:

'I will take away the hedge thereof, and it shall be eaten up;⁹

And break down the wall thereof, and it shall be trodden down:

6 And 'I will lay it waste:—it shall not be pruned, nor digged;

But there shall come up briers and thorns:

'I will also command the clouds—that they rain no rain¹⁰ upon it.

7 For 'the vineyard of the LORD of hosts is the house of Israel,

And the men of Judah his pleasant plant:

And 'he looked for judgment, but behold oppression;

For righteousness, but behold a cry.

8 Woe unto them that join 'house to house,—that lay field to field,

Till *there be* no place,—that they may be placed alone in the midst of the earth!¹¹

9 'In mine ears *said* the LORD of hosts,

Of a truth many houses shall be desolate,—*even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one 'bath,

And the seed of an homer shall yield an ephah.¹²

11 'Woe unto them that rise up early in the morning, *that* they may follow strong drink:

That continue until night, *till* wine inflame them!

12 And 'the harp, and the viol, the tabret, and pipe, 'and wine, are in their feasts:

But 'they regard not the work of the LORD,

Neither consider the operation of his hands.¹³

13 'Therefore my people are gone into captivity, 'because *they have* no knowledge:

1 The reformation and holiness of Zion is distinctly attributed to a Divine influence, convincing, correcting, and purifying like fire. Comp. ch. i. 25. That this is the work of the Holy Spirit we learn from John xvi. 8—15.

2 The pillar of cloud and of fire had been the glory and defence of ancient Israel; and God's future church shall never want the honour and protection of his presence.

3 This chapter is a distinct poem, first describing in a parable the privileges, the ingratitude, and the punishment of Israel (vers. 1—7); then threatening the avicious with the curse of sterile poverty, and the sensual with captivity, famine, and death; by which God would humble them both, and desolate the land (8—17); and still more awfully denouncing various forms of presumptuous impiety and tyranny, which should be punished first by signal chastisements in their own country, and then by a merciless invasion, sweeping them all away, and leaving the land in total darkness (18—30).

4 Or 'My friend,' meaning Jehovah. This introduction is adapted to secure a ready hearing for the prophet's communication.

5 Literally, 'upon a horn, a son of oil,' i. e. a fertile

peak. The sunny sides of rocky precipitous hills have always been selected for the cultivation of the vine.

6 Rather, 'digged it thoroughly.'

7 Literally, 'with Sorek;' the choicest kind of vine, bearing a small purple grape. It gave name to a valley between Ashkelon and Gaza. See also Jer. ii. 21.

8 Serving to protect the vineyard, to accommodate the owner and his labourers, and to contain the implements of cultivation and wine-making.

9 Literally, 'and it shall be for consuming,' i. e. for a pasture. Instead of being inclosed, it shall be thrown open for the pasturing and trampling of cattle.

10 This startling threat, which man could not enforce, prepares the way for the application of the parable in vers. 7—10.

11 Rather, 'land.'

12 The tenth part of a *homer* was called a *bath* in liquid and an *ephah* in dry measure, and contained about 7½ gallons. It is therefore threatened, that an acre of vineyard should yield less than a gallon, and that the produce of arable land should be only a tenth of the seed.

13 Comp. Ps. xxviii. 5, and note. Voluptuous indulgences steel the heart against religious impressions.

1. Eze. 22. 18—22; Mal. 3. 2, 3.
2. ch. 33. 20; Ps. 87. 2, 3.
3. Mt. 18. 20.
4. Ps. 13. 21.
5. Zec. 2. 5.
6. ch. 31. 5; 37. 35; 46. 13.
7. ch. 25. 4; Ps. 27. 5; 121. 5, 6; Eze. 11. 16.
8. ch. 32. 2, 18, 19.
9. ch. 25. 4.

10. Deu. 31. 19—22.
11. S. Song 6. 3.
12. ver. 7; ch. 27. 2; Ps. 80. 8; S. Song 8. 12; Jer. 2. 21; Mt. 21. 33; Mk. 12. 1; Lk. 20. 9.
13. Ps. 11. 1—3.
14. Jer. 2. 21.

15. ch. 1. 2—4, 21—23; Deu. 32. 6.

16. Ro. 3. 4.

17. 2 Chr. 36. 15, 16; Mt. 23. 37.

18. ch. 27. 10, 11; Lk. 26. 31, 33; Ps. 74. 1—10; 80. 12—16; Lam. 1. 2—9; 4. 12.
19. vers. 9, 10; ch. 6. 11, 12; Lk. 26. 33—35.

20. Deu. 28. 23, 24; Am. 4. 7; Zec. 14. 17.
21. Ps. 90. 8, 11, 15; Jer. 12. 10.

22. ver. 4.

23. Mic. 2. 2; Hab. 2. 9.

24. Eze. 11. 15; 33. 24.

25. ch. 22. 14.

26. see Eze. 45. 10, 11; Joel 1. 15—17.

27. ver. 22; see refs. Pro. 20. 1; 23. 29, 30; Eze. 10. 16.

28. Am. 6. 4—6.

29. ch. 22. 13.
30. ver. 19; Job 34. 27; Ps. 28. 5; Hos. 4. 10, 11.

31. ch. 1. 7; 2 Chr. 36. 14—20; Hos. 4. 6.
32. ch. 1. 3; Jer. 8. 7; Lk. 10. 44.

- And their honourable men *are* famished,
And *their* multitude dried up with thirst.
- 14 Therefore 'hell' hath enlarged herself,
And opened her mouth without measure:
And their glory, and their multitude,
And their pomp, and he that rejoiceth, shall descend into it.
- 15 And *the* mean man shall be brought down,
And the mighty man shall be humbled,
And the eyes of the lofty shall be humbled:
- 16 But the Lord of hosts shall be exalted in judgment,
And God that is holy [*or*, the holy God] shall be *sanctified*² in righteousness.
- 17 Then shall the lambs feed after their manner,³
And the waste places of *the* fat ones shall *strangers* eat.
- 18 Woe unto them that draw iniquity with cords of vanity,
And sin as it were with a cart rope:⁴
- 19 *That* say, Let him make speed, *and* hasten his work, that we may see it:
And let the counsel of the Holy One of Israel
Draw nigh and come, that we may know it!
- 20 Woe unto them *that* call evil good, and good evil;
That put darkness for light, and light for darkness;
That put bitter for sweet, and sweet for bitter!
- 21 Woe unto *them that are* *wise* in their own eyes,
And prudent in their own sight!
- 22 *Woe* unto *them that are* mighty to drink wine,
And men of strength to mingle strong drink:
- 23 Which *justify* the wicked *for* reward,
And *take* away the righteousness of the righteous from him!
- 24 Therefore *as* the fire devoureth the stubble,
And the flame consumeth the chaff,⁵
So *their* root shall be as rottenness,—and their blossom shall go up as dust:
'Because they have cast away the law of the Lord of hosts,
And despised the word of the Holy One of Israel.
- 25 *'Therefore* is the anger of the Lord kindled against his people,
And he hath *stretched* forth his hand against them, and hath smitten them:
And *the* hills did tremble,⁶
And their carcases *were* torn in the midst of the streets.
'For all this his anger is not turned away,—but his hand is stretched out still.
- 26 *'And* he will lift up an ensign to the nations from far,
And will *hiss*⁷ unto them from *the* end of the earth:
And, behold, *they* shall come with speed swiftly:
- 27 None shall be weary nor stumble among them;—none shall slumber nor sleep;
Neither shall the girdle of their loins be loosed,
Nor the latchet of their shoes be broken:
- 28 *'Whose* arrows *are* sharp,⁸—and all their bows bent,
Their horses' hoofs shall be counted like flint,
And their wheels like a whirlwind:
- 29 Their roaring *shall be* like a lion,⁹—they shall roar like young lions:
Yea, they shall roar, *and* lay hold of the prey,
And shall carry *it* away safe, and none shall deliver *it*.
- 30 And in that day they shall roar against them *like* the roaring of the sea:
And if *one* *look* unto the land, behold darkness *and* sorrow,
And the light is darkened in the heavens thereof.

d Jer. 14. 3.
e ch. 14. 9; Esa. 31.
14—18; 32. 18—30;
Hab. 2. 5.

f ch. 2. 9, 11, 17.

g Le. 10. 3; Esa. 36.
21.

h ch. 10. 16.
i ch. 1. 7; Deu. 28.
33; Lam. 5. 2.

k ch. 66. 5; Jer. 5. 12,
13; 17. 15; Am. 5.
18; 2 Pet. 3. 3, 4.

l Mal. 2. 17; 3. 15;
Lk. 16. 15.

m Pro. 3. 7; Ro. 1. 22;
12. 16; 1 Cor. 3. 18—
20.

n ver. 11.

o see refs. Pro. 17. 15.
p ch. 1. 23; Deu. 10.
19; Pro. 17. 23.
q ch. 10. 2.
r Ex. 15. 7; Nah. 1.
10.

s see refs. Job 18. 16.

t 1 Sam. 15. 23; 2 Ki.
17. 14, 15; Ne. 9.
25; Jer. 8. 19; 8. 9;
John 12. 48.

u Deu. 31. 17; 2 Ki.
22. 13, 17; Lam. 2.
1—3.

x ch. 14. 26, 27.

y see refs. Ps. 18. 7;
Jer. 4. 24.

z ch. 9. 12, 13, 17, 21;
10. 4; Le. 26. 11, etc.

a ch. 11. 12; Jer. 51.
27.

b ch. 7. 18; Zec. 10. 8.
c ch. 30. 3; Deu. 28.
49; Ps. 72. 8; Mal.
1. 11.

d Joel 2. 7, 8.

e Dan. 5. 6.

f Jer. 5. 16.

g ch. 45. 22—23.

h Jer. 6. 23.

i ch. 8. 22; Jer. 4. 23—
24; Lam. 3. 2; Eze.
32. 7, 8; Am. 8. 9;
Mt. 24. 29.

1 Heb., 'Sheol' (see note on Job xi. 8), represented here as a ravenous monster with an insatiable appetite.

2 In humbling the proud sinner, God is exalted (or 'sanctified') by the display of his attributes, especially his justice and holiness.

3 Or, 'Then shall the lambs feed as in their pasture'; i. e. the whole land, even the domains of the rich (see vers. 8, 9), shall become a mere pasture-ground for wandering shepherds.

4 That is, a strong rope. These men are represented not as being led away insensibly by sin, but as earnestly and perseveringly working at it with much labour. 'Vanity' may be understood in the sense either of *falsehood* or of *sophistry*. See 1 Tim. iv. 1.

5 Rather, 'and as the burning grass falleth.' All the

images here employed forcibly represent the suddenness, ease, and completeness with which God would effect the destruction of these sinners.

6 Some suppose this to refer to the earthquake in the reign of Uzziah, mentioned in Amos i. 1; but it may be a figurative expression, as in Ps. xviii. 7. As these judgments had been insufficient to produce reformation, the prophet declares that others more severe were to follow; which he describes with an unusual variety of terrific imagery.

7 An expression taken from the Eastern mode of hiving bees: see ch. vii. 18. The rapidity of the enemy's approach is a reply to the profane taunt in ver. 19.

8 Rather, 'sharpened,' on purpose to destroy.

9 Rather, 'a lioness,' who is peculiarly savage.

Isaiah's vision, and prophetic commission.

6 IN¹ the year that ^aking Uzziah died I ¹saw² also the Lord sitting upon a throne, high and lifted up, ^mand his train³ filled the temple. Above it ⁿstood ^othe seraphim: ⁴each one had six wings; ^pwith twain he covered his face, and ³with twain he covered his feet, and with twain ^qhe did fly. ^rAnd one cried unto another,⁵ and said,

^s'Holy! holy! holy!⁶ is the Lord of hosts:

^t'The whole earth is full of his glory.

4 And the posts of the door⁷ moved at the voice of him that cried, and ^u"the house was filled with smoke.

^vThen said I, Woe is me! for I am undone; because I *am* a man of unclean lips,⁸ and I dwell in the midst of a people of unclean lips: for mine eyes have

6 seen the King, the Lord of hosts. ^wThen flew one of the seraphim unto me, having a live coal in his hand, *which* he had taken with the tongs from off ^xthe

7 altar: and he ^ylaid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.⁹

8 Also ^zI heard the voice of the Lord, saying, ^aWhom shall I send, and who will go for ^bus? Then said I, Here *am* I; send me. And he said,

Go, and tell this people,

^c'Hear¹⁰ ye indeed, but understand not;

And see ye indeed, but perceive not.

10 Make ^dthe heart of this people fat,

And make ^etheir ears heavy, and shut their eyes;

^fLest they see with their eyes, and hear with their ears,

And understand with their heart, and convert, and ^gbe healed.

11 Then said I, Lord, how long?¹¹ And he answered,

^hUntil the cities be wasted without inhabitant,—and the houses without man,

ⁱAnd the land be utterly desolate,

12 ^mAnd the Lord have removed men far away,

And *there be* ⁿa great forsaking¹² in the midst of the land.

13 But ^oyet in it *shall be* a tenth,—and *it* shall return, and shall be eaten:

As a teil tree, and as an oak,

Whose substance *is* in them, when they cast *their leaves*:

So ^pthe holy seed *shall be* the substance thereof.¹³

Prophecies of the deliverance of Judah from the attacks of Syria and Israel, and its subsequent punishment by the Assyrians; with promises of the Messiah.

7 AND¹⁴ it came to pass in the days of ^qAhaz the son of Jotham, the son of

^k 2 Ki. 15. 7.
^l see refs. Ex. 24. 10, 11; 1 Ki. 22. 19; John 12. 41; Rev. 4. 2.

^m Ex. 40. 34.
ⁿ Lk. 1. 19; Rev. 7. 11.

^o 104. 4; Heb. 1. 7.
^p Ge. 17. 3; Ex. 3. 6; 1 Ki. 19. 13; Eze. 4. 2.

^q Ps. 103. 20.
^r Heb. 10. 24.
^s Rev. 4. 8.

^t Ps. 72. 19.
^u Ex. 40. 34; 1 Ki. 8. 10—12.

^v Ex. 4. 10; 6. 30; Jer. 6. 22; 13. 22; Jer. 1. 6.

^w Dan. 9. 21—23.

^x Rev. 8. 3—5.

^y see Jer. 1. 9; Dan. 10. 16.

^z Ge. 3. 8.
^a 1 Ki. 22. 20.
^b 11. 7.

^c ch. 43. 8; Mt. 13. 14, 15; Mk. 4. 12; Lk. 8. 10; John 12. 40; Acts 28. 26, 27; Ro. 11. 8.

^d ch. 63. 17; Ps. 119. 70.

^e Jer. 6. 10.
^f Jer. 5. 21.
^g ch. 10. 22.

^h ch. 3. 26; Dan. 23. 22—24; Jer. 26. 6, 9, 18; Mic. 3. 12.

ⁱ Mt. 23. 37, 38; Lk. 21. 24.

^m 2 Ki. 25. 11, 21; Jer. 15. 4.

ⁿ Jer. 1. 23.
^o see refs. ch. 1. 9.

^p ch. 65. 9, 9; Ezra 9. 2; Mal. 2. 15; Ro. 11. 5.

^q 2 Ki. 16. 5; 2 Chr. 28. 5, 6.

¹ In this chapter Isaiah describes a sublime vision of the invisible King of Israel enthroned in his palace (the temple), attended by his ministers, who proclaim his holiness (vers. 1—4). The prophet is overwhelmed with a sense of his sinfulness; but is reassured by one of the attendants of Jehovah, and in answer to the Divine call offers himself as a messenger to the people (5—8). The message is a terrible denunciation of impending judgments, coupled with an intimation of mercy to a remnant of the nation (9—13).

² The Divine essence is declared to be invisible (John i. 18; Exod. xxxiii. 20), yet the phrase to *see God* is sometimes employed in Scripture to denote either an extraordinary display of his glory, or his appearance in a human form. See Exod. xxiv. 10. It is here evidently used in the latter sense. See the preceding note; and compare Ezek. i. 26; John xii. 41.

³ That is, the train of his royal robe.

⁴ 'Seraphim' signifies *burning ones*. It is used in Numb. xxi. 6 for 'fiery serpents,' but is here applied to the attendants of Jehovah, to designate either their essence, their dazzling appearance, the ardour of their devotion, or more probably their terrible power as the ministers of God's holy wrath. Compare ver. 11, and Heb. xii. 29.

⁶ They sang responsively.

⁶ A repetition of this kind elsewhere indicates emphasis (see Jer. vii. 4; xxii. 29; Ezek. xxi. 27). Some suppose it to refer here to the nature of the Godhead.

⁷ Rather, the 'foundations of the thresholds.'

⁸ See Job xl. 5, and note. The *lips* are mentioned probably because Isaiah felt his unworthiness to join in God's praise.

⁹ Or, 'atoned for.' Fire represents purifying influence (Mal. iii. 2, 3), which is shown to be connected with pardon, by the fire being taken from the altar. Both are requisite to fit the prophet for God's work (ver. 9).

¹⁰ An idiom which probably means here, 'Go on hearing,' 'Go on seeing.' The people had heard and seen, but had neglected God's messages; yet He will send them another messenger, though this will only bring out more decidedly the callous obduracy of the people (ver. 10), and thus show how just He is in destroying them (11). See note on Exod. iv. 21.

¹¹ That is, 'How long shall this blindness continue?' To which the answer in effect is, 'Until it ruins them, and causes them to be removed from the country.'

¹² Or, 'And great is the vacancy in the midst,' etc.

¹³ Rather, 'Yet in it (the land) shall be a tenth (a remnant), and it (the tenth) shall again be consumed; but as a terebinth and an oak, in which, when felled, there is a stock (to send forth new shoots): so a holy seed is the stock of it (the land).' This is a declaration that even the remnant of the nation should be persecuted, yet should be indestructible; and it has been repeatedly fulfilled.

¹⁴ The series of prophecies in ch. vii.—xii. was occasioned by the invasion of Judah by the two kings of Israel and Syria, and by the alliance which Ahaz made for his protection with the king of Assyria. It predicts

Uzziah, king of Judah, *that* Rezin¹ the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, ² but could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim. ³ And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, ⁴ and Shear-jashub² ⁵ thy son, at the end of the ⁶ conduit of the upper pool³ in the highway of the fuller's field; and say unto him, ⁷ Take heed, and be quiet; ⁸ fear not, neither be fainthearted for the two tails of these smoking firebrands,⁴ for the ⁹ fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, ¹⁰ Let us go up against Judah, and vex it, and let us make a breach therein for ¹¹ us, and set a king in the midst of it, *even* the son of Tabeal:⁵ thus saith the LORD God,

¹² 'It shall not stand, neither shall it come to pass.

¹³ ¹⁴ For the head of Syria is⁶ Damascus,—and the head of Damascus is Rezin; And ¹⁵ within threescore and five⁷ years Shall Ephraim be broken, that it be not a people.

¹⁶ And ¹⁷ the head of Ephraim is Samaria, And the head of Samaria is Remaliah's son.

¹⁸ If ye⁸ will not believe, surely ye shall not be established.

¹⁹ Moreover the LORD spake again unto Ahaz, saying,

²⁰ Ask thee a sign⁹ of the LORD thy God;

Ask it either in the depth, or in the height above.

²¹ But Ahaz said, I will not ask, neither will I tempt¹⁰ the LORD.

²² And he said, Hear ye now, O house of David; ²³

Is it a small thing for you to weary men,

But ²⁴ will ye weary my God¹² also?

²⁵ Therefore the LORD himself shall give you a sign;

²⁶ Behold, a virgin shall conceive, and bear ²⁷ a son,¹³

And ²⁸ shall call his name ²⁹ Immanuel.

¹ ch. 8. 9, 10.

² see Le. 26. 36.

³ ch. 10. 21.
⁴ see ch. 6. 13; 10. 21.
⁵ ch. 36. 2; 2 Ki. 13. 17.
⁶ ch. 30. 7, 15; Ex. 14. 13, 14.
⁷ ch. 8. 11-14.

⁸ ch. 8. 10; 37. 29; Ps. 76. 10; Pro. 21. 30; Lam. 3. 37.
⁹ 2 Sam. 8. 6.
¹⁰ ch. 8. 4; 17. 1-3; 2 Ki. 17. 5, etc.; 2 Chr. 33. 11; Exo. 4. 2.
¹¹ 2 Ki. 15. 27.

¹² see refs. 2 Chr. 20. 20; Heb. 11. 6.

¹³ see refs. Judg. 6. 17, 36, etc.; Mt. 12. 34.

¹⁴ ch. 1. 21; Mal. 2. 17.
¹⁵ Ge. 3. 15; Mt. 1. 23; Lk. 1. 31, 34, 35.
¹⁶ ch. 9. 6.
¹⁷ see Ge. 4. 1, 25; 16. 11; 23. 32; 30. 6, 8; 1 Sam. 1. 21.
¹⁸ ch. 8. 8; 9. 6.

deliverance from the threatened confederacy, by the overthrow of Syria and Israel; the subjugation of Judah by its Assyrian allies; and severe judgments for heinous sins. In the more distant future it exhibits the restoration of the people, the destruction of their enemies, and the glories of Messiah and his happy reign. The latter subjects are sometimes so blended with the former as to make it difficult to trace the distinctions.

¹ See 2 Kings xvi. 5, 6; 2 Chron. xxviii. 5-8, and notes. The prophet's message seems to have been delivered at some time between the first successes of the allied enemies and their final retreat.

² This name means, 'A remnant shall return;' and is afterwards used (ch. x. 21), not as a name, but as a promise which the child's presence was designed to convey.

³ This pool, now called Birket-el-Mamilla, is a large tank at the head of the valley of Hinnon, about 700 yards north-west from the Jaffa gate. It is full in the rainy season; and its waters are then conducted by a 'conduit,' or aqueduct, to the pool of Hezekiah, within the walls. The 'highway,' or rather 'causeway,' probably ran along the stone wall which formed the lower end of the pool, and beside it the fullers—cleaners of woollen cloth—plied their trade. See ch. xxxvi. 2, 11, 12.

⁴ Once mischievous, but now powerless.

⁵ Nothing more is known of this person, who was probably a Syrian, as the name is Aramaic. Compare Ezra iv. 7.

⁶ Implying that it shall continue to be so, namely, without being enlarged by the conquest of Judah. But some render the passage, 'It shall not stand, neither shall it come to pass; though the head of Syria is Damascus, and the head of Damascus is Rezin. And within threescore and five years shall Ephraim be broken, that it be not a people, even [though] the head of Ephraim,' etc.

⁷ The period thus defined includes the three successive strokes by which the power of the kingdom of Israel was annihilated: namely, the two invasions of Tiglath-pileser and Shalmaneser (2 Kings xv. 29; xvii. 6), and the introduction of foreign colonists by Esar-haddon (2

Kings xvii. 21). The last event occurred just sixty-five years after this prediction.

⁸ That is, Ahaz and his attendants, who probably showed signs of distrust, which led to this additional message, offering and giving a sign.

⁹ A 'sign' is a sensible pledge, not necessarily miraculous, of the truth of something else. Here it is a token of the truth of what the prophet had promised in God's name.

¹⁰ When Ahaz was expressly commanded to ask for a sign, it was mere hypocrisy to allege the prohibition in Deut. vi. 6 as a reason for refusing.

¹¹ Other princes of the royal family may have been in attendance upon the king. The appellation 'house of David' was perhaps designed to remind them of the degeneracy of the princely house.

¹² Will ye try his patience?

¹³ Numerous interpretations have been given of this passage, which may be reduced to three principal divisions: (1.) Some refer the sign exclusively to an event shortly to take place—the birth of a child either of the prophet, or of Ahaz, or of some other person then present. But this appears wholly inconsistent with the use of the passage as quoted in Matt. i. 22, 23, and with the terms of other parts of this prophecy (see ch. ix. 6, 7)—terms wholly inapplicable to any ordinary human child. (2.) Others apply the passage exclusively to the Messiah. It is difficult, however, to see how the birth of a child seven hundred years afterwards could be a sign of present deliverance; and the language of vers. 15, 16 points to such a deliverance within the infancy of the child. (3.) Others again give the passage a double reference: first to some birth speedily to take place in the ordinary course of nature; and, secondly, to the miraculous incarnation of our Lord, of which the terms selected are peculiarly descriptive: and this appears the more natural as the prophecy evidently points both to a speedy deliverance, and to one more remote, but more glorious. The birth of the first child was a pledge of the former, that of the Messiah a more wonderful pledge of the second and greater.

- 15 Butter and honey shall he eat,
That he may know¹ to refuse the evil, and choose the good.
- 16 " For before the child shall know to refuse the evil, and choose the good,
The land that thou abhorrest² shall be forsaken of " both her kings.
- 17 " The Lord shall bring upon thee,
And upon thy people,—and upon thy father's house,
Days that have not come,³ from the day that " Ephraim departed from Judah;
Even the king of Assyria.
- 18 And it shall come to pass in that day,
That the Lord " shall hiss for the fly⁴
That is in the uttermost part of the rivers of Egypt,
And for the bee that is in the land of Assyria.
- 19 And they shall come, and shall rest all of them
In the desolate valleys, and in " the holes of the rocks,
And upon all thorns, and upon all bushes.
- 20 In the same day shall the Lord shave with a " razor that is hired,⁵
Namely, by them beyond the river, by the king of Assyria,
'The head, and the hair of the feet:—and it shall also consume the beard.
- 21 And it shall come to pass in that day,
That a man shall nourish a young cow, and two sheep;
- 22 And it shall come to pass,
For the abundance of milk ~~that~~ they shall give he shall eat butter:
For butter and honey shall every one eat that is left in the land.⁶
- 23 And it shall come to pass in that day,—that every place shall be,
Where there were a thousand vines at a thousand silverlings,⁷
" It shall *even* be for briers and thorns.
- 24 With arrows and with bows⁸ shall *men* come thither;
Because all the land shall become briers and thorns.
- 25 And on all hills that shall be digged with the mattock,
There shall⁹ not come thither the fear of briers and thorns:
But it shall be for the sending forth of oxen,
And for the treading of lesser cattle.
- 8 Moreover the Lord said unto me, " Take thee a great roll, and " write in it
2 with a man's pen¹⁰ concerning Maher-shalal-hash-baz. And I took unto me
faithful witnesses to record, " Uriah¹¹ the priest, and Zechariah the son of
3 Jeherechiah. And I went unto the prophetess; and she conceived, and bare a
4 son. Then said the Lord to me, Call his name Maher-shalal-hash-baz. " For
before the child shall have knowledge to cry, My father, and my mother, ⁵ the
riches of Damascus and the spoil of Samaria shall be taken away before the
king of Assyria.
- 5 The Lord spake also unto me again, saying,

" see ch. 8. 4; Deu. 1.

" ch. 9. 11, 12; 2 Ki.

15. 29, 30; 16. 9.

" ch. 8. 7, 8; 10. 5; 2

Chr. 28. 10.

" 1 Ki. 12. 16—19.

" see refs. ch. 5. 26.

" ch. 2. 19, 21; 2 Chr.

33. 11; Jer. 16. 16.

" 2 Ki. 16. 7, 8; 2 Chr.

28. 20, 21; Eze. 5. 1.

" ch. 9. 14—17; 21. 2.

" ch. 5. 6; 32. 13, 14.

" Jer. 36. 2.

" ch. 30. 8; Hab. 2. 2.

" 2 Ki. 16. 10.

" see ch. 7. 16.

" ch. 17. 3; 2 Ki. 15.

29; 16. 9.

1 Rather, 'until he know,' etc. As butter and honey are represented in ver. 22 as an abundant spontaneous production of the country, arising from sparseness of population and neglect of tillage, this must be understood as a prediction that the desolation of the land should be but temporary, or until the child should 'know how to refuse the evil,' etc.

2 Or, 'The land by whose two kings thou art distressed shall be forsaken,' i. e. by its inhabitants; given up to desolation.

3 The Assyrian invasion would both cause much personal suffering and national depression, and destroy the independence of the people, by reducing them to a state of vassalage (see notes on 2 Kings xviii. 7, 15): and ever since the days of Ahaz, with the exception of very brief periods, the Jews have been subject to foreign domination.

4 These figures well represent the numbers and destructiveness of their enemies. The *fly* is peculiarly appropriate to Egypt, where the moist heat produces it in abundance: see Exod. viii. 16, and note. Egypt and Assyria were the two rival powers whose contention caused such suffering to Judah. See note on 2 Kings xvii. 4.

5 Ahaz had hired the help of the king of Assyria with the treasures of God's house; and God would hire or allure him by the plunder and conquest of the land.

The *head* and *feet*, as the two extremities, represent the whole body, and the *beard* what was most valued and honoured.

6 The people, being too few and poor to till the land, should resume pastoral life.

7 Literally, 'pieces (probably shekels) of silver.' This was evidently the price of a valuable vineyard. Compare Sol. Song viii. 11.

8 Both for their own protection and for the chase.

9 Rather, 'Thou shalt not come thither for fear,' etc. This verse completes the description of the general desolation; thorns and briers being represented as growing on the terraced hills; and districts once carefully tilled being converted into dangerous solitudes, hunting grounds, and pastures.

10 That is, using common letters, instead of characters which were known only to a few. For the same purpose of legibility, the roll was to be large; and the letters, being few, would be large also. The name inscribed signifies 'Haste, spoil! quick, prey!'

11 Uriah was probably the high priest mentioned in 2 Kings xvi. 10—16, who joined with the king in profaning the temple. Zechariah might be the father-in-law of Ahaz (see 2 Kings xviii. 2). These men would be faithful (i. e. credible) witnesses, not on account of their probity, but because of their position, and their credit with the king and the people.

- 6 Forasmuch as this people¹ refuseth the waters of 'Shiloah that go softly,
And rejoice² in Rezin and Remaliah's son ;
- 7 Now therefore, behold, the Lord bringeth up upon them
The waters of the river,³ strong and many,
Even the king of Assyria, and all his glory :
And *he*⁴ shall come up over all his channels,—and go over all his banks :
- 8 And *he* shall pass through Judah ;—he shall overflow and go over,
⁵ He shall reach *even* to the neck ; .
And the stretching out of his wings
Shall fill the breadth of thy land,⁶ O Immanuel.
- 9 Associate yourselves, O ye people, and ye shall be broken in pieces ;
And give ear, all ye of far countries :
Gird yourselves, and ye shall be broken in pieces ;
Gird yourselves, and ye shall be broken in pieces.
- 10 Take counsel together, and it shall come to nought ;
Speak the word,⁷ and it shall not stand :—⁸ for God is with us.
- 11 For the Lord spake thus to me⁹ with a strong hand ;⁵
And instructed me that I should not walk in the way of this people,
- 12 Saying, Say ye not, A confederacy,⁶
To all *them* to whom⁷ this people shall say, A confederacy ;
⁸ Neither fear ye their fear, nor be afraid.
- 13 Sanctify the Lord of hosts himself ;
And *let him be* your fear, and *let him be* your dread.
- 14 And *he* shall be for a sanctuary ;
But for⁹ a stone of stumbling and for a rock of offence
To both the houses of Israel,
For a gin and for a snare to the inhabitants of Jerusalem.
- 15 And many among them shall¹⁰ stumble, and fall,
And be broken, and be snared, and be taken.
- 16 Bind up⁷ the testimony,—seal the law⁸ among my disciples.
- 17 And *I* will wait upon the Lord,—that⁹ he hideth his face from the house of Jacob,
And *I* will look for him.
- 18 Behold, I and the children whom the Lord hath given me¹⁰
Are for signs and for wonders in Israel
From the Lord of hosts,—¹¹ which dwelleth in mount Zion.
- 19 And when they shall say unto you,
¹² Seek unto them that have familiar spirits,
And unto wizards¹³ that peep,¹⁴ and that mutter :
¹⁵ Should not a people seek unto their God ?—for the living¹⁶ to the dead ?
- 20 To the law and to the testimony :
If they speak not according to this word,
*It is because*¹⁷ there is no light in them.¹⁸

¹ Ne. 3. 15 ; John 9. 7. *Siloam*.
² ch. 1. 2, 6.

³ ch. 7. 17 ; 10. 12.

⁴ 2 Ki. 17. 3—6 ; 18. 9—12.
⁵ ch. 10. 28—32.
⁶ ch. 30. 28.

⁷ ch. 7. 14.

⁸ ch. 54. 15 ; Joel 3. 9—14 ; Mic. 4. 11—13.

⁹ ch. 7. 5—7 ; see refs. Job 5. 12 ; Pro. 21. 30 ; Lam. 3. 37.

¹⁰ ch. 7. 7.
¹¹ ch. 7. 14 ; 9. 6 ; 41. 10 ; Ac. 5. 38, 39 ; Ro. 8. 31.

¹² Ec. 3. 14.
¹³ Pa. 32. 8 ; Jer. 15. 10.
¹⁴ ch. 7. 2 ; 51. 12, 13.

¹⁵ ch. 7. 4 ; 1 Pet. 3. 14.
¹⁶ Le. 10. 3 ; Num. 20. 12, 13.

¹⁷ Pa. 70. 7 ; Lk. 12. 4. 5 ; Rev. 15. 4.
¹⁸ Pro. 18. 10 ; Ec. 11. 16.

¹⁹ ch. 28. 16 ; Lk. 2. 34 ; Ro. 9. 32, 33 ; 1 Pet. 2. 8.

²⁰ Mt. 21. 44 ; Lk. 20. 17, 18 ; Ro. 9. 32 ; 11. 25 ; 1 Cor. 1. 23.

²¹ Dan. 12. 4.
²² ver. 20.
²³ Pa. 25. 14 ; Dan. 12. 10 ; Mt. 13. 11.

²⁴ ch. 20. 8 ; Ge. 49. 18 ; see refs. Ps. 27. 14.

²⁵ ch. 54. 8 ; see refs. Deut. 31. 17, 18 ; Ec. 30. 24.

²⁶ ch. 50. 10 ; Hab. 2. 3 ; Lk. 2. 25, 34.

²⁷ ver. 3 ; ch. 7. 3, 16 ; Heb. 2. 13.
²⁸ Pa. 71. 7 ; Zec. 3. 8 ; Lk. 2. 34.

²⁹ ch. 12. 6 ; Pa. 9. 11.
³⁰ ch. 19. 3 ; Le. 20. 6 ; 1 Sam. 28. 8.

³¹ ch. 29. 4.
³² 2 Ki. 1. 3.
³³ Pa. 108. 28 ; 1 Thes. 1. 9.

³⁴ ver. 16 ; Lk. 10. 26 ; 16. 20 ; John 5. 39 ; Ac. 17. 11 ; 2 Tim. 3. 16.

³⁵ Pa. 119. 130 ; Jer. 8. 9 ; Mic. 3. 6 ; Mt. 22. 29.

¹ This may mean either the people of *Judah*, in which case the next clause should be, 'and rejoice because of Rezin,' etc. (i. e. because of their withdrawal) ; or the people of *both kingdoms* (see ver. 14). If the latter be the meaning, then the next clause refers to the people of the ten tribes who are censured for trusting in their murderous usurper and his Syrian ally ; and this clause to the people of Judah, who undervalued the protection and government of God. These blessings are represented by the 'waters of Shiloah,' which flowed from a perennial source under the temple on the eastern side of Jerusalem.

² That is, the Euphrates, which aptly symbolized the Assyrian monarchy, because it overspreads its banks and inundates the surrounding country.

³ Rather, it.

⁴ That is, 'the land belonging to thee.' This brief apostrophe to Immanuel, the Messiah, suggests a future deliverance, and leads on to an ironical invitation to all the enemies of Israel to do their worst, of the failure of which the name Immanuel—'God with us'—was a standing pledge (ver. 10).

⁵ That is, by a strong prophetic impulse : see Ezek. iii. 14.

⁶ This may refer to the alliance between Syria and Israel, which was causing so much alarm to Judah, or to the alliance which Ahaz was making with Assyria for

his protection. Instead of looking to man with fear or hope, let Jehovah's perfections and will be duly revered (ver. 13), and he will be to you 'a sanctuary,' an asylum from danger, such as the Assyrian monarch cannot afford you ; whilst He will be a destroyer, worse than Rezin or Pekah, to those who distrust and disobey him (14, 15). This involves a general principle, and is therefore applied to Christ and the Gospel. See refs., and comp. 2 Cor. ii. 16.

⁷ Vers. 16—20 seem to be a parenthesis, designed to encourage the faithful Israelites in patiently believing God's 'testimony' (his promise), and keeping God's 'law,' thus being witnesses to the people of his truth, in opposition to those who vainly sought light ('the dawn' of hope), by forbidden arts. Isaiah here (like David in Ps. xvi., xxii., xl.) personifies the great Teacher of the church, who thus instructs and cheers his 'disciples,' his 'children.' See Heb. ii. 12, 13.

⁸ That is, 'chirp' like small fowl. So also in ch. x. 14. This feeble sound was supposed to be made by the spirits with whom the wizards professed to deal.

⁹ That is, Should they resort, in behalf of the living, to the dead ?

¹⁰ Rather, 'they are they to whom is no morning ;' i. e. they shall have no relief, no prosperity. Compare ch. lviii. 8 ; Job xi. 17.

- 21 And they shall pass through it,¹ *hardly bestead*² and hungry :
And it shall come to pass, that when they shall be hungry,
They shall fret themselves,—and *curse* their king and their God ;
- 22 And look upward,—and *they shall look unto the earth ;*
And *behold trouble and darkness.*
*Dimness*³ of anguish,—and *they shall be driven to darkness.*
- 9 Nevertheless *the dimness shall not be such as was in her vexation,*
When at the *first* he lightly afflicted the land of Zebulun and the land of Naphtali,
And *afterward* did more grievously afflict
Her by the way of the sea, beyond Jordan,—in Galilee of the nations.
- 2 *The people that walked in darkness have seen a great light :*
They that dwell *in the land of the shadow of death,*
Upon them hath the light shined.
- 3 *Thou hast multiplied the nation,—and not [or, to him] increased the joy :⁴*
They joy before thee according to the joy in harvest,
And as men rejoice when they divide the spoil.
- 4 For thou hast *broken the yoke of his burden,—and the staff of his shoulder.⁵*
The rod of his oppressor,—as in the day of *Midian.*
- 5 For every battle of the warrior *is with confused noise,*
And garments rolled in blood ;
But this shall be with burning and fuel of fire.⁶
- 6 *For⁷ unto us a child is born,—unto us a son is given :*
And *the government shall be upon his shoulder :⁸*
And his name shall be called,
Wonderful,⁹ Counsellor,¹⁰ The mighty God,
The everlasting Father,¹¹ The Prince of Peace.
- 7 Of the increase of *his government and peace there shall be no end,*
Upon the throne of David, and upon his kingdom ;
To order it and *to establish it, with judgment and with justice,*
From henceforth even for ever.
The *zeal of the Lord of hosts will perform this.*

Repeated punishments of Israel foretold.

- 8 *THE¹² Lord sent a word into Jacob,—and it hath lighted upon Israel.*
- 9 And all the people *shall know,—even Ephraim and the inhabitant of Samaria,*
That say in the pride and stoutness of heart,
- 10 The bricks are fallen down, but we will build with hewn stones :
The sycamores¹³ are cut down, but we will change *them into cedars.*

1 That is, through the land. The prophet here resumes the description of the unbelieving. The whole imagery is strongly expressive of intense anguish and desperation; the just consequence of rejecting Divine truth, and resorting to sinful inventions and practices.

2 That is, distressed.

3 It is perhaps best to regard this line as beginning a new sentence, and to render the passage thus : 'The dimness of anguish and darkness is dispelled; for dimness shall not be (i. e. shall not continue) for her who has anguish (who is now suffering). As the former time degraded the land of Zebulun, and the land of Naphtali; so the latter time honours the way of the sea, beyond (or beside) Jordan, Galilee of the nations.' The northern district of Palestine, which is here designated, first by the tribes which occupied it, and then by its position, was peculiarly exposed both to the debasing influence of Gentile superstitions, and to the attacks of foreign enemies, who usually entered Canaan from the north (see 2 Kings xv. 29). But it was here that He first appeared who was to be a *light to the nations*, as well as the glory of Israel. See Matt. iv. 15, 16. The blessings of this restoration and the Divine agent who accomplishes it are celebrated in vers. 2—7.

4 Rather, 'Thou hast increased its joy.'

5 The staff with which the shoulder is smitten.

6 Rather, 'For all the armour of the armed men in the tumult, and the garment rolled in blood, shall be for burning and fuel of fire.' i. e. all warlike equipments shall be utterly destroyed, and war itself shall cease.

7 This magnificent prophecy cannot, without extravagance, be applied to any other sovereign than Immanuel

already predicted. The ancient Jews were unanimous in referring it to the Messiah; and, although these exact words are not quoted in the New Testament, the phraseology is evidently referred to in the annunciation of the birth of our Lord (Luke i. 28—33).

8 Referring probably to the badge of office, which was worn on the shoulder. In some cases this was a key. See ch. xxii. 22.

9 Literally, 'Wonder.' He is so in all respects, in his person, sufferings, and works.

10 That is, Prophet, or authoritative teacher of the truth.

11 Literally, 'Father of Eternity.' eternal in his own existence, and the Giver of eternal life to others. The combination of this with his birth as a child is a very clear declaration of the union of God and man in the person of Christ.

12 This is a regular poem of four stanzas (ch. ix. 8—x. 4), forcibly describing the crimes and punishment of the ten tribes. The first stanza refers to their proud self-sufficiency, which shall be humbled by invasion (ix. 8—12); the second, to their alienation from Jehovah, for which those who lead astray and those who are led astray shall perish together (13—17); the third, to prevalent vice, which produces civil discord as its natural punishment (18—21); and the fourth, to the perversion of justice, which is to be required by desolating tyranny (x. 1—4). Each stanza closes with an awful intimation that the threatened punishment would neither soften the sinner's heart nor expiate his guilt.

13 Light and worthless timber.

e ch. 9. 20; 2 Ki. 25. 3; Jer. 32. 6; Lam. 4. 4, 5, 9, 10.
P Prov. 19. 3.
q Ex. 22. 28; Rev. 16. 9, 11.
r ch. 5. 20; Rev. 16. 2.
s Am. 5. 18—20; Zeph. 1. 15.
t ch. 9. 1; Jer. 23. 12.

u ch. 8. 22.
v y Ki. 15. 29; 2 Chr. 16. 4.
y Le. 26. 24; 2 Ki. 17. 5, 6; 1 Chr. 5. 26.

z ch. 60. 1—3; Mt. 4. 16; Lk. 1. 78, 79; Eph. 5. 9, 14.
a Job 10. 21; Ps. 107. 10, 14.
b ch. 15. 5; Ps. 107. 28; Zec. 10. 8.
c ch. 35. 2, 10; 61. 10; 66. 10; Ps. 126. 5, 6.
d see ch. 16. 10.
e Judg. 5. 30; Ps. 119. 162.
f ch. 14. 25; Jer. 30. 8; Mt. 1. 13.
g ch. 10. 5; 14. 3—5.
h ch. 10. 26; Judg. 6. 1—6; 7. 22—25; Ps. 83. 9.

i ch. 4. 4; 66. 15, 16; Mal. 2. 2, 3.
k ch. 7. 14; Lk. 2. 11.
l John 1. 11; 3. 16; Ro. 8. 32; 1 John 4. 10, 11.
m ch. 22. 21, 22; Ps. 110. 1—4; Jer. 23. 5, 6; Zec. 9. 9, 10; Mt. 11. 27; 28. 18; 1 Cor. 15. 25; Eph. 1. 21, 22; Rev. 19. 6.

n Judg. 13. 18.
o ch. 28. 29; Col. 2. 3.
p Ps. 45. 3, 6; John 1. 1, 2; Ac. 20. 24; Ro. 9. 5; Tit. 2. 13.

q Ps. 72. 7; Mic. 5. 5; John 14. 27; Ac. 10. 36; Eph. 2. 11—18; Col. 1. 20.
r 2 Sam. 7. 16; Ps. 72. 8, 11; Dan. 2. 35, 44; 7. 14; Lk. 1. 32, 33.

s ch. 11. 3—5; 32. 1; Ps. 45. 4—6.

t ch. 37. 32; 2 Ki. 19. 31.
u Mic. 1. 1—9.
x ch. 26. 11; Jer. 41. 24, 29; Eze. 7. 9.

- 11 Therefore the LORD ¹ shall set up the adversaries of Rezin ¹ against him,
And join ² his enemies together;
12 The Syrians before, and ² the Philistines behind;
And they shall devour Israel with open mouth.
^a For all this his anger is not turned away,—but his hand is stretched out still.
- 13 For ³ the people turneth not unto him that smiteth them,
^c Neither do they seek the LORD of hosts.
14 ^d Therefore the LORD will cut off from Israel
Head and tail, branch ³ and rush, ^c in one day.
15 ^f The ancient ⁴ and honourable, he is the head;
And the prophet that teacheth lies, he is the tail.
16 For ^e the leaders of this people cause *them* to err;
And *they that are led of them are destroyed*.
17 Therefore the LORD ^a shall have no joy in their young men,
Neither shall have mercy on their fatherless and widows:
¹ For every one is an hypocrite and an evildoer,—and every mouth speaketh folly.
¹ For all this his anger is not turned away,—but his hand is stretched out still.
- 18 For wickedness ¹ burneth as the fire:—^m it shall devour the briers ⁵ and thorns,
ⁿ And shall kindle in the thickets of the forest,
And they shall mount up *like* the lifting up of smoke.
19 Through the wrath of the LORD of hosts is ^o the land darkened,⁶
And the people shall be as the fuel of the fire:—^p no man shall spare his brother.
20 And he ⁷ shall snatch on the right hand, and be hungry;
And he shall eat on the left hand, ^q and they shall not be satisfied:
^r They shall eat every man the flesh of his own arm:
21 Manassch, Ephraim; and Ephraim, Manassch:
And they together *shall be* against Judah.
¹ For all this his anger is not turned away,—but his hand is stretched out still.
- 10 Woe unto them that ¹ decree unrighteous decrees,
And that write grievousness *which* they have prescribed;
2 ² To turn aside the needy from judgment,
And to take away the right from the poor of my people,
² That widows may be their prey,—and *that* they may rob the fatherless!
3 And ³ what will ye do in ² the day of visitation,
And ³ in the desolation *which* shall come from far?
To whom will ye flee for help?—and ⁶ where will ye leave your glory?
4 ^c Without me they shall bow down under the prisoners,
And they shall fall under the slain.⁸
¹ For all this his anger is not turned away,—but his hand is stretched out still.

The destruction of Assyria.

- 5 O ASSYRIAN,⁹ [or, Woe to the Assyrian!] ^c the rod of mine anger
And the staff in their ¹⁰ hand is mine indignation.
6 I will send him ^f against an hypocritical ¹¹ nation,
And against the people of my wrath will I ^e give him a charge,
To take the spoil, and to take the prey,
And ⁴ to tread them down like the mire of the streets.
7 ¹ Howbeit he meaneth not so,¹²—neither doth his heart think so;

¹ The Assyrians, by whom, under Tiglath-pileser, Rezin was slain, would invade Israel also; and the Syrians and Philistines would join the conqueror, and rush into and pillage the country. See 2 Kings xvii. 6.

² Or, 'instigate,' 'excite.'

³ Properly, the palm-branch; which grows at the summit of the tree, and is therefore very appropriately contrasted with the rush.

⁴ Rather, 'the elder;' that is, ruler. The false prophets are called 'the tail,' because of their base servility to these wicked rulers.

⁵ The wicked are often compared to thorns and briers, fit only to be burned up. See ch. xxxiii. 12.

⁶ Or, 'burnt;' or, 'consumed.'

⁷ That is, the people. These fearful horrors of civil war were doubtless realized in the unsettled period described in 2 Kings xv.; on which see the notes.

⁸ Or, perhaps, 'Without me (forsaken by me) he bends down a prisoner, and down they shall fall slain.'

⁹ The following prophecy refers to the invasion of Judah by Sennacherib. It was probably of later date than the preceding, being delivered after the destruction of Samaria (see ver. 11); but if it were so, it was evidently necessary to complete this series. Great as is the power and pride of the Assyrians, they are but God's instruments (vers. 5—11); and he will punish them when they have done his work (12—19), and will deliver the remnant of Israel, as of old he had saved them from Midian and Egypt (20—27). Their approach to Jerusalem will be rapid, near, and terrible; but their destruction shall be sudden and complete (28—34).

¹⁰ That is, in the hand of the Assyrians. They who smote the Israelites with their rod were themselves only a rod in God's hand.

¹¹ Rather, polluted. See Job viii. 13.

¹² Whilst wicked men form and pursue their plans, God is making them subservient to his purposes. Comp. ver. 12, and note on 1 Kings xii. 16.

^y ch. 8. 4—7; 2 Kl. 15. 29; 16. 9.

^z 2 Chr. 28. 18.

^a see refs. ch. 5. 25; 10. 4; Jer. 4. 8, 18.

^b Jer. 5. 3; Hos. 7. 10.

^c ch. 31. 1.

^d 2 Kl. 17. 6. 20; Hos. 1. 4, 6, 9; 5. 12—14.

^e ch. 10. 17; 39. 13; Hos. 10. 15; Rev. 18. 8, 10.

^f ch. 3. 5.

^g ch. 3. 12; Mt. 15. 14.

^h Ps. 147. 10, 11.

ⁱ Jer. 5. 1, 2; Mic. 7. 2.

^j vers. 12, 21; ch. 5. 25; 10. 4.

^k ch. 1. 31; 34. 8—10; Mal. 4. 1.

^l ch. 10. 16—18.

^m Eccl. 20. 47, 18.

ⁿ ch. 5. 30; 8. 22; Joel 2. 2.

^o Eccl. 9. 5; Mic. 7. 2, 6.

^p Le. 26. 26.

^q ch. 49. 26; Jer. 19. 9.

^r vers. 12, 17; ch. 5. 23; 10. 4.

^s Ps. 58. 2; 94. 20.

^t Lam. 3. 35, 36; Am. 5. 12; Mal. 3. 5.

^u Eccl. 22. 7; Mt. 23. 11.

^v Job 31. 11; Jer. 5. 31.

^w ch. 26. 21; Hos. 9. 7; 1. K. 15. 44.

^x ch. 35. 3, 6, 7; Deut. 28. 49.

^y ch. 20. 21; Ps. 49. 16, 17; Pro. 11. 4; Zeph. 1. 18.

^z Le. 20. 17, 36, 37; Hos. 9. 12.

^a see refs. ch. 5. 25.

^b ver. 15; ch. 8. 4; Jer. 51. 20—21.

^c ch. 9. 17; Jer. 3. 10; Mt. 15. 7.

^d ch. 37. 26, 27; Jer. 25. 9; 54. 22.

^e 2 Sam. 22. 43; Mic. 7. 10; Zec. 10. 5.

^f Gu. 50. 20; Mic. 1. 12.

- But *it is* * in his heart to destroy—and cut off nations not a few.
 8 'For he saith, *Are not my princes altogether kings?*¹
 9 *Is not* * Calno as * Carchemish?—*is not* * Hamath as Arpad?
Is not Samaria * as Damascus?²
 10 As my hand hath found³ * the kingdoms of the idols,
 And whose graven images did excel⁴ them of Jerusalem and of Samaria;
 11 Shall I not, * as I have done unto Samaria and her idols,
 So do to Jerusalem and her idols?
 12 Wherefore it shall come to pass,
That * when the Lord hath performed his whole work
 ' Upon mount Zion and on Jerusalem,
 * I will punish * the fruit of the stout heart of the king of Assyria,
 And the glory of his * high looks.
 13 * For he saith, By the strength of my hand I have done *it*,
 And by my wisdom; for I am prudent:
 And I have removed the bounds of the people,—and have robbed their treasures,
 And I have put down the inhabitants like a valiant *man*:
 14 And * my hand hath found as a nest the riches of the people:
 And as one gathereth eggs *that are left*,—have I gathered all the earth;
 And there was none that moved the wing,—or opened the mouth, or * peeped.
 15 Shall * the ax boast itself against him that heweth therewith?
Or shall the saw magnify itself against him that shaketh it?
As if the rod should shake itself against them that lift it up,
*Or as if the staff should lift up itself, as if it were no wood.*⁵
 16 * Therefore shall the Lord, the Lord of hosts, send among his * fat ones leanness;
 ' And under his glory he shall kindle a burning like the burning of a fire.
 17 And * the light of Israel shall be for a fire,—and his Holy One * for a flame:
 ' And it shall burn and devour—his thorns and his briers in one day;
 18 And shall consume⁶ the glory of his forests, and of * his fruitful field,
 Both soul and body:
 And they shall be as when a standardbearer⁷ fainteth.
 19 And the rest of the trees of his forest shall be few,—that a child may write them.
 20 And it shall come to pass in that day,
That * the remnant of Israel, and such as are escaped of the house of Jacob,
 ' Shall no more again stay upon him that smote them;
 * But shall stay upon the Lord, the Holy One of Israel, in truth.
 21 * The remnant shall return,⁸ *even* the remnant of Jacob, unto the mighty God.
 22 * For though thy people Israel be as the sand of the sea,
 * Yet a remnant of them shall return:
 ' The consumption decreed shall overflow with [*or, in*] righteousness.
 23 * For the Lord God of hosts shall make a consumption, even determined,
 In the midst of all the land.
 24 Therefore thus saith the Lord God of hosts,
 * O my people that dwellest in Zion,—be not afraid of the Assyrian:
 He shall smite thee with a rod,
 And shall lift up his staff against thee, after the manner of * Egypt.
 25 * For yet a very little while, * and the indignation shall cease;
 And mine anger in their destruction.
 26 And the Lord of hosts shall stir up * a scourge for him,
 According to the slaughter of * Midian at the rock of Oreb:
 And * as his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.⁹

* ch. 38. 18—20; 37. 11—13.
 1 2 Kt. 18. 24, 33, etc.; 19. 10, etc.
 m Am. 6. 2, Calneh;
 n 2 Chr. 35. 20; Jer. 46. 2.
 o ch. 36. 19; 37. 13;
 2 Kt. 17. 24; Jer. 49. 23.
 p 2 Kt. 16. 9; 17. 5, 6.
 q 2 Kt. 18. 33—35; 19. 12, 13.
 r ch. 38. 19, 20; 37. 10—13.

* Ps. 76. 10.
 2 Kt. 19. 31.
 u ch. 29. 7, 8; 30. 30;
 Jer. 50. 18.
 v Job 40. 11, 12.
 w ch. 2. 11; Ps. 18. 27.
 x Is. 37. 24; Eze. 28. 4, etc.; Dan. 4. 30.

a Job 31. 25; Pro. 18. 12.

b ch. 8. 19.
 c ver. 5; Jer. 51. 20;
 Eze. 28. 9; Ro. 9. 20, 21.

d 2 Chr. 32. 31; Ac. 12. 23.
 e ch. 2. 27.
 f ch. 30. 30—33.
 g ch. 60. 19; Ps. 27. 1.
 h Job. 12. 20.
 i ch. 9. 18; 27. 4; 37. 38; Ps. 97. 3.
 j 2 Kt. 19. 23.

k ch. 1. 9; 4. 2, 3.
 l see 2 Kt. 16. 7; 2 Chr. 28. 20.
 m ch. 17. 7.

n ch. 7. 3.
 o 1 Kt. 1. 20; Ro. 9. 27.
 p ch. 6. 13.
 q ch. 6. 11; 28. 22.
 r ch. 14. 26, 27; 28. 22;
 Dan. 9. 27; 11. 30;
 Ro. 9. 28.

s ch. 12. 6.
 t ch. 8. 12, 13; 35. 4; 37. 6.
 u Ex. ch. 14.
 v vers. 33, 34; ch. 14. 24, 25; 31. 4—9; 37. 36—38; 64. 7; Ps. 37. 10.
 y Dan. 11. 36.
 z vers. 16—19; 2 Kt. 18. 25.
 a see refa. ch. 9. 4.
 b ver. 24; Ex. 14. 26, 27.

1 See note on 1 Kings xx. 1. But here the Assyrian monarch asserts his officers to be equal to the kings of other countries; an assumption which gave rise to the title, King of kings (Ezra vii. 12).

2 That is, 'Have they not been equally subdued by me?' All these towns were on the line of march from Nineveh to Jerusalem.

3 As a man finds and easily takes a nest: compare ver. 14.

4 As though Jehovah were a mere tutelary deity of a particular land. Comp. 2 Kings xviii. xix., and notes.

5 Rather, 'As if a staff should brandish those who wield it! As if a rod should lift up that which is no wood!' This boast of the Assyrian is as absurd as for the staff to talk of using its owner.

6 Compare with this the vaunts of the Assyrian messengers in ch. xxxvii. 24. 'Forest' and 'fruitful field' together represent the whole of a fertile land.

7 Rather, 'And it shall be like the wasting away of a sick man.'

8 Alluding to the name of the prophet's son: see ch. vii. 3. The return predicted evidently includes a return to God by true repentance (see Rom. ix. 27, 28); and both are the result of the 'righteousness' (or combined justice and mercy) with which the decreed 'consumption' (or destruction) should overflow.

9 Rather, 'And his (Jehovah's) rod [shall be as it was] over the sea, and he shall lift it up after the manner of Egypt (i. e. the manner in which he punished Egypt). Comp. ver. 24.

- 27 And it shall come to pass in that day,
That ^c his burden shall be taken away from off thy shoulder,
And his yoke from off thy neck,
And the yoke shall be destroyed because of ^d the anointing.¹
- 28 He is come² to ^e Aiath,—he is passed to ^f Migron;
At ^g Michmash he hath laid up his carriages;³
- 29 They are gone over ^h the passage:—they have taken up their lodging at ⁱ Geba;
^k Ramah is afraid;—^l Gibeah of Saul is fled.
- 30 Lift up thy voice, O daughter ^m of Gallim:
Cause it to be heard unto Laish,—ⁿ O poor Anathoth.⁴
- 31 Madmenah is removed;—the inhabitants of Gebim gather themselves to flee.
- 32 As yet shall he remain ^o at Nob that day:⁵—he shall ^p shake his hand
Against ^q the mount of ^r the daughter of Zion,—the hill of Jerusalem.
- 33 Behold, ^s the Lord, the LORD of hosts,—shall lop the bough with terror:
And ^t the high ones of stature shall be hewn down,
And ^u the haughty shall be humbled.
- 34 And ^v he shall cut down the thickets of the forest with iron,
And ^w Lebanon shall fall ^x by a mighty one.

The peaceful and prosperous reign of the Messiah.

- 11 AND⁶ ^a there shall come forth a rod out of the stem⁷ of ^b Jesse,
And ^c a Branch shall grow out of his roots.
- 2 ^d And the spirit of the LORD shall rest upon him,
^e The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge and of the fear of the LORD;
- 3 And shall make him ^f of quick understanding in the fear of the LORD:
And ^g he shall not judge after the sight of his eyes,
Neither reprove after the hearing of his ears:
- 4 But ^h with righteousness shall he judge the poor,
And reprove with equity ⁱ for⁸ the meek of the earth:
And he shall ^k smite the earth ^l with the rod of his mouth,
And with the breath of his lips shall he slay the wicked.
- 5 And ^m righteousness shall be the girdle of his loins,
And faithfulness the girdle of his reins.
- 6 ⁿ The wolf also shall dwell with the lamb,⁹
And the leopard shall lie down with the kid;
And the calf and the young lion and the fatling together;
And a little child shall lead them.
- 7 And the cow and the bear shall feed;—their young ones shall lie down together:
And the lion shall eat straw like the ox.
- 8 And the sucking child shall play on the hole of the asp,

^e ch. 9. 4; 14. 25;
Nab. 1. 13.
^d Ps. 105. 15; Dan. 9.
24; 1 John 2. 20.
^c Jos. 7. 2, 4.
^f 1 Sam. 14. 2.
^g 1 Sam. 13. 5.
^h 1 Sam. 15. 23.
ⁱ Jos. 21. 17.
^k 1 Sam. 7. 17; Hos.
5. 8.
^l Judg. 19. 12—14; 1
Sam. 11. 4.
^m 1 Sam. 22. 44.
ⁿ Josh. 21. 18; Jer.
1. 1.
^o 1 Sam. 21. 1; 22. 19;
Neh. 11. 32.
^p ch. 13. 2; 19. 16.
^q ch. 2. 2.
^r ch. 37. 22.
^s vers. 16—19; ch. 37.
33—38.
^t see Am. 2. 9.
^u ch. 2. 11—17; Dan.
4. 37.
^v ver. 18.
^w Zec. 11. 1, 2.
^x ch. 31. 8; 37. 36;
Dan. 4. 13, 14.

^a ch. 53. 2; Zec. 6. 12;
Rev. 5. 5; 22. 16.
^b ver. 10; Rom. 4. 17;
Ac. 13. 22, 23.
^c see refs. ch. 4. 2.
^d ch. 42. 1; 61. 1; Mt.
3. 16; John 1. 32;
33; 3. 34; Ro. 1. 4.
^e Col. 2. 3.

^f ch. 33. 6; Lk. 2. 52.
^g 1 Sam. 16. 7; John
7. 24.

^h ch. 32. 1; Ps. 72. 2—
4; Jer. 23. 5, 6; Jer.
10. 11.
ⁱ Zeph. 2. 3.
^j Job 4. 9; Mal. 4. 6;
^k 2 Thes. 2. 8; Rev.
1. 16; 2. 16; 19. 15.
^l ch. 30. 33.
^m see ch. 55. 17; Eph.
6. 14.

ⁿ ch. 65. 25; Eze. 34.
25; Hos. 2. 18.

1 Literally, 'from the face of oil;' a phrase very difficult of explanation. Some suppose it to mean, 'because of the unction,' i. e. of the Holy Spirit: see note on ver. 21. Some, following the Targum, take it to mean 'because of the anointed,' i. e. the royal successors of David, especially the Messiah. Others render it, 'The yoke (of Israel) is broken from fatness;' the figure being taken from a fat ox, which breaks and casts off the yoke: comp. Deut. xxxii. 15; Hos. iv. 16.

2 The prophet here describes, in the vivid language of an eye-witness, the march of Sennacherib towards Jerusalem. The places mentioned belonged to the kingdom of Judah, and lay near the city. See refs.

3 Rather, baggage. Michmash was a strong post commanding a 'passage,' or defile (ver. 29; 1 Sam. xiii. 23), well fitted for a military dépôt.

4 Or, perhaps, 'Shriek, daughter of Gallim! listen, Laishah! answer her, Anathoth!' representing the terror and sufferings of the captured towns. The last clause is by some rendered as the names of two places, 'Anijah (the same as Bethany), Anathoth.'

5 Or, 'to-day;' resting there one day, within sight of the city which he threatens with assault on the morrow. But there he shall suddenly fall like a haughty (or lofty) tree felled by the axe (vers. 33, 34). Comp. Ezek. xxxi.

6 In the last portion (ch. xi., xii.) of this series of

prophecies, temporal deliverances are left behind, and the eye of the seer is fixed exclusively upon the Messiah, whom he had before announced (ch. vii. 14; ix. 6, 7). See Rom. xv. 12. He is now exhibited as springing from the royal house of Judah when reduced to its ancient obscurity (ver. 1), and as enriched with abundant measures of Divine influence, so as to rule righteously and prosperously (2—5). His reign, therefore, is one of perfect peace (6—9), under which Gentiles and Israelites shall be united (10—13), triumphing over all enemies and obstacles (14—16), and singing (as formerly at the Red Sea) the praises of Jehovah the Saviour (ch. xii.).

7 The stock remaining when the tree is felled; a fit emblem of a decayed family. Hence Jesse, who was only a private person, is named rather than David. This image was probably suggested by the previous mention of the 'forest' in ch. x. 18, 34.

8 Or, 'shall do justice to;' 'shall decide with equity for,' etc. These just decisions, rigorously enforced, are designated 'the rod of his mouth.' Comp. 2 Thes. ii. 8; Rev. i. 16.

9 This beautiful representation of universal peace evidently includes a radical change in the inward dispositions of those who will thus be brought to live in outward harmony. These happy transformations have been realized in every age in proportion as the influence of genuine Christianity has been felt.

And the weaned child shall put his hand on the cockatrice' den.

- 9 *They shall not hurt nor destroy in all my holy mountain :
For ¹the earth shall be full of the knowledge of the Lord,
As the waters cover the sea.

- 10 *And in that day *there shall be a root of Jesse,²

*Which shall stand for an ensign of the people ;
To it shall the 'Gentiles seek :—and "his rest shall be glorious.

- 11 And it shall come to pass *in that day,

That the Lord *shall set his hand again the second time,³
To recover the remnant of his people, which shall be left,

*From Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam,
And from Shinar, and from Hamath,—and from the islands of the sea.⁴

- 12 *And he shall set up an ensign for the nations,

*And shall assemble the outcasts of Israel,

And gather together *the dispersed⁵ of Judah—from the four corners of the earth.

- 13 *The envy also of Ephraim⁶ shall depart,

And the adversaries of Judah shall be cut off:

Ephraim shall not envy Judah,—and Judah shall not vex Ephraim.

- 14 But they shall fly⁷ upon the shoulders of the Philistines toward the west:

They shall spoil them of the east together ;

*They shall lay their hand upon Edom and Moab ;

And the children of Ammon *shall obey them.

- 15 And the LORD *shall utterly destroy the tongue⁸ of the Egyptian sea ;

And with his mighty wind shall he *shake his hand over the river,

And shall smite it in the seven streams,⁹—and make *men* go over dryshod.

- 16 And *there shall be an highway for the remnant of his people, which shall be
left, from Assyria ;

*Like as it was to Israel in the day that he came up out of the land of Egypt.

- 12 And¹⁰ *in that day thou shalt say,

"O LORD, I will praise thee :—*though thou wast angry with me,
Thine anger is turned away, and thou comfortedst me.

- 2 Behold, *God is my salvation ;—I will trust, and not be afraid :

For the LORD *JEHOVAH is my *strength and *my* song ;¹¹

He also is *become* my salvation.

- 3 Therefore with joy shall ye draw *water out of the wells of salvation.¹²

- 4 And in that day shall ye say,

*Praise the LORD,—call upon his name [*or*, proclaim his name],

*Declare his doings among the people,

Make mention that his *name is exalted.

- 5 *Sing unto the LORD ; for he hath done excellent things :

This is known in all the earth.

1 That is, *completely filling* its bed.

2 Rather, 'And in that day the root of Jesse which is standing shall be for a banner of the peoples ; to it the nations shall seek, and his dwelling-place shall be glory' (or glorious). The 'dwelling-place' is Zion (ch. xii. 6), as the representative of the church of Christ.

3 This restoration is called the 'second,' in reference to the deliverance of God's ancient people, either from Egypt, or, more probably, from Babylon ; so that the complete fulfilment of the prophecy is only to be expected when 'all Israel shall be saved.' See Rom. ch. xi. The countries specified after Assyria, the enemy then threatening Judah, are named in geographical order as surrounding Palestine, and are therefore to be taken for the *whole earth* (ver. 12). See Gen. x. ; Numb. xii. 1, and note ; and the map at p. 521.

4 Or, 'the coast-land of the sea ;' i. e. the Mediterranean Sea : meaning such parts of Europe as were then known.

5 The word 'outcasts' is masculine, the word 'dispersed' feminine ; thus including *all*.

6 See notes on Judg. viii. 1 ; 1 Kings xi. 23 ; and on title of Ps. lxxviii.

7 That is, 'They shall pounce upon' them like birds of prey. The tribes, instead of attacking one another, shall unite, as in David's days, against their common enemies. 'The children of the East' are Edom, Moab, and Ammon, the excitors of the great confederacies

* ch. 2. 4 ; 35. 9 ; Job 4. 23 ; Mic. 4. 2-4.
* ch. 56. 19 ; Ps. 22. 27-31 ; Hab. 2. 14 ; Zec. 14. 6.

* ch. 2. 11.
* ver. 1 ; Ro. 15. 12.
* Gen. 49. 10 ; John 12. 32.
* ch. 66. 12, 19 ; Mt. 2. 1, 2 ; 12. 21 ; Ro. 15. 9-12.
* ch. 32. 17, 18 ; Mt. 11. 28-30 ; Heb. 4. 1, etc.
* ch. 2. 11.
* ch. 59 to ch. 66 ; Den. 30. 3-6 ; Jer. 23. 7, 8 ; Eze. 11. 16-20 ; 35. 21 ; Hos. 1. 11 ; Joel ch. 3 ; Am. 9. 14, 15 ; Zec. 10. 8-12 ; Ro. 11. 15, 26.
* ver. 16 ; ch. 27. 12, 13 ; Mic. 7. 12.
* ch. 62. 10.
* ch. 43. 6 ; 58. 8 ; Ps. 64. 22.
* Zeph. 3. 10 ; John 7. 35 ; Jam. 1. 1.
* Jer. 3. 18 ; Eze. 37. 16-24 ; Hos. 1. 11.

* Dan. 11. 41.

* ch. 60. 14.

* ch. 50. 2 ; 51. 9, 10 ; Hab. 3. 8 ; Zec. 10. 85. 1-3 ; 103. 1-3.

* ch. 19. 16 ; Zec. 2. 9.
* Rev. 16. 12.

* ch. 19. 23 ; 35. 8-10.

* ch. 51. 10 ; 63. 12, 13 ; Ex. 14. 20-23.

* see refs. ch. 2. 11.

* ch. 25. 1.
* Deut. 30. 1-3 ; Ps. 85. 1-3 ; 103. 1-3.

* see refs. Ps. 27. 1.

* Ps. 83. 18.
* ch. 26. 4 ; Ex. 15. 2 ; Ps. 118. 14.

* ch. 49. 10 ; John 4. 10, 11 ; 7. 37-39.

* 1 Chr. 16. 8 ; Ps. 105. 1.

* ch. 66. 19 ; see refs. Ps. 9. 11 ; 145. 4-6.
* Ps. 34.
* Ex. 15. 1, 21 ; Ps. 68. 32-35 ; 98. 1.

against Israel mentioned in 2 Sam. viii. x. These evidently include *all* the enemies of the chosen people.

8 The narrow Gulf of Suez, through which a dry passage was made for the Israelites (Exod. xiv.)

9 Rather, 'into seven streams.' The 'river' is the Euphrates, which shall not be a greater obstacle to the return than the Jordan had been to the entrance into their land (Josh. iii.) Thus all past triumphs and miraculous deliverances are to be surpassed in this glorious restoration. Many understand this as referring to an actual return of the Jews to Canaan ; and there is no necessity for excluding that supposition ; but it is important to regard the whole as symbolical of *spiritual* deliverance, peace, and triumph.

10 This psalm of the church of united Jews and Gentiles is a counterpart to Miriam's song in Exod. xv. Only one passage, however, is borrowed from it. Comp. ver. 2, and Exod. xv. 2.

11 That is, 'the source of my protection and the subject of my praise.'

12 There may be an allusion here to the miraculous supply of water to the Israelites in the wilderness ; which was afterwards celebrated with great pomp on the last day of the feast of tabernacles. See note on Lev. xxiii. 34. The blessings of salvation are often compared to water. See ch. lv. 1 ; John iv. 10 ; Rev. xxii. 1, 17.

6 ^a Cry out and shout, thou inhabitant of Zion:
For great is ^a the Holy One of Israel ^a in the midst of thee.

Prophecy against Babylon.

13 THE¹ BURDEN² OF ^a BABYLON, WHICH ISAIAH THE SON OF AMOZ DID SEE.

2 ^a Lift ye up a banner ^a upon the high³ mountain,
Exalt the voice unto them, ^a shake the hand,
^a That they may go into the gates of the nobles.⁴

3 ^a I have commanded my sanctified⁵ ones,
I have also called ^a my mighty ones for mine anger,
Even them that ^a rejoice in my highness.⁶

4 The noise of a multitude in the mountains, like as of a great people;
A tumultuous noise of the kingdoms of nations gathered together:
^a The LORD of hosts mustereth the host of the battle.

5 They come ^a from a fair country, from the end of heaven,⁷
Even the LORD, ^a and the weapons of his indignation,—to destroy the whole land.

6 Howl ye; ^a for the day of the LORD is at hand;
^a It shall come as a destruction⁸ from the Almighty.

7 Therefore shall all hands be faint [*or*, fall down⁹],
And every man's heart shall ^a melt:

8 And they shall be afraid: ^a pangs and sorrows shall take hold of them;
They shall be in pain as a woman that travaileth:
They shall be amazed one at another;—their faces *shall be as flames*.⁹

9 Behold, ^a the day of the LORD cometh,
Cruel¹⁰ both with wrath and fierce anger,—to lay the land desolate:
And he shall destroy ^a the sinners thereof out of it.

10 For ^a the stars of heaven and the constellations¹¹ thereof shall not give their light:
The sun shall be ^a darkened in his going forth,
And the moon shall not cause her light to shine.

11 And I will punish the world¹² for *their* evil,—and the wicked for their iniquity;
^a And I will cause the arrogancy of the proud to cease,
And will lay low the haughtiness of the terrible.

12 I will make ^a a man more precious than fine gold;
Even a man than the golden wedg¹³ of Ophir.

13 ^a Therefore I will shake the heavens,—and the earth shall remove out of her place,
In the wrath of the LORD of hosts,—and in ^a the day of his fierce anger.

14 And it shall be as¹⁴ the chased roe,—and as a sheep that no man taketh up:
^a They shall every man turn to his own people,
And flee every one into his own land.

15 ^a Every one that is found shall be thrust through;
And every one that is joined *unto them* shall fall by the sword.

16 Their children also shall be ^a dashed to pieces before their eyes;
Their houses shall be spoiled, and their wives ravished.

17 ^a Behold, I will stir up the Medes¹⁵ against them,
^a Which shall not regard silver;—and *as for* gold, they shall not delight in it.

¹ The third section of Isaiah's prophecies, including chapters xiii.—xxiii., is directed against foreign enemies. The first of these is Babylon (ch. xiii., xiv.), which was not, at this time, very powerful, and had not come into collision with the Hebrew monarchy. The prophet hears Jehovah's summons, and the noise of many nations gathering to his standard against Babylon (vers. 2—5); depicts the alarm of the Chaldeans (6—8); the terrible convulsions, carnage, and destruction attending the invasion of the pitiless Medes (9—18); and the subsequent desolation of the city and country (19—22). He then shows that all this was to be done for the deliverance of the Jews (ch. xiv. 1, 2), for whose use he prepares a song of triumph (3—23); and he connects with it the total and permanent downfall of Assyrian domination (24—27).

² This word is most commonly applied to threatenings.

³ Rather, 'bare.'

⁴ That is, of Babylon. See note on Job xxi. 28.

⁵ That is, 'consecrated ones,' my chosen and appointed instruments. The leaders and armies are spoken of as mustering under the command of Jehovah.

⁶ Or, 'my proud exulters,' probably alluding to the character of the Persians.

⁷ Where the heaven meets the earth; that is, the horizon. The 'mountains' (ver. 4) are those of Media and Persia.

⁸ Literally, 'as might from the Almighty.' As if the prophet had said, 'His destroying might shall be to you the proof that he is 'the Almighty.''

⁹ That is, flushed by intense inward agitation.

¹⁰ That is, in which no mercy can be shown. Compare Jer. vi. 23; 1. 42.

¹¹ Heb., 'its Chesilim' (see note on Job ix. 9); i. e. its most brilliant constellations. The extinction of the very sources of light represents complete and irreparable destruction. See refs.

¹² The extensive empire of Babylon is here called 'the world,' as the Roman was afterwards (Luke ii. 1).

¹³ Rather, simply 'gold of Ophir.' The terrible slaughter should make men rarer than gold. Comp. ch. iv. 1.

¹⁴ Or, 'And it shall be *that*, as,' etc.

¹⁵ The Medes are mentioned, according to frequent usage, as being at first more numerous and powerful than their allies, the Persians. Their disregard of wealth, which usually attracts invaders, their skillful archery, and their savage cruelty, are particularly noticed by the historians Herodotus, Xenophon,

^a ch. 40.9; 54.1; Zeph.

^a 14.

^a ch. 41. 14, 16; Ps.

71. 22; 89. 18.

^a ch. 8. 18; Zeph. 3.

15—17; Zec. 2. 10, 11.

^a ch. 21. 1; 47. 1; Jer.

23. 33—34.

^a ch. 14. 4, etc.; 43.

14; ch. 47; Jer. 23.

19—14; ch. 50; ch.

51; Rev. ch. 17; ch.

18.

^a ch. 5. 26; 19. 3; Jer.

50. 3; 51. 27.

^a Jer. 51. 23.

^a ch. 10. 32; 11. 15.

^a ch. 45. 1—3; Jer. 51

59.

^a Jer. 50. 21, etc.

^a Joel 3. 11.

^a Ps. 148. 2, 5, 6.

^a Jer. 50. 14, 15.

^a ver. 17; Jer. 50. 3, 9;

51. 11.

^a Jer. 20. 21.

^a ch. 2. 12; Zeph. 1. 7;

Rev. 6. 17; 14. 7.

^a Job 31. 23; Joel 1. 15.

^a Heb. 12. 12.

^a see refs. Ex. 15. 15.

^a ch. 21. 3; Ps. 48. 6.

^a Mal. 4. 1.

^a Ps. 104. 35; Pro. 2.

22.

^a Exe. 32. 7, 8; Joel

2. 10; Am. 8. 9, 10;

Ms. 24. 20; Rev. 6.

12—14.

^a ch. 24. 21, 23; Exe.

32. 7; Joel 2. 31; 3.

15; Zeph. 1. 15; Mt.

24. 29; Mk. 13. 24;

Lk. 21. 25.

^a see refs. ch. 2. 11.

^a ch. 4. 1; 24. 4.

^a Joel 3. 16; Hag. 2. 6.

^a Ps. 110. 5; Lam. 1.

12; Nah. 1. 5, 6.

^a ch. 47. 15; Jer. 50.

16; 51. 9.

^a Rev. 18. 4.

^a Ps. 137. 8, 9; Nah.

3. 10; Zec. 14. 2.

^a see refs. vers. 3—5;

ch. 21. 2; Dan. 5.

20—31.

^a Pro. 6. 34, 35.

- 18 Their bows also ^ashall dash the young men to pieces;
And they shall have no pity on the fruit of the womb;
Their eye shall not spare children.
- 19 'And Babylon, the glory of kingdoms,—the beauty of the Chaldees' excellency,
Shall be as when God overthrew ^mSodom and Gomorrah.
- 20 'It shall never be inhabited,
Neither shall it be dwelt in, from generation to generation:
Neither shall the Arabian pitch tent there;
Neither shall the shepherds make their fold there.¹
- 21 'But wild beasts of the desert shall lie there;
And their houses shall be full of doleful creatures;
And owls shall dwell there,—and satyrs shall dance there.
- 22 And the wild beasts of the islands shall cry in their desolate houses [*or*, palaces],
And dragons in *their* pleasant palaces:²
^aAnd her time *is* near to come,—and her days shall not be prolonged.
- 14 For the LORD ^awill have mercy on Jacob,—and ^rwill yet choose Israel,
^aAnd set³ them in their own land:—^aand the strangers shall be joined with them,
And they shall cleave to the house of Jacob.
- 2 And the people shall take them, ^aand bring them to their place:
^aAnd the house of Israel shall possess them in the land of the LORD,
For servants and handmaids:
And they shall take them captives, whose captives they were;
^aAnd they shall rule over their oppressors.
- 3 And it shall come to pass ^ain the day that the LORD shall give thee rest from
thy sorrow, and from thy fear, and from the hard bondage wherein thou wast
- 4 made to serve, that thou ^ashalt take up this proverb⁴ against the king of
Babylon, and say,
How hath the oppressor ceased!—the ^bgolden city [*or*, exactress of gold] ceased!¹
- 5 The LORD hath broken ^cthe staff of the wicked,—*and* the sceptre of the rulers.
- 6 He who smote the people in wrath with a continual stroke,
He that ruled the nations in anger, ^dis persecuted, *and* ^enone hindereth.⁵
- 7 The whole earth is at rest, *and* is quiet:—^fthey break forth into singing.
- 8 'Yea, the fir trees rejoice at thee,—*and* the cedars⁶ of Lebanon, *saying*,
Since thou art laid down,—no feller is come up against us.
- 9 ^aHell [*or*, The grave] from beneath is moved for thee—to meet *thee* at thy coming:
It stirreth up the dead for thee,—*even* all the chief ones of the earth;
It hath raised up from their thrones all the kings of the nations.
- 10 All they shall speak and say unto thee,
Art thou also become weak as we?—art thou become like unto us?
- 11 'Thy pomp is brought down to the grave,—*and* the noise of thy viols:⁷
^aThe worm is spread under thee,—and the worms cover thee.
- 12 'How art thou fallen from heaven,
O Lucifer⁸ [*or*, O day star], son of the morning!
How art thou cut down to the ground,—which didst weaken⁹ the nations!

^a ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ^{74</}

- 13 For ^m thou hast said in thine heart,
 "I will ascend into heaven,—ⁿ I will exalt my throne above the stars of God :
 I will sit also upon the mount of the congregation, ^p in the sides of the north :¹
 14 "I will ascend above the heights of the clouds ;—^r I will be like the Most High.
 15 Yet thou ^s shalt be brought down to hell,—^t to the sides of the pit.
 16 They that see thee shall narrowly look upon thee,—and consider thee, *saying*,
 "Is this the man that made the earth to tremble,—that did shake kingdoms ;
 17 *That* made the world as a wilderness,—and destroyed the cities thereof ;
That opened not the house of his prisoners ?
 18 "All the kings of the nations, *even* all of them,
 Lie in glory, every one ^v in his own house.
 19 "But thou art cast out of thy grave²—like an abominable branch,
 And as the raiment³ of those that are slain, thrust through with a sword,
 That go down to the stones of the pit ;—as a carcase trodden under feet.
 20 Thou shalt not be joined with them in burial,
 Because thou hast destroyed thy land,—and slain thy people :
 "The seed of evil doers shall never be renowned.
 21 Prepare⁴ slaughter for his children,—⁵ for the iniquity of their fathers ;
 That they do not rise, nor possess the land,—nor fill the face of the world with cities.
 22 For I will rise up against them,—saith the LORD of hosts,
 And cut off from Babylon ⁶ the name, and ⁷ remnant,
 "And son, and nephew, saith the LORD.
 23 "I will also make it a possession for the bittern,⁸ and pools of water :
 And I will sweep it with the besom of destruction,—saith the LORD of hosts.⁹
 24 The LORD of hosts hath sworn, saying,
 "Surely as I have thought, so shall it come to pass ;
 And as I have purposed, so shall it stand :
 25 That ^a I will break the Assyrian in my land,
 And upon my mountains tread him under foot :
 Then shall ^b his yoke depart from off them,
 And his burden depart from off their shoulders.
 26 This⁷ is the purpose that is purposed upon the whole earth :
 And this is the hand that is stretched out upon all the nations.
 27 For the LORD of hosts hath ^c purposed, and who shall disannul it ?
 And his hand is stretched out, and who shall turn it back ?

Prophecy concerning Philistia.

- 28 IN THE YEAR THAT ^d KING AHAZ DIED WAS THIS BURDEN.⁸
 29 "Rejoice not thou, whole Palestina,⁹
 "Because the rod of him that smote thee is broken :

m ch. 47. 7—10 ; Esa. 28. 2.
 n Mt. 11. 23.
 o Dan. 8. 10.
 p Pa. 46. 5.
 q ch. 37. 23, 24.
 r ch. 47. 8 ; Gen. 3. 5 ;
 s 2 Thes. 2. 4.
 t Mt. 11. 23.
 u Esa. 28. 8.
 v vers. 4, 5.
 w 2 Chr. 24. 16.
 y ch. 22. 16.
 z 1 K. 11. 21 ; Jer. 22. 19.
 a Job 18. 19 ; Pa. 21. 10 ; 37. 28 ; 108. 13.
 b see refs. Ex. 20. 5 ; Mt. 23. 35.
 c Job 18. 16—19 ; Pro. 10. 7 ; Jer. 51. 62.
 d 1 K. 14. 10.
 e Job 18. 19.
 f see refs. ch. 13. 21, 22 ; Jer. 50. 39, 40 ; Zeph. 2. 14.
 g ch. 46. 10, 11 ; Job 23. 13 ; Pro. 19. 21.
 h ch. 30. 30—33 ; 31. 8 ; 37. 36.
 i ch. 10. 2.
 k ch. 43. 13 ; 2 Chr. 20. 6 ; Job 9. 12 ; 23. 13 ; 40. 6 ; Pa. 33. 11 ; Pro. 19. 21 ; 31. 30 ; Jer. 51. 29 ; Dan. 4. 31, 35.
 l ch. 9. 12 ; 1 K. 16. 20.
 m Pro. 24. 17.
 n 2 Chr. 26. 6.

1 Some refer this to the sacred hills of Jerusalem (which lay in the north of Judah), where Jehovah was worshipped by his assembled people (comp. Psa. xlviii. 2) ; others to the sacred mount of Oriental heathen mythology, El-borj, which lay in the north, and where the gods were said to dwell. In either case the meaning is, 'I will be as God.' Comp. 2 Thess. ii. 4.

2 On the importance attached to burial in the royal sepulchres, see 2 Chron. xxi. 20 ; xxiv. 16 ; Jer. xxii. 19.

3 Rather, 'clothed,' or 'clad with the slain, the clothed-through,' etc. ; i. e. lying in a confused heap of the slain, and covered by them.

4 Let the whole race be destroyed. Comp. 2 Kings x. 11, 14, 17. None of the ancient royal family of Babylon ever regained the throne ; and the Babylonian empire never rose again.

5 Heb., 'the kippod ;' which, from Zeph. ii. 14, appears to be a bird. The bittern is found among the ruins on the Euphrates.

6 The manner in which the preceding prophecy received its accomplishment will be seen from the following summary of the more remarkable vicissitudes which Babylon has undergone. It attained its highest splendour under Nebuchadnezzar, about 600 years B. C., soon after the fall of the Assyrian empire and its capital Nineveh. About 538 B. C., agreeably to the prophecies of Isaiah, Jeremiah, and Daniel, the city was taken by the Medo-Persian army under Cyrus. In consequence of a rebellion of the inhabitants about the year 517 B. C.,

Darius Hystaspis ordered its gates to be taken away, and its walls to be lowered. In the year 477 B. C., Xerxes plundered and destroyed the temple of Belus. After its conquest by Seleucus Nicator, B. C. 312, it fell still further into decay, especially in consequence of the erection of Seleucia on the Tigris, which that king made his residence ; it was then made a royal park for wild beasts, and was gradually reduced to its present desolate state.

7 The overthrow of Assyria and the fall of Babylon, however remote from each other, were both partial executions of one general decree against all powers which should oppose the people and kingdom of God.

8 The new title and specification of time here given show that this is a distinct prophecy.

9 The Philistines, whose district is here called 'Palestina,' are spoken of above (ch. ix. 11 ; xi. 14), and throughout the historical books of the Old Testament, as the hereditary enemies of Israel. They were subdued by David (2 Sam. v. 17—25 ; xxi. 15), and paid tribute to Jehoshaphat (2 Chron. xvii. 11) ; but rebelled against Jehoram (2 Chron. xxi. 16, 17), were chastised and subdued by Uzziah (2 Chron. xxvi. 6), and again revolted from Ahaz (2 Chron. xxviii. 18), and plundered the country of Judah. They are now threatened with severer inflictions, first by a king of David's house (comp. vers. 29, 30, and 2 Kings xviii. 8), and then by a host from the north (Assyria) which should crush them ; whilst Zion, trusting in Jehovah, should be delivered (vers. 31, 32 ; 2 Kings xviii. 13, etc.)

- For out of the serpent's root shall come forth a cockatrice,
 * And his fruit *shall be* a fiery flying serpent.
 30 And the firstborn of * the poor¹ shall feed,—and the needy shall lie down in safety :
 And * I will kill thy root with famine,—and he shall slay thy remnant.
 31 Howl, O gate ; cry, O city ;—thou, whole Palestina, *art* dissolved :
 For there shall come from the north a smoke,²
 And none *shall be* alone in his appointed times³ [*or, assemblies*].
 32 What shall *one* then answer the messengers of the nation ?⁴
 That * the LORD hath founded Zion, and * the poor of his people shall trust in it.

The downfall of Moab predicted.

15 THE⁵ 'BURDEN "OF MOAB.

- Because * in the night * Ar of Moab is laid waste, *and* brought to silence ;
 Because in the night * Kir of Moab is laid waste, *and* brought to silence.
 2 * He⁶ is gone up to Bajith,⁷ and to Dibon, the high places, to weep :
 Moab⁸ shall howl over * Nebo, and over * Medeba :
 * On all their heads *shall be* baldness,—*and* every beard cut off.
 3 In their streets⁹ they shall gird themselves with sackcloth :
 * On the tops of their houses, and in their streets, every one shall howl,
 Weeping abundantly [*or, coming down with weeping*].
 4 And * Heshbon shall cry, and Elealeh :
 Their voice shall be heard *even* unto * Jahaz :
 Therefore the armed soldiers of Moab shall cry out ;
 His life⁸ shall be grievous unto him.
 5 * My heart shall cry out for Moab ;
 His fugitives *shall flee* unto * Zoar, an * heifer of three years old :⁹
 For * by the mounting up of Luhith with weeping shall they go it up ;
 For in the way of Horonaim they shall raise up a cry of destruction.
 6 For the waters * of Nimrim shall be desolate :
 For the hay is withered away, * the grass faileth,—there is no green thing.
 7 Therefore * the abundance they have gotten, and that which they have laid up,
 Shall they¹⁰ carry away to the brook of the willows.
 8 For the cry is gone round about the borders of Moab ;
 The howling thereof unto Eglaim,—and the howling thereof unto Beer-elim.¹¹
 9 For the waters of Dimon shall be full of blood :
 For I will bring more¹² upon Dimon,¹³
 * Lions¹⁴ upon him that escapeth of Moab,—and upon the remnant of the land.
 16 * Send ye the lamb¹⁵ to the ruler of the land
 * From Sela¹⁶ to the wilderness,—unto the mount of the daughter of Zion.
 2 For it shall be, *that*, * as a wandering bird cast out of the nest,
 So the daughters of Moab shall be at the fords of * Arnon.
 3 Take counsel,¹⁷ execute judgment ;

* 2 Kl. 18. 18.
 * ch. 65. 13, 14.

* Jer. ch. 47 ; Eze. 25. 15—17 ; Am. 1. 6—8.

* Ps. 87. 1, 5 ; 102. 16 ; 132. 13, 14.
 * Zeph. 3. 12 ; Zec. 11. 11 ; Jam. 2. 5.

* ch. 13. 1.
 * ch. 25. 10 ; Jer. 48. 1, etc. ; Eze. 25. 8—11 ; Am. 1. 1—3 ; Zeph. 2. 8—11.
 * Eze. 12. 29, 30 ; 1 Thes. 5. 1—3.

* Num. 21. 28.
 * ch. 16. 7, Kir-Araeth, 11.

* ch. 16. 12.
 * ch. 16. 7.
 * Num. 32. 3.

* Num. 21. 39.
 * ch. 3. 21 ; 22. 12 ; 1. 6. 21. 5 ; Job. 1. 20 ; Jer. 47. 5 ; 48. 1, 37, 38 ; Eze. 7. 18.

* 2 Sam. 3. 31 ; Jon. 3. 6—8.
 * ch. 22. 1 ; Jer. 48. 38, 39.

* ch. 16. 6, 9 ; Num. 32. 3, 4.
 * Num. 21. 23.

* ch. 16. 9—11 ; Jer. 48. 31—36.
 * ch. 13. 10 ; 19. 22.

* ch. 16. 14 ; Jer. 49. 34.
 * Jer. 48. 5.

* Num. 32. 36.
 * ch. 16. 9, 10 ; Joel 1. 10—12.
 * ch. 5. 29.

* 2 Kl. 17. 25 ; Jer. 15. 3.
 * 2 Sam. 8. 2 ; 2 Kl. 3. 4, 5.

* 2 Kl. 14. 7.
 * ch. 13. 14.

* Num. 21. 13—15.

1 That is, the very poorest : see note on Job xviii. 13.

2 Either the clouds of dust raised by an army, or the smoke of approaching fire, as a symbol of destruction.

3 Rather, 'There is no straggler in his hosts.'

4 Of any nation which should send ambassadors to Judea. Whatever revolutions may occur, God is the protector of his people, and his enemies have no cause to rejoice.

5 Chapters xv., xvi. contain one connected prophecy against the Moabites ; who, after the death of Solomon, had transferred their allegiance from the crown of Judah to that of Israel. Soon after the death of Ahab, they refused their annual tribute (see 2 Kings iii. 6) ; and they appear not only to have maintained their independence, but also to have gained possession of some of the towns of Israel (compare Josh. xiii. 24—27), until the time of the Chaldean invasion, when, probably, this prophecy was fulfilled. The sudden capture of Ar, their capital, and Kir, their chief fortress (see note on 2 Kings iii. 25), spreads terror through the other cities, and causes the people to flee to the mountains and the deserts (xv. 1—9). The Moabites are therefore exhorted to renew their submission to the king of Judah, entreating his protection (xvi. 1—5) ; but this they are too proud to do (6), and must undergo sufferings so dreadful, that the very thought of them makes the prophet weep (7—12). An appendix, probably added at a later period, announces the near approach of the catastrophe (13, 14).

6 That is, the people.

7 Either 'the house,' i. e. the temple (compare ch. xvi. 12 ; Numb. xxii. 41) ; or, perhaps, the same as 'Beth-diblathaim' (Jer. xlviii. 22).

8 Or, 'His soul is distressed for himself.'

9 Like such a heifer, either for the vigour of its flight, or for the loudness of its voice. But the words may be the name of a town, 'Eglath-shalisha.'

10 That is, the Moabites. The brook is probably Wady-el-Achsa, the boundary between Moab and Idumea.

11 Perhaps, 'the well of the mighty ones,' Num. xxi. 18.

12 Heb., 'additions,' i. e. more evils.

13 Probably the same as Dibon, ver. 2 ; the prophet returning to the point where he had begun.

14 Heb., 'a lion,' a symbol of a mighty and cruel foe. Or the wild beasts themselves may be meant, as in Lev. xxvi. 22 ; 2 Kings xvii. 25.

15 That is, the tribute-lamb. See 2 Kings iii. 4, 5. By acknowledging the sovereignty of the race of David, the Moabites might put themselves under the protection of the Divine King of Israel.

16 Or, 'Petra' (see note on 2 Kings xiv. 7). 'Sela' and 'the desert' are probably put for the Moabite frontiers furthest from Palestine, and therefore include the whole land.

17 This is either a further advice to the Moabites wisely to prepare for the day of calamity by affording the Israelites an asylum ; or, more probably, the entreaty of the fugitive Moabites at the frontier, on the river Arnon, that the Hebrews would give them counsel and protection.

- ⁴ Make thy shadow as the night in the midst of the noonday;
Hide the outcasts;—bewray not him that wandereth.
- ⁴ Let mine outcasts dwell with thee, Moab;¹
Be thou a covert to them from the face of the spoiler:
⁵ For the extortioner is at an end,—the spoiler ceaseth,
The oppressors are consumed out of the land.
- ⁵ And in mercy ⁵ shall the throne be established:
And he² shall sit upon it in truth, ⁶ in the tabernacle of David,
⁴ Judging, and seeking judgment,—and hasting righteousness.
- ⁶ We have heard of the ⁶ pride of Moab; *he* is very proud:
Even of his haughtiness, and his pride, and his wrath:
⁴ But his lies shall not be so.³
- ⁷ Therefore shall Moab ⁴ howl for Moab,—every one⁴ shall howl:
For the foundations⁵ of Kir-hareseth shall ye mourn;—surely *they* are stricken.
- ⁸ For ⁴ the fields of Heshbon languish, and ⁴ the vine of Sibmah:
The lords of the heathen have broken down the principal plants thereof,
They⁶ are come *even* unto ⁴ Jazer, they wandered *through* the wilderness:
Her branches are stretched out,—they are gone over the sea.
- ⁹ Therefore ⁴ I will bewail with the weeping of Jazer the vine of Sibmah:
I will water thee with my tears, ⁴ O Heshbon, and Elealeh:
For the shouting for⁷ thy summer fruits and for thy harvest is fallen.
- ¹⁰ And ⁴ gladness is taken away, and joy out of the plentiful field;
And in the vineyards there shall be no singing, neither shall there be shouting:
The treaders shall tread out no wine in *their* presses;
I have made *their* vintage shouting to cease.
- ¹¹ Wherefore ⁴ my bowels shall sound like an harp for Moab,
And mine inward parts for ⁴ Kir-hareseth.
- ¹² And it shall come to pass, when it is seen⁸.
That Moab is weary on ⁴ the high place,
That he shall come to ⁴ his sanctuary to pray;—*but* he shall not prevail.
- ¹³ This *is* the word that the Lord hath spoken concerning Moab since that time.⁹
- ¹⁴ But now the Lord hath spoken, saying,
Within three years, ⁴ as the years of an hireling,¹⁰
And ⁴ the glory of Moab shall be condemned,
With all that great multitude;—*and* the remnant shall be very small and feeble.

Prophecy against Syria and Ephraim, and the Assyrians.

- 17 ⁴ THE BURDEN OF ⁴ DAMASCUS.¹¹
Behold, ⁴ Damascus is taken away from *being* a city,
And it shall be a ruinous heap.
- 2 The cities of ⁴ Aroer¹² are forsaken:

y ch. 23. 4; Judg. 9. 15.

a see Dou. 23. 15, 16.

c ch. 14. 4.

b 2 Sam. 7. 16; Ps. 61. 6, 7; Dan. 7. 14, 27; Mic. 4. 7; Lk. 1. 33.

c ch. 9. 6, 7; Jer. 23. 5, 6; Am. 9. 11; Lk. 1. 31—33.

d ch. 11. 1—5; Ps. 73. 2; 96. 13; 98. 9.

e Jer. 48. 29, 30, 42; Zeph. 2. 9, 10.

f ch. 28. 15, 18; 44. 25.

g ch. 15. 2—5; Jer. 48. 20.

h ver. 11; ch. 15. 1; 2 Ki. 3. 25.

i ch. 15. 4; 24. 7.

j ver. 9; Num. 32. 38, 39; *Sibmah*.

k Num. 32. 3.

m Jer. 48. 32—34.

n ch. 15. 4.

o ch. 24. 8; Jer. 18. 33.

p ch. 15. 5; 63. 15; Jer. 48. 36.

q ver. 7.

r ch. 15. 2; Num. 22. 30, 41; 23. 3, 11, 24.

s 1 Ki. 11. 7; Jer. 48. 7, 13, 46.

t 2 Ki. 19. 12; Ps. 115. 3—7; Jer. 10. 5.

u ch. 21. 16; Dou. 15.

v ch. 23. 9.

y Jer. 48. 40, 47.

z ch. 13. 1.

a Jer. 48. 23—27; Am.

b 3—5; Zec. 9. 1; fulfilled 740, 2 Ki.

c 16. 9.

d ch. 8. 4.

e Jer. 48. 19.

¹ Rather, 'Let the outcasts of Moab dwell with thee [O Judah]:' see the preceding note. This appeal is enforced by the considerations that the favour would not be needed long, and that the exercise of mercy towards Moab would tend to maintain and perpetuate the throne of the family of David (ver. 5).

² Or, 'One shall sit.'

³ Rather, 'False are his pretensions.' This verse seems to give the reason for rejecting the petition of the Moabites.

⁴ Rather, 'all of it' (*i. e.* of Moab) 'shall howl.'

⁵ Or, 'the raisin-cakes,' as in Hos. iii. 1. See next verse.

⁶ Rather, 'They (the vines) reached to Jazer, they strayed to the desert; its branches were stretched out, they passed over to the sea.' 'The vine,' one of the chief products of the land, is here used to represent its *wealth and glory*. Comp. Ps. lxxx. 8—11.

⁷ Or, 'alarm is fallen upon thy summer fruits,' etc.

⁸ Rather, 'When Moab has appeared (*i. e.* before his gods), when he has wearied himself on the high-place, and has gone to his sanctuary to pray, yet he shall not prevail.' Comp. ch. xv. 2.

⁹ Or, 'of old.'

¹⁰ That is, years exactly computed. That the Moabites were sufferers from the repeated Assyrian inroads into the district there can be little doubt. But ver. 13 seems to intimate that this was an addition at a later time,

when God had revealed to some later prophet the speedy fulfilment of the foregoing predictions.

¹¹ Although this prophecy (vers. 1—11) is nominally against Damascus only, it includes the allied kingdom of Samaria. Of both these powers it is foretold, that their cities and fortresses should be destroyed (vers. 1—3), and that a remnant only of the population should be left (4, 5), although their overthrow would not be entire and remediless (6). This chastisement should lead the people to turn from idolatry to Jehovah (7, 8); but their repeated forgetfulness of God would bring upon them repeated judgments (9—11). The prophet then turns to the Assyrians, the instruments of God's judgments, and describes the onset of their hosts, and their sudden destruction (12—14); information of which is to be given to the messengers of Egypt and Cush, that they may acknowledge God's power (ch. xviii). The former parts of this prophecy were fulfilled by the invasions of Tiglath-pileser (2 Kings xv. 29; xvi. 9) and Shalmaneser (2 Kings xvii.)

¹² This is probably not the Aroer on the river Arnon (Josh. xiii. 16), but another 'before Rabbah' (Josh. xiii. 25), not far from Ramoth-gilead. Whilst the Moabites had taken advantage of the weakness of the kingdom of Israel to seize some of the southern towns on the east of the Jordan, the Syrians had gained possession of those of Gilead and Bashan. See 1 Kings xxii. 3; 2 Kings x. 32, 33. The 'cities of Aroer' may be its dependent towns.

- They shall be for flocks,—which shall lie down, and ^d none shall make *them* afraid.
- 3 ^e The fortress also shall cease from Ephraim,
And the kingdom from Damascus, and the remnant of Syria:
They shall be as the glory ^f of the children of Israel,—saith the LORD of hosts.
- 4 And in that day it shall come to pass, *that* the glory of Jacob shall be made thin,
And ^g the fatness of his flesh shall wax lean.
- 5 ^h And it shall be as when the harvestman gathereth the corn,
And reapeth the ears with his arm;
And it shall be as he that gathereth ears in ⁱ the valley of Rephaim. ²
- 6 ^j Yet gleanings ^k shall be left in it, as the shaking of an olive tree,
Two *or* three berries in the top of the uppermost bough,
Four *or* five in the outmost fruitful branches thereof,
Saith the LORD God of Israel.
- 7 At that day shall a man ^l look to his Maker,
And his eyes shall have respect to the Holy One of Israel.
- 8 And ^m he shall not look to the altars, ⁿ the work of his hands,
Neither shall respect *that* which his fingers have made,
Either the groves, ^o or the images.
- 9 ^p In that day shall his strong cities
Be as a forsaken bough, and an uppermost branch,
Which they left because ^q the children of Israel:—and there shall be desolation.
- 10 Because thou hast forgotten ^r the God of thy salvation,
And hast not been mindful of ^s the rock of thy strength,
^t Therefore shalt thou plant pleasant plants,
And shalt set it with strange slips: ⁶
- 11 In the day shalt thou make thy plant to grow,
And in the morning shalt thou make thy seed to flourish:
But ^u the harvest *shall* be a heap—in the day of grief and of desperate sorrow.
- 12 Woe ^v to the multitude of many people,
Which make a noise ^w like the noise of the seas;—and to the rushing of nations,
That make a rushing like the rushing of mighty waters!
- 13 The nations shall rush like the rushing of many waters:
^x But God shall rebuke them, and they shall flee far off,
And ^y shall be chased as the chaff of the mountains ⁸ before the wind,
And like a rolling thing [*or*, thistle-down] before the whirlwind.
- 14 And behold at eveningtide trouble;—*and* before the morning he is not.
^z This *is* the portion of them that spoil us,—and the lot of them that rob us.
- 18 Woe ^{aa} to the land shadowing with wings,
Which is beyond the rivers of Ethiopia:
2 That sendeth ambassadors by the sea,
Even in vessels of bulrushes ^{ab} upon the waters,
Saying, Go, ye swift messengers, to ^{ac} a nation scattered and peeled [*or*, outspread
and polished],
To a people ^{ad} terrible from their beginning hitherto;
A nation meted out and trodden down [*or*, that meteth out and treadeth down],
Whose land ^{ae} the rivers have spoiled [*or*, whose land the rivers despise]!
- 3 All ^{af} ye inhabitants of the world,—and dwellers on the earth,
See ye, ^{ag} when he lifteth up an ensign on the mountains;
And when he bloweth a trumpet, hear ye.

^d Jer. 7. 33.^e ch. 7. 16; 8. 4.^f ch. 10. 16; Hos. 13.^g Jer. 9. 22; 51. 33.^h Jos. 18. 16; 2 Sam.ⁱ 5. 18.^j see refs. ch. 1. 9; 24.^k 13; 1 K. 19. 18.^l ch. 10. 20, 21; 21. 14;^m Hos. 3. 5; 14. 1—3;ⁿ Mic. 7. 7.^o ch. 1. 29; 27. 9.^p Jer. 2. 8; 31. 7; Mic.^q 5. 13, 14.^r vers. 4, 5; ch. 6. 11,^s 12; 27. 10.^t ch. 12. 2; Ps. 68.^u 19, 20.^v see refs. Ps. 18. 2.^w Jer. 12. 13; Am. 5.^x 11.^y see refs. Job 4. 8.^z ch. 8. 7; Jer. 6. 23;^{aa} Rev. 17. 15.^{ab} ch. 10. 33, 34; 14. 25;^{ac} 25. 4; Job 38. 11;^{ad} Ps. 9. 5.^{ae} see refs. Job 21. 18;^{af} Ps. 83. 13.^{ag} Job 20. 29; Pro. 22.^{ah} 23; Eze. 39. 10.^{ai} ch. 20. 4—6; Eze. 30.^{aj} 4. 5, 9; Zeph. 2. 12;^{ak} 3. 10.^{al} ver. 7.^{am} 2 Chr. 12. 2—4; 14. 9^{an} ch. 8. 8.^{ao} ch. 5. 26; 13. 2, 4.¹ See ver. 4. The allied nations shall fare alike.² See note on Josh. xv. 8.³ Rather, 'gleanings shall be left in it, as the beating of an olive tree.' Olives being gathered (as walnuts used by us) by beating the tree with a stick, a few at the top would frequently remain unobserved. See Deut. xxiv. 20.⁴ See notes on Judg. ii. 13; iii. 7. The 'images' are 'pillars of the sun' connected with the worship of Baal. See 2 Chron. xiv. 5; xxxiv. 4.⁵ Rather, 'from before.' A few cities shall be left for the small remnant in the land.⁶ These 'plants' and 'strange slips' probably refer to foreign idols, and the sinful gratifications connected with their worship.⁷ Rather, 'Ho! the noise of many people,' etc.; 'and the rushing of nations,' etc.⁸ Threshing-floors were commonly on hills. See 2 Sam. xxiv. 18, and note.⁹ Rather, 'Ho!'—a call to attention. The great variety of interpretations given of vers. 1, 2 indicates their obscurity, which has not yet been removed. They appear to be a call to Egypt, which at the time when this prophecy was fulfilled was under the dominion of Tirhakah, a powerful Cushite (or Ethiopian) king, to send messengers to see what God is doing to the mighty hosts of the Assyrians in order to deliver his people. This would be an impressive lesson both to the Egyptians and to the Jews. See ch. xxx. 2.¹⁰ Rather, 'of papyrus,' of which the Egyptians appear to have made light boats (as the modern Abyssinians still do) resembling the coracles of the ancient Britons.¹¹ Though the message was to be sent especially to Egypt, *all the nations* are summoned to attend.

- 4 For so the LORD said unto me,
I will take my rest,¹ and I will consider in my dwellingplace
Like a clear heat upon herbs,—and like a cloud of dew in the heat of harvest.
- 5 For afore the harvest, when the bud is perfect,
And the sour grape is ripening in the flower,
He shall both cut off the sprigs with pruning hooks,
And take away and cut down the branches.
- 6 They shall be left together
Unto the fowls of the mountains,—and to the beasts of the earth:
And the fowls shall summer upon them,
And all the beasts of the earth shall winter² upon them.
- 7 In that time shall the present³ be brought unto the LORD of hosts
Of a people scattered and peeled,
And from a people terrible from their beginning hitherto;
A nation meted out and trodden under foot,—whose land the rivers have spoiled,
To the place of the name of the LORD of hosts,—the mount Zion.

Predictions of judgments on Egypt; and promises of mercy.

19. THE 'BURDEN OF EGYPT.⁴

- Behold, the LORD 'rideth upon a swift cloud,—and shall come into Egypt:
And the idols of Egypt shall be moved at his presence,
And the heart of Egypt shall melt in the midst of it.
- 2 And I will set the Egyptians against the Egyptians:
And they shall fight every one against his brother,
And every one against his neighbour;
City against city,—and kingdom against kingdom.
- 3 And the spirit of Egypt shall fail in the midst thereof;
And I will destroy the counsel thereof:
And they shall seek to the idols, and to the charmers,
And to them that have familiar spirits, and to the wizards.⁵
- 4 And the Egyptians will I give over into the hand of a cruel lord;
And a fierce king shall rule over them,—saith the LORD, the LORD of hosts.
- 5 And the waters shall fail from the sea,⁶
And the river shall be wasted and dried up.
- 6 And they shall turn the rivers far away;⁷
And the brooks of defence shall be emptied and dried up:
The reeds and flags shall wither.
- 7 The paper reeds⁸ by the brooks, by the mouth of the brooks
And every thing sown by the brooks,
Shall wither, be driven away, and be no more.
- 8 The fishers⁹ also shall mourn,
And all they that cast angle into the brooks shall lament,
And they that spread nets upon the waters shall languish.
- 9 Moreover they that work in fine flax,¹⁰
And they that weave networks [or, white works] shall be confounded.
- 10 And they shall be broken in the purposes [Heb. foundations] thereof,
All that make sluices and ponds for fish.¹¹

d 2 Sam. 23. 4; Ps. 72. 6.
e see ch. 17. 11.

f Jer. 7. 33; Eze. 32. 4—6; 39. 17—20
Rev. 19. 17, 18.

g ch. 16. 1; 66. 20; Ps. 68. 29—31; 72. 9—11;
Zeph. 3. 10; Mal. 1. 11

h ver. 4; Ps. 132. 13, 14.

i ch. 13. 1.
k Jer. 25. 17, 19; 43. 8—13; 41. 29, 30; ch. 46; Eze. ch. 29 to ch. 32.

l Ps. 18. 10; 68. 4; 104. 3.

m Ex. 12. 12; Jer. 43. 12; Eze. 39. 13.
n ver. 16; Jos. 2. 11.

o vera. 13, 14; Judge. 7. 22; 1 Sam. 14. 16, 20

2 Chr. 20. 23.

p Ps. 76. 12.

q 2 Sam. 17. 14; Job

5. 12, 13.

r ch. 8. 19; 47. 12.

s ch. 20. 4; Jer. 46.

26; Eze. 29. 19.

t Jer. 51. 36; Eze. 30

12; Zec. 10. 11.

u 2 Ki. 19. 24.

v Ex. 2. 3; Job 8. 11.

y Eze. 30. 12.

z see refs. 1 Ki. 10. 26.

a Ex. 7. 19.

¹ Jehovah will not at first interfere with the Assyrians, but will even favour their success to a certain point, as dew and sunshine promote the growth of plants; but before their plans are executed, he will interpose and destroy them. Comp. Ps. 1. 21.

² 'Summer' and 'winter' include the whole year.

³ This may refer to offerings sent from Egypt to Jehovah: see 2 Chron. xxxii. 23.

⁴ From Judah's enemies the prophet turns to its chief ally, on which the Israelites too often trusted, and threatens Egypt with anarchy and tyranny (vers. 1—4); the failure of all its resources, both material (5—10) and intellectual (11—14), leaving it incapable and defenceless (15—17). After this, he promises deliverance to the Egyptians, consequent upon the introduction of the worship of God (18—22), in which Israel, Egypt, and Assyria are to be united and to be blessed together (23—25). It is probable that the threatenings refer, not to one particular catastrophe, but to the frequent invasions and oppressions to which the land of Egypt has been subject through successive ages to this day; and that the promises, though partly fulfilled by the settlement of the

Jews in the country, and the subsequent planting of Christianity there, yet await their full accomplishment.

⁵ The Egyptians have been in all ages, and still are, much addicted to the arts of divination.

⁶ That is, the Nile; which, during its annual inundation, has all the appearance of a sea, and is still called by the people of Egypt by that name.

⁷ Rather, 'And the streams shall become putrid, the canals of Egypt shall be emptied and dried up:' alluding to the offensive miasma exhaled by the half-dried canals.

⁸ Rather, 'The meadows along the river, at the brink of the river, shall wither,' etc. These would naturally be the last to suffer from a drought.

⁹ The Nile has always been celebrated for the quantity, variety, and excellence of its fish.

¹⁰ Both flax and cotton abounded in Egypt, and their culture and manufacture afforded support to many of its inhabitants.

¹¹ Rather, 'And her pillars are broken down, all labourers for hire are grieved at heart.' The distress affects all classes, both the nobles (or 'pillars') and the poor.

- 11 Surely ^a the princes of ^c Zoan¹ are fools,
The counsel of the wise counsellors of Pharaoh is become brutish:
How say ye unto Pharaoh,—I am the son of the wise, the son of ancient kings?
- 12 ^a Where are they? where are thy wise men?
And ^a let them tell thee now, and let them know
What the Lord of hosts hath purposed upon Egypt.
- 13 The princes of Zoan are become fools,—^a the princes of Noph² are deceived;
They have also seduced³ Egypt,—even they that are the stay of the tribes thereof.
- 14 The Lord hath mingled ^a a perverse spirit in the midst thereof:
And they have caused Egypt to err in every work thereof,
As a drunken man staggereth in his vomit.
- 15 ^a Neither shall there be any work for Egypt,
Which ^a the head or tail, branch or rush, may do.
- 16 In that day shall Egypt ^a be like unto women:—and it shall be afraid and fear
Because of the shaking of the hand of the Lord of hosts,
^a Which he shaketh over it.
- 17 And the land of Judah shall be a terror unto Egypt,⁴
Every one that maketh mention thereof shall be afraid in himself,
^a Because of the counsel of the Lord of hosts,
Which he hath determined against it.
- 18 In that day ^a shall five cities in the land of Egypt
^a Speak the language of Canaan,⁵—^a and swear to the Lord of hosts;
One shall be called, The city of destruction [*or*, Hieres, *or*, the sun].
- 19 In that day ^a shall there be an altar to the Lord
In the midst of the land of Egypt,
And a pillar⁶ at the border thereof to the Lord.
- 20 And ^a it shall be for a sign and for a witness unto the Lord of hosts in the land
of Egypt:
For they shall cry unto the Lord ^a because of the oppressors,
And he shall send them a saviour,⁷ and a great one,—and he shall deliver them.
- 21 And the Lord shall be known to Egypt,
And the Egyptians shall know the Lord in that day,
And ^a shall do sacrifice and oblation;
Yea, they shall vow a vow unto the Lord, and perform it.
- 22 And the Lord shall smite Egypt: ^a he shall smite and heal it:
And ^a they shall return even to the Lord,
And he shall be intreated of them, and shall heal them.
- 23 In that day ^a shall there be a highway⁸ out of Egypt to Assyria,
And the Assyrian shall come into Egypt,—and the Egyptian into Assyria,
And the Egyptians shall serve⁹ with the Assyrians.
- 24 In that day shall Israel be the third¹⁰ with Egypt and with Assyria,
Even ^a a blessing in the midst of the land:
- 25 Whom the Lord of hosts shall bless, saying,—Blessed be Egypt my people,
And Assyria ^a the work of my hands,—and ^b Israel mine inheritance.¹¹

^b ver. 13; ch. 44. 25;
Job 5. 13, 15.
^c ch. 39. 1; Num. 13. 22.

^d 1 Cor. 1. 20.
^e ch. 41. 22, 23.

^f Jer. 2. 16.

^g ver. 2; ch. 29. 10, 14;
^h Kt. 22. 20—23.

ⁱ see Ps. 129. 2; Pro.
11. 23; Hag. 1. 11.
^j ch. 9. 14, 15.

^k ch. 30. 17; Jer. 51.
30; Nah. 3. 13.

^l ch. 11. 15.

^m ch. 20. 2—5; 46. 10, 11.

ⁿ ch. 27. 13; Ps. 68. 31.

^o Zeph. 3. 9.
^p ch. 15. 23, 24; Deut.
10. 30.

^q Ge. 28. 18; Ex. 21.
4; Jos. 22. 10, 26, 27.

^r see Jos. 4. 20, 21; 22.
27.

^s ver. 4.

^t Mal. 1. 11.

^u Deut. 32. 39.
^v ch. 55. 7.

^y ch. 11. 16; Eph. 3. 6.

^z Ge. 12. 2; Ex. 24.
26; Zec. 8. 13.
^a ch. 20. 23; Ps. 100. 3;
Hos. 2. 23; Eph. 2. 10.
^b Deut. 32. 9.

¹ See note on Ps. lxxviii. 12.

² In Egyptian *Men-nophri*, and in modern Coptic *Men-nouf*. Hence it was called by the Hebrews *Noph* or *Moph* (Hos. ix. 6), and by the Greeks *Memphis*. It was situated not far from the modern Cairo, but on the west of the Nile; and was the capital first of Lower Egypt, and then of the whole country, until superseded by Alexandria. Little now remains but vast mounds; much of the materials having been used to build other cities.

³ Or, 'caused to err;' as in the next verse.

⁴ This verse indicates the transition from suffering to repentance. The fulfilment of Jehovah's threatening against the Egyptians is to lead to a reverent regard both to his people (once despised) and to himself. 'In that day,' or when this is the case, many of the Egyptians shall embrace the customs and worship of the people of God (ver. 18).

⁵ The reception of a language implies the adoption of the customs of a people. Some interpret the numbers in this verse *definitely*, but apply them to different cities; others regard 'five' as put for an indefinite number; whilst a few suppose that 'five' will embrace true religion, for 'one' which will reject it and be devoted to 'destruction.' But most commentators prefer the mar-

ginal rendering of this last word, and apply the passage to Heliopolis, where a temple was erected, B. C. 149, after the model of that at Jerusalem. See sketch of the history of the Jews during the period between the Old and New Testaments, at the end of the Prophetical Books.

⁶ The honours which they once paid to their idols shall now be paid to Jehovah.

⁷ 'A deliverer.' He will do to them as he did to his people of old. Comp. Judg. iii. 9, where almost these very words are used.

⁸ Free communication and intimate union.

⁹ That is, shall serve God.

¹⁰ That is, the three nations shall be united as one people. The prophecy must be considered as referring rather to the spread of the true religion and the worship of the true God, than to a political or civil alliance.

¹¹ The three appellations here bestowed upon the three united nations indicate God's special choice and favour towards them. Comp. Exod. iii. 7, 10; v. 1: Isa. xlv. 11; lx. 21; Eph. ii. 10: Deut. xxxii. 9; Ps. xxviii. 9; xxxiii. 12. Egypt and Assyria having been enemies of God's people, the prophecy seems to intimate, not the destruction, but the conversion of those who had opposed his church, and their admission to the full enjoyment of gospel blessings.

Symbolical prophecy of the defeat and captivity of the Egyptians and Ethiopians.

- 20** IN¹ the year that 'Tartan came unto ^d Ashdod,² (when Sargon³ the king of Assyria sent him,) and fought against Ashdod, and took it; at the same time spake the LORD by Isaiah the son of Amoz, saying, Go and loose 'the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, ^f walking naked⁴ and barefoot. And the LORD said, Like as my servant Isaiah hath walked naked and barefoot ^e three years⁵ ^h for a sign and wonder upon Egypt and upon Ethiopia; 'so shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, ^g even with *their* buttocks uncovered, to the shame of Egypt. 'And they⁶ shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.
- 6** And the inhabitant of this isle⁷ [*or*, country^m] shall say in that day, 'Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

Predictions against Babylon, Dumah, and Arabia.

- 21** 'THE⁸ BURDEN OF 'THE DESERT OF THE SEA.
- As 'whirlwinds in the south pass through;
So it cometh from the desert,—from a terrible land.⁹
- 2** A grievous vision is declared unto me;
'The treacherous dealer dealeth treacherously, and the spoiler spoileth.
'Go up, O Elam: besiege, O Media;
'All the sighing¹⁰ thereof have I made to cease.
- 3** Therefore 'are my loins filled with pain:
'Pangs have taken hold upon me, as the pangs of a woman that travaileth:
'I was bowed down at the hearing of it;—I was dismayed at the seeing of it.
- 4** My heart panted,—fearfulness affrighted me:
'The night of my pleasure¹¹—hath he turned into fear unto me.
- 5** 'Prepare the table,—watch¹² in the watchtower,—eat, drink:
'Arise, ye princes, and anoint the shield.¹³
- 6** For thus hath the LORD said unto me,
Go, set a watchman,—let him declare what he seeth.
- 7** 'And he saw¹⁴ a chariot *with* a couple of horsemen,
A chariot of asses, and a chariot of camels;
- 8** And he hearkened diligently with much heed:—and he cried, A lion.¹⁵
My lord, I stand continually upon the 'watchtower—in the daytime,
And I am set in my ward—whole nights [*or*, every night]:
- 9** And, 'behold, here cometh—a chariot of men, *with* a couple of horsemen.
And he answered¹⁶ and said,—'Babylon is fallen, is fallen;
And 'all the graven images of her gods he hath broken unto the ground.

^e 2 Ki. 18. 17.
^d 1 Sam. 6. 17.

^e 2 Ki. 1. 8; Zec. 13. 4; Mic. 3. 4.
^f 1 Sam. 19. 24; Mic. 1. 8, 11.

^g see Eze. 4. 5, 6.
^h ch. 8. 14.
ⁱ ch. 19. 4.

^k ch. 3. 17; 2 Sam. 10. 4; Jer. 13. 22, 26; Mic. 1. 11.

^l ch. 30. 3, 5, 7; 36. 6; 2 Ki. 18. 21.

^m Job 22. 30; Jer. 47. 4.

ⁿ ch. 30. 7; 31. 1—3.

^o ch. 13. 1.
^p ch. 33. 20—22; Jer. 51. 42.
^q Zec. 9. 14.

^r ch. 24. 16; 33. 1.

^s ch. 13. 2—4, 17; Jer. 40. 34; 50. 14; 51. 11; Dan. 5. 23.

^t Ps. 12. 5; 79. 11; Jer. 31. 11.

^u ch. 15. 3; 16. 9, 11.
^v ch. 13. 5.

^w Dou. 28. 67; Dan. 5. 5, 6.

^x Dan. 5. 1, 30.

^y Dan. 5. 5.

^z Jer. 51. 11, 27, 28.

^a

^b ver. 3.

^c

^d Hab. 2. 1.

^e Jer. 50. 3, 9, 29, 42.

^f see ref. ch. 13. 19;

^g Jer. 51. 8; Rev. 14. 8; 18. 2, 21.

^h ch. 46. 1, 2; Jer. 50. 2; 51. 41.

¹ The people of Judah, alarmed by the capture of Samaria and the rapid extension of the Assyrian power around them, looked for aid to Egypt. To recall them from this reliance and lead them to trust in God alone, Isaiah is commanded to foretell, by a symbolical action, the speedy subjugation of the people in whom they trusted.

² Ashdod, now Esdud, one of the five cities of the Philistines (see Josh. xv. 46, 47; 1 Sam. v. 1), was the key to Egypt on the side of Palestine; it was therefore strongly fortified, and was frequently attacked in the wars between Egypt and Assyria. Herodotus says that it sustained a siege of twenty-nine years by Psammotichus, king of Egypt.

³ In the recent Assyrian discoveries, monuments have been found of a monarch named Sarghun, who appears to have preceded Sennacherib. He is supposed by some to be the same as Shalmaneser, but by others, his successor.

⁴ That is, without the mantle of 'sackcloth' which prophets usually wore. See 1 Sam. xix. 23, 24, and note.

⁵ That is, either *at intervals* during that time; or (connecting the words, as in the Hebrew text, with what follows rather than with what precedes), *for a three years' sign and wonder*. The prediction which follows is supposed to have been fulfilled in the conquest of No-Ammon or Thebes, which is mentioned in Nah. iii. 8 as a recent event.

⁶ Those Jews who expected help from Egypt and Ethiopia.

⁷ Rather, 'coast;' referring to Palestine, which lay along the coast, here called '*this* coast,' to distinguish it from Egypt, mentioned just before.

⁸ That the prophecy in vers. 1—10 relates to Babylon is evident from ver. 9. Its destruction by the Medes and Persians is again foretold; the events attending the siege being for the most part presented as though seen by an eye-witness. Respecting the scope of the two brief prophecies which follow, see notes on vers. 11, 13, 16.

⁹ The great Arabian Desert, stretching eastwards from Palestine towards Babylon and the Persian Gulf (or 'sea'). The whirlwinds which sweep over it from the immense expanse on the south are peculiarly 'terrible,' and might well represent the Medo-Persian invasion of Babylon.

¹⁰ The sighing which its tyranny had caused.

¹¹ Herodotus tells us that Babylon was captured on a night of revelling and festivity.

¹² Provide for security as well as festivity.

¹³ It was probably necessary to supple the leathern covering of the shield, that by yielding a little it might be less injured by a stroke. This is a call to be ready to fight, and is therefore probably addressed to the assailants.

¹⁴ Or, 'And should he see cavalry, pairs of horsemen, ass-riders, camel-riders, then shall he hearken with the utmost attention.' The Persians used both camels and asses in their armies, the former partly for the purpose of frightening the horses of the enemy. Xenophon represents the Persian cavalry as advancing two by two.

¹⁵ Rather, 'He cried as a lion.' See Rev. x. 3.

¹⁶ That is, spake again. The word 'answer' is often used, both in Hebrew and Greek, for the resumption of discourse by the same speaker.

10 ^a O my threshing,¹ and the corn of my floor:
That which I have heard of the Lord of hosts, the God of Israel,
Have I declared unto you.

11 'THE BURDEN OF DUMAH.²

He calleth to me out of Seir,

Watchman, what of the night?³—Watchman, what of the night?

12 The watchman said,—The morning⁴ cometh, and also the night:

^a If ye will inquire, inquire ye:—return, come.

13 'THE BURDEN UPON ARABIA.

In the forest in Arabia shall ye lodge,

O ye travelling companies ^m of Dedanim.⁵

14 The inhabitants of the land of ⁿ Tema⁶ brought water to him that was thirsty,
They prevented with their bread him that fled.

15 For they fled from the swords,—from the drawn sword,
And from the bent bow,—and from the grievousness of war.

16 For thus hath the Lord said unto me,
Within a year, ^o according to the years of an hireling,⁷
And all the glory of ^p Kedar shall fail:

17 And the residue of the number of archers,
The mighty men of the children of Kedar,⁸ shall be diminished:
For the Lord God of Israel hath spoken it.

Prophetic picture of the siege of Jerusalem; the degradation of Shebna, and the exaltation of Eliakim.

22 THE BURDEN OF ^q THE VALLEY OF VISION.⁹

What aileth thee now, ^r that thou art wholly gone up to the housetops? ¹⁰

2 Thou that art full of stirs,—a tumultuous city, ^s a joyous¹¹ city:

Thy slain *men are* 'not slain with the sword,¹²—nor dead in battle.

3 All thy rulers are fled together,—they are bound by the archers:¹³

All that are found in thee are bound together,—*which* have fled from far.

4 Therefore said I, Look away from me;—^t I will weep bitterly,
Labour not to comfort me,—because of the spoiling of the daughter of my people.

5 ^u For it is a day of trouble, and of ^v treading down, and of perplexity

^w By the Lord God of hosts in the valley of vision,

Breaking down the walls,—and of ^x crying to the mountains.¹⁴

6 ^y And Elam¹⁵ bare the quiver—with chariots of men *and* horsemen,

And ^z Kir uncovered the shield.

7 And it shall come to pass,—^a that thy choicest valleys shall be full of chariots,
And the horsemen shall set themselves in array at [*or, toward*] the gate.

8 And ^b he discovered¹⁶ the covering of Judah;

^a Jer. 51. 33.

^c Ge. 25. 14; 1 Chr. 1. 30; Jer. 48. 7, 8; Esa. 35. 2; Obad. 1.

^d ch. 55. 7.

^e Jer. 25. 23, 24; 49. 28—33.

^f 1 Chr. 1. 9, 32; Esa. 27. 15, 20, 21.
^g 1 Chr. 1. 30.

^h ch. 16. 14.

ⁱ ch. 60. 7; 1 Chr. 1. 20; Ps. 120. 5.

^j Ps. 125. 2; Jer. 21. 13.

^k ch. 15. 3; Jer. 48. 38.

^l ch. 32. 13.

^m Lam. 4. 9.

ⁿ Jer. 4. 19; 9. 1; 13. 17.

^o ch. 37. 3.

^p ch. 2. 5.

^q 2 Ki. 25. 10; Lam. 1. 5; 2. 2.

^r Hos. 10. 8; 1 Ki. 23. 30.

^s ch. 21. 2; Ge. 10. 22; Jer. 49. 35.

^t ch. 15. 1; Am. 1. 6.

^u ch. 36. 1—3.

1 That is, 'O my oppressed and afflicted people;' language of tenderness addressed to the Jews.

2 'Dumah' was an Arabian town and district lying south of Edom, and the name is perhaps here used for Edom, as the voice is represented as coming from 'Seir.' This prophecy is obscure from its brevity; but its position here, as connected with the preceding one respecting Babylon, is illustrated by Psa. cxxxvii. 7.

3 'Night' commonly represents *calamity*, as day-break does deliverance. The question here therefore imports, How much of this calamity has passed over, and what prospect is there of relief?

4 Most interpreters apply 'the morning' to the return of prosperity to the Jews; and 'the night' to future calamities of the Idumeans, who are directed, if they would know more, to make inquiry at another time.

5 The Dedanites (see Gen. x. 7) were probably a Cushite tribe on the east of Arabia. They were a mercantile people, trading with Tyre in ivory, ebony, etc. (see Ezek. xxvii. 15, 20; xxxviii. 13). The interruption of their caravans is alluded to as a proof of the disturbed state of the country.

6 A tribe of Ishmaelites (see Gen. xxv. 15), who dwelt in the neighbourhood of Edom, near the present caravan route from Damascus to Mecca. These words are an address to them: 'O inhabitants of the land of Tema, bring water,' etc. They are called upon to go out to help the travellers, who dare not take the usual route.

7 See note on ch. xvi. 14.

720

8 'Kedar' (see Gen. xxv. 13) is here put for Arabia in general.

9 That is, Jerusalem; called a '*valley*' because, though seated on hills, it was surrounded by hills still higher, with valleys between them; and 'of vision,' as the place where God's presence was manifested. The prophecy relates to some period when the city was besieged, probably to that described in 2 Chron. xxxii. 2—6; and denounces the confidence placed in material defences, combined with impenitence, sensuality, and neglect of dependence on God.

10 A lively and accurate picture of an Oriental city in commotion.

11 Full of reckless self-indulgence. See ver. 13.

12 That is, the mortality was of another kind, most probably from famine and plague: comp. Lam. iv. 9. See also 2 Chron. xxxii. 11.

13 Who as light-armed troops pursued the fugitives. The verse seems to allude to the vain endeavours which were made, as they were also at the time of the Chaldean invasion (see 2 Kings xxv. 4), to escape by flight from the privations and dangers of the sieges.

14 Their cry reaches the surrounding hills, which re-echo it.

15 The Persians (celebrated as archers) and Medes were still subject to Assyria. See 2 Kings xviii. 11.

16 Rather, 'uncovered'; either he opened their eyes to see their danger, or took the fortresses which 'covered' or protected the country. See 2 Kings xviii. 13.

- And thou didst look in that day to the armour * of the house of the forest.¹
 9 / Ye have seen also the breaches of the city of David, that they are many :
 And ye gathered together the waters of the lower pool.²
 10 And ye have numbered³ the houses of Jerusalem,
 And the houses have ye broken down to fortify the wall.
 11 * Ye made also a ditch⁴ between the two walls—for the water of the old pool.
 But ye have not looked unto⁵ the maker thereof,⁵
 Neither had respect unto him that fashioned it long ago.
 12 And in that day did the Lord God of hosts⁶ call to weeping, and to mourning,
 And * to baldness, and to girding with sackcloth :
 13 ' And behold joy and gladness,
 Slaying oxen, and killing sheep,—eating flesh, and drinking wine :
 " Let us eat and drink ; for to-morrow we shall die.
 14 * And it was revealed in mine ears—by the Lord of hosts,
 Surely this iniquity * shall not be purged from you till ye die,
 Saith the Lord God of hosts.
 15 Thus⁶ saith the Lord God of hosts,
 Go, get thee unto this treasurer,—even unto * Shebna, * which is over the house,
 16 And say, What hast thou here,⁷ and whom hast thou here,
 That thou hast hewed thee out a sepulchre here ?
 As he [or, O he] * that heweth him out a sepulchre on high,
 And that graveth an habitation for himself in a rock !
 17 Behold, the Lord will carry thee away with a mighty captivity,
 * And will surely cover thee.⁸
 18 He will surely violently turn and toss thee—like a ball into a large country :
 There shalt thou die,—and there the chariots of thy glory shall be
 The shame⁹ of thy lord's house.
 19 And ' I will drive thee from thy station,
 And from thy state shall he pull thee down.
 20 And it shall come to pass in that day,
 That I will call my servant * Eliakim the son of Hilkiab :
 21 And I will clothe him with thy robe,—and strengthen him with thy girdle,
 And I will commit thy government into his hand :
 And he shall be * a father to the inhabitants of Jerusalem,
 And to the house of Judah.
 22 And * the key of the house of David will I lay upon his shoulder ;¹⁰
 So he shall * open, and none shall shut ;—and he shall shut, and none shall open.
 23 And I will fasten him as * a nail¹¹ in a sure place ;
 And he shall be for a glorious throne¹² to his father's house.
 24 And they shall hang upon him all the glory of his father's house,
 The offspring and the issue,—all vessels of small quantity,
 From the vessels of cups, even to all the vessels of flagons.¹³
 25 In that day, saith the Lord of hosts,
 Shall * the nail that is fastened¹⁴ in the sure place

- * 1 Kl. 7. 2; 10. 17.
 / 2 Kl. 20. 30; 2 Chr. 32. 4, 5, 30.
 # No. 3. 16.
 A see ch. 31. 1; 37. 26.
 ' Joel 1. 13; 2. 17.
 * see refs. ch. 15. 2; Ezra 9. 3; Am. 8. 10; Mic. 1. 16.
 / ch. 5. 12; Am. 6. 3—7.
 # ch. 56. 12; 1 Cor. 15. 52.
 # ch. 5. 9; 1 Sam. 9. 15; Am. 3. 7.
 * 1 Sam. 3. 14; Eze. 24. 13.
 # ch. 35. 3; 2 Kl. 18. 18, 37.
 q 1 Kl. 4. 6.
 * see 2 Sam. 18. 18; 2 Chr. 16. 14; Job 3. 14; Mt. 27. 60.
 * Est. 7. 8; Job 9. 24.
 f Job 40. 11, 12.
 u 2 Kl. 18. 18, 37.
 # Ge. 45. 8.
 y Mt. 16. 18, 19; Rev. 1. 18.
 * Job 12. 14; Rev. 3. 7.
 # Ezra 9. 8; Eccl. 12. 11.
 b vers. 15, 16.

¹ See note on 1 Kings vii. 2. This palace was intended for, or converted into, an arsenal.

² Compare 2 Chron. xxxii. 3, 4.

³ Probably to ascertain how many of them could be spared for the repair of the wall.

⁴ Rather, 'a reservoir.' See 2 Kings xx. 20. Hezekiah seems to have built a second outer wall to inclose the waters of Gihon.

⁵ God, who long ago designed, and now brings upon you the impending calamity. Failing to recognise his hand, you do not hear his call to humiliation (ver. 12), but persist in reckless dissipation (13), which will ensure the doom you are determined to forget (14).

⁶ The denunciation of the sins of the people at large is followed by threats against a high officer of the king, who probably opposed the calls of the prophets, and encouraged the people in wickedness. He is to be degraded from his office, and sent into captivity (vers. 15—19), whilst his place is to be filled by a faithful counsellor (20—25). This is a solemn lesson to those who misuse the authority and influence of high rank.

⁷ The prophet may be supposed to have addressed Shebna while superintending the excavation of his superb tomb; and then to have pointed to it, saying, 'He is hewing out,' etc. The language used, and the pecu-

liarity of his name, have led some to conclude that Shebna was a foreigner; but he is most likely thus addressed because a man of his character had no right to claim citizenship or honour in the city of God.

⁸ The Chaldee adds, 'with confusion.'

⁹ Or, 'O [thou] shame!'

¹⁰ That is, he shall enjoy high political authority. Keys of large size, and curved like a sickle, so as to be hung round the neck, are still used in some countries. Our Lord appropriates these words to himself (Rev. iii. 7), to intimate his power in the church.

¹¹ A large nail or peg was usually inserted into the walls of Oriental houses to hang articles of furniture upon. Here it denotes figuratively the security of Eliakim's position, and his ability to confer wealth and honour on his family.

¹² Or, 'seat.' His father's house, and all of his own family, shall be supported by him.

¹³ All who belonged to Eliakim, whatever might be their stations or employments, would be benefited by his elevation.

¹⁴ That is, 'now fastened;' meaning Shebna. The execution of this Divine decree is nowhere recorded; but we afterwards find Eliakim occupying the position here announced to him: ch. xxxvi. 3, 22.

Be removed, and be cut down, and fall;
And 'the burden that was upon it shall be cut off:—for the LORD hath spoken it.

^a Jer. 17. 5, 6.

The fall of Tyre; and its subsequent restoration.

23 THE ^aBURDEN ^aOF TYRE.¹

Howl, ye ships of Tarshish;²—for it is laid waste,

So that there is no house, no entering in:

^a From the land of Chittim³ it is revealed to them.

2 Be still [*Heb.* silent], ye inhabitants of ^athe isle;

Thou whom 'the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of ^aSihor,⁴

The harvest of the river, is her revenue;—and 'she is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea hath spoken,

Even the strength⁵ of the sea,—saying, I travail not, nor bring forth children,

Neither do I nourish up young men, *nor* bring up virgins.

5 ^a As at the report concerning Egypt,⁶

^a So shall they be sorely pained at the report of Tyre.

6 ^a Pass ye over to Tarshish;⁷—howl, ye inhabitants of the isle.

7 Is this your ^ajoyous city,⁸—^a whose antiquity *is* of ancient days?

Her own feet shall carry her afar off to sojourn.

8 ^a Who hath taken this counsel against Tyre, ^a the crowning city,⁸
Whose merchants *are* princes,—whose traffickers *are* the honourable of the earth?

9 The LORD of hosts hath purposed it,—^a to stain the pride of all glory,

And ^a to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river,

O daughter of Tarshish, *there is* no more strength.⁹

11 ^a He stretched out his hand over the sea,—he shook the kingdoms:

The LORD hath given a commandment against the merchant city,¹⁰

12 To destroy the strong holds thereof.—And he said,

^a Thou shalt no more rejoice,—O thou oppressed virgin, daughter of Zidon:¹¹

Arise, ^a pass over to Chittim;—there also shalt thou have no rest.

13 Behold ^a the land of the Chaldeans;—this people was not,

Till ^a the Assyrian founded it for ^a them that dwell in the wilderness:

They set up the towers thereof,—they raised up the palaces thereof;¹²

^a And he brought it to ruin.

14 ^a Howl, ye ships of Tarshish:—for your strength is laid waste.

15 And it shall come to pass in that day,

That Tyre shall be forgotten seventy years,—according to the days of one king:¹³

After the end of seventy years shall Tyre sing as an harlot.¹⁴

^d ch. 13. 1.

^e Jer. 25. 15, 22; 47. 4; Eze. ch. 26 to ch. 28; Am. 1. 9, 10; Zec. 9. 2—4.

^f ch. 2. 16.

^g ver. 12.

^h Eze. 27. 3, 4.

ⁱ Eze. 27. 8.

^k 1 Chr. 13. 5; Jer. 2. 18.

^l Eze. 27. 3.

^m Ex. 15. 14—16; Josh. 2. 10; 9. 10.

ⁿ Eze. 26. 15—21; 27. 29—36.

^o vera. 10, 12.

^p ch. 22. 2.

^q Jos. 19. 29.

^r Den. 23. 21.

^s see Eze. 26. 2—6, 12.

^t see refs. ch. 2. 11, 17.

^u Job 12. 21; Ps. 107. 40.

^v Ex. 15. 8—10.

^w Eze. 26. 13, 14; Rev. 18. 27.

^x ver. 1.

^y Ge. 11. 28, 31.

^z Gen. 10. 10, 11; 2 K. 17. 24.

^{aa} Ps. 72. 9.

^{ab} Eze. 26. 7, etc.; 29. 18.

^{ac} ver. 1; Eze. 27. 25, 30.

¹ The subject of ch. xxiii. is the overthrow of Tyre (vers. 1—14); its depression for a period of seventy years, and its subsequent restoration to its former prosperity and wealth, which should be consecrated to God's service (15—18). The punishment is to be inflicted by the Chaldeans (ver. 13); who, under Nebuchadnezzar, besieged the city and probably took it. Compare Ezek. xxvii., xxviii., xxix. 17—21, and notes. Tyre, an ancient city of the Phœnicians (ver. 7), and a colony of Zidon, was situated on the north coast of Palestine, and was built partly on the main land and partly on an island near the shore. It was for ages the great centre of the world's commerce; and planted its colonies (among which was the powerful city of Carthage) along the coasts of Asia Minor, Greece, Cyprus, Libya, and Spain. The Tyrians had been in friendly connection with God's people in the time of David, but they had retained their gross idolatry, and Jezebel had introduced it into Israel.

² See note on 1 Kings x. 22.

³ See note on Numb. xxiv. 24. 'Chittim,' perhaps, here means particularly the island of Cyprus.

⁴ 'Sihor' (the black or muddy) is a name of the Nile, here also called 'the river.' Egypt, fertilized by the mud of the overflowing Nile, produced a great abundance of grain, which was exported by the Tyrian merchants.

⁵ Or, 'fortress of the sea;' i. e. Tyre (see Ezek. xxvi. 17). Tyre complains of being left desolate and solitary, like a widow who has never had children.

⁶ Referring probably to the terror which seized the Canaanites, when they heard of the destruction of the Egyptians at the Red Sea: see refs.

⁷ Take refuge in your distant colonies. The flight of the Tyrians with their wealth accounts for the poor reward which the Chaldeans obtained for their long and hard labour (see Ezek. xxix. 18). The same thing was done when Alexander besieged Tyre.

⁸ That is, dispenser of crowns; many of her colonies being governed by kings under the mother state.

⁹ Heb., 'no more girdle;' probably meaning no more restraint. The colonies would now be free from the rigorous rule of the central state, which had sought its own aggrandisement rather than theirs.

¹⁰ Literally, 'against Canaan;' the Phœnicians being Canaanites.

¹¹ The 'daughter of Zidon' (or the Zidonians) here means the Phœnicians generally. They may escape to the shores of the Mediterranean, but there they will find no rest.

¹² Or, 'They (i. e. the Chaldeans) have erected their towers; they have demolished her (i. e. Tyre's) palaces.' The Chaldeans, a rude race of mountaineers, brought from their wilderness by the Assyrians to Babylon, would become more formidable to Tyre than the Assyrians themselves. See note on Gen. xi. 28.

¹³ That is, probably one kingdom or dynasty; meaning that of Nebuchadnezzar. See Jer. xxv. 11. On the overthrow of the Babylonian monarchy by the Persians, Tyre regained her commercial importance, though not her independence.

¹⁴ Or, 'it shall be unto Tyre as the song of a harlot.' Tyre shall make use of every means by which to bring herself into notice. See the next note.

- 16 Take an harp, go about the city,—thou harlot that hast been forgotten ;
Make sweet melody, sing many songs,—that thou mayest be remembered.
17 And it shall come to pass after the end of seventy years,
That the Lord will visit Tyre,—and she shall turn to her hire,
And shall commit fornication¹ with all the kingdoms of the world
Upon the face of the earth.
18 And her merchandise and her hire^a shall be holiness to the Lord :
It shall not be treasured nor laid up ;
For her merchandise shall be for them that dwell before the Lord,
To eat sufficiently, and for durable clothing.²

Predictions of the chastisements of the Jews, and their happy effect ; promises of future deliverance and restoration ; and of the destruction of their enemies ; songs of praise for God's mercy.

- 24 BEHOLD,³ the Lord⁴ maketh the earth⁴ empty, and maketh it waste,
And turneth it upside down, and^a scattereth abroad⁵ the inhabitants thereof.
2 And it shall be, as with the people, so with the priest ;
¹ As with the servant, so with his master ;—as with the maid, so with her mistress ;
² As with the buyer, so with the seller ;—as with the lender, so with the borrower ;
As with the taker of usury, so with the giver of usury to him.⁶
3 The land shall be utterly emptied, and utterly spoiled :
For the Lord hath spoken this word.
4 The earth^a mourneth and fadeth away,—the world languisheth and fadeth away,
The haughty people⁷ of the earth do languish.
5 The earth also is defiled under the inhabitants thereof ;
Because they have transgressed the laws,—changed the ordinance,
Broken the everlasting covenant.⁸
6 Therefore hath the curse devoured the earth,
And they that dwell therein are desolate :⁹
Therefore the inhabitants of the earth are burned,—and few men left.
7 The new wine mourneth,—the vine languisheth,—all the merry-hearted do sigh.
8 The mirth¹⁰ of tabrets ceaseth,
The noise of them that rejoice endeth,—the joy of the harp¹⁰ ceaseth.
9 They shall not drink wine with a song ;
Strong drink shall be bitter to them that drink it.
10 The city of confusion¹¹ is broken down :
Every house is shut up, that no man may come in.
11 There is a crying for wine in the streets ;
All joy is darkened, the mirth of the land is gone.
12 In the city is left desolation,—and the gate is smitten with destruction.¹²
13 When¹³ thus it shall be in the midst of the land among the people,
There shall be as the shaking of an olive tree,
And as the gleanings when the vintage is done.
14 They¹⁴ shall lift up their voice, they shall sing,
For the majesty of the Lord they shall cry aloud from the sea.

¹ Nah. 3. 4 ; Rev. 17. 2.

^a Ps. 15. 12.
² Zec. 14. 20, 21.

³ ch. 1. 7-9 ; 5. 6 ; Eze. 12. 19, 20.
⁴ see refs. Deu. 4. 27.

⁵ ch. 9. 14-17 ; 2 Chr. 36. 11-17 ; Lam. 5. 12-14 ; 11. 1. 9.
⁶ Eze. 7. 12, 13.

⁷ ver. 1 ; ch. 6. 11

⁸ ch. 3. 26 ; 33. 9 ; Jer. 4. 28.

⁹ Ge. 3. 17, 18 ; Le. 19. 25 ; Num. 33. 34, 35.

¹⁰ ch. 42. 24, 25 ; Deu. 28. 15-20 ; Mal. 3. 9 ; 4. 6.

¹¹ Le. 26. 22 ; Deu. 28. 42.

¹² ch. 16. 8-10 ; Hos. 9. 2 ; Joel 1. 10-12.
¹³ 2 Chr. 23. 27, 28 ; Ps. 81. 2 ; 137. 2 ; Jer. 7. 31 ; 16. 9 ; 25. 10 ; Eze. 26. 13 ; Hos. 2. 11 ; Rev. 18. 22.

¹⁴ ch. 25. 2 ; 32. 14 ; 2 Ki. 25. 4, 5, 10 ; Jer. 39. 4, 8 ; 52. 7, 13, 14.

^a ch. 32. 14 ; Lam. 5. 18.

¹⁵ see refs. ch. 17. 5, 6.

1 This term, suggested by the word 'harlot' in vers. 15, 16, is used metaphorically, and denotes the commercial intercourse of Tyre with foreign nations, the gains of her commerce being similarly expressed by the word 'hire.'

2 The wealth of Tyre shall be made to benefit the servants of Jehovah.

3 Chapters xxiv.—xxvii. form one prophecy, consisting of a description of calamities (ch. xxiv.) ; a song of praise for deliverance from them, and for the spread of the true religion which would ensue (ch. xxv.) ; another song of praise celebrating the triumphs of this religion (ch. xxvi.) ; and a prediction of the happy effects of these events on the character of the people of God (ch. xxvii.) The language is so general, as to have led to great diversity of opinion among commentators as to the application of this prophecy. And this favours the supposition that it does not refer exclusively to any one period or event, but is rather intended to show the extreme measures to which God would resort in order to purify his people and to convert the world, as well as the beneficial results of his judgments. It would thus, in all the calamities which befel the Hebrew nation, point to their Author and design, and supply to the sufferers consolation and hope.

4 Or, 'land,' denoting the land of Israel, and so much of the surrounding countries as had their political interests implicated with it. The term 'world' (ver. 4) is synonymous with 'earth,' and is applied in ch. xiii. 11 to the Babylonian empire.

5 The image here used is that of a vessel which not only has its contents poured out, but is completely drained by being turned upside down.

6 That is, all ranks and classes shall fare alike.

7 That is, the nobility. See 2 Kings xxiv. 14, 16.

8 God's unalterable law.

9 Or, 'are punished.'

10 Music is the accompaniment of mirth.

11 Or, 'emptiness ;' i. e. the city which is doomed to desolation.

12 So that the city is left defenceless.

13 Rather, 'For so it shall be in the midst of the earth among the nations, like the beating of an olive-tree,' etc. Comp. ch. xvii. 5, 6.

14 The few dispersed survivors of these judgments shall adore Jehovah, both for the greatness of his judgments, and for his goodness in so mercifully preserving them. The 'sea' may mean the coasts of the Mediterranean, or the West generally.

- 15 Wherefore ^a glorify ye the LORD in the fires¹ [*or*, valleys],
Even ^a the name of the LORD God of Israel in the isles of the sea.
- 16 From the uttermost part of the earth have we heard songs,
Even glory to the righteous.²
 But I said, My leanness,³ my leanness, woe unto me!
^b The treacherous dealers have dealt treacherously;
 Yea, the treacherous dealers have dealt very treacherously.
- 17 ^c Fear,⁴ and the pit, and the snare,—*are* upon thee, O inhabitant of the earth.
- 18 And it shall come to pass,
That he who fleeth from the noise of the fear shall fall into the pit;
 And he that cometh up out of the midst of the pit shall be taken in the snare:
 For ^d the windows from on high are open,⁵
 And ^e the foundations of the earth do shake.
- 19 ^f The earth is utterly broken down,
 The earth is clean dissolved,—the earth is moved exceedingly.
- 20 The earth shall ^g reel to and fro like a drunkard,
 And shall ^h be removed like a cottage;⁶
 And the transgression thereof shall be heavy upon it;
 And it shall fall, and not rise again.
- 21 And it shall come to pass ⁱ in that day,
That the LORD ^j shall punish the host of the high ones *that are* on high,
 And the kings of the earth upon the earth.⁷
- 22 And ^k they shall be gathered together,—as prisoners are gathered in the pit,
 And shall be shut up in the prison,—and after many days shall they be visited.
- 23 Then the ^l moon shall be confounded,⁸ and the sun ashamed,
 When ^m the LORD of hosts shall ⁿ reign
 In ^o mount Zion, and in Jerusalem,—and before his ancients¹⁰ gloriously.
- 25 O LORD,¹¹ thou *art* my God;—^p I will exalt thee, I will praise thy name;
^q For thou hast done wonderful *things*;
^r Thy counsels¹² of old *are* faithfulness and truth.
- 2 For thou hast made ^s of a city an heap,¹³—^t of a defended city a ruin:
 A palace of strangers to be no city;—it shall never be built.
- 3 Therefore shall the strong people¹⁴ ^u glorify thee,
 The city of the terrible nations shall fear thee.
- 4 For ^v thou hast been a strength to the poor,
 A strength to the needy in his distress,
^w A refuge from the storm, a shadow from the heat,
^x When the blast of the terrible ones *is* as a storm *against* the wall.
- 5 ^y Thou shalt bring down the noise of strangers,—as the heat in a dry place;
Even the heat with the shadow of a cloud:¹⁵
 The branch¹⁶ of the terrible ones shall be brought low.
- 6 And in ^z this mountain¹⁷ shall ^{aa} the LORD of hosts make unto ^{ab} all people

^a Hab. 3. 17, 18; Ac.
 16. 25; 1 Pet. 1. 7;
 4. 12—14.
^b Mal. 1. 11.

^c ch. 21. 2; 48. 8; Jer.
 3. 20; 5. 11.

^d see 1 Ki. 19. 17; Jer.
 48. 43, 44; Am. 5. 19.

^e Ge. 7. 11.
^f see refs. ch. 2. 19;
 Deu. 32. 22; Ps. 18.
 7; Eze. 38. 19—22;
 Joel 3. 15; Zec. 14.
 4; Heb. 12. 26; Rev.
 16. 18—20.

^g Jer. 4. 23—28; Nah.
 1. 5.

^h ch. 10. 14.
ⁱ ch. 1. 8; 38. 12.

^j ch. 31. 8; Eze. 38.
 3; Joel 2. 11; Zeph.
 1. 5; Rev. 6. 17.

^k Ps. 76. 12; Eze. ch.
 38; ch. 30.

^l ch. 31. 1, 2, 6, 7; 66.
 18; Joel 3. 2, 9—14;
 Zeph. 2. 1, 2; Zec. 14.
 1, 2; Mt. 23. 32; Rev.
 14. 18, 19; 16. 14—16;
 19. 19.

^m see refs. ch. 13. 10;
 60. 10; Joel 2. 1, 2,
 10, 31; Rev. 6. 12.

ⁿ ch. 26. 9; Dan. 7. 27;
 Zec. 14. 9; Rev. 11.
 15, 17; 19. 4, 6, 13,
 15, 16.

^o ch. 62. 11, 12; 66. 6,
 20, 23; Joel 2. 32;
 3. 2, 11; Zec. 12. 2,
 10; 14. 2—4; Heb.
 12. 22; Rev. 14. 20.

^p ch. 61. 10; Ex. 15.
 2; Ps. 118. 28.

^q Ps. 40. 5; 98. 1.

^r Num. 23. 19; Rev.
 21. 5; 22. 6.

^s ver. 12; ch. 17. 1;
 21. 9; 23. 13; Jer.
 51. 37.

^t Ps. 66. 3; Eze. 38.
 23; Rev. 11. 13.

^u ch. 14. 32; 29. 19;
 Job 5. 15, 16; Ps.
 35. 10; 72. 4.

^v ch. 4. 6; 33. 2.

^w ch. 32. 18, 19.

^x ch. 17. 12—14; 30.
 39—53.

^y ver. 10; ch. 2. 2, 3;
 Mic. 4. 1, 2; Zec. 8. 3.

^z Pro. 9. 1—5; Mt. 22.
 1—10.

^{aa} ch. 49. 6; Dan. 7.
 14; Mt. 8. 11.

¹ Some translate this, 'in the [land of] light,' *i. e.* in the East; as contrasted with 'the coasts of the sea,' *i. e.* the West. Comp. ch. xlv. 6; lix. 19. Or ver. 15 may perhaps be regarded as part of the song of praise of the dispersed remnant, thus: 'Wherefore for the Urim praise ye Jehovah,' etc. (see Exod. xxviii. 30).

² 'Glory to the righteous!' This is the burden of the song.

³ Literally, 'Consumption (*i. e.* ruin) to me! consumption to me,' etc. The praises of Jehovah's majesty and faithfulness that come from the exiles in distant regions only force more painfully upon the prophet's mind the state of the land of Israel; which he describes in powerful language, ver. 17, etc.

⁴ This word probably means some object used to frighten beasts, and drive them to a pitfall, or an enclosure where they would be ensnared. These devices of the hunter represent complicated dangers from which there is no possibility of escape.

⁵ As they were at the deluge. See Gen. vii. 11.

⁶ Rather, 'Shall be shaken like a lodging-place:' referring to a frail hut of branches, which would be shaken by a gale, and, if the wind came 'heavily' upon it, would fall.

⁷ 'The high ones on high,' and those 'upon the earth,' may be governors of different degrees of dignity, or, perhaps, civil and ecclesiastical rulers. But some suppose that the prophet's mind is carried forward to the final judg-

ment of angels and men, and the establishment of God's kingdom in such glory as to eclipse all that has preceded. See ver. 23.

⁸ Rather, 'The [white] moon shall blush,' a bold and beautiful figure, perhaps suggested by the red appearance of the moon when eclipsed.

⁹ Rather, 'for,' marking the cause as well as the time.

¹⁰ 'Elders,' rulers of the tribes. Deut. xxxi. 28.

¹¹ Upon the promise at the close of ch. xxiv. the prophet founds a song of praise to Jehovah the Saviour of Israel (vers. 1—6), an anticipation of spiritual blessings for the whole world (6—9), and a prediction of ruin to the foes of Israel, here personified by Moab (10—12).

¹² Thy purposes revealed long ago are shown to be faithful and true.

¹³ The remains of the ancient cities of Mesopotamia and Assyria now present the appearance of mounds.

¹⁴ The overthrow of Babylon and the deliverance of the Jews would strike the boldest nations with awe, and lead them to acknowledge the hand of God.

¹⁵ That is, Thou wilt relieve the sufferings of thy oppressed people, as a cloud mitigates the heat of the sun.

¹⁶ Rather, 'song,' *i. e.* their song of triumph.

¹⁷ That is, in Mount Zion. See ch. xxiv. 23. Jerusalem under Jehovah's glorious reign shall be the centre of attraction, and the source of light, life, and joy to the whole world. This beautifully predicts the blessings and glories of the kingdom of Christ.

A feast of fat things, 'a feast of wines on the lees,
Of fat things full of marrow,—of wines on the lees¹ well refined.

- 7 And he will destroy in this mountain—the face of the covering cast over all people,
And the vail² that is spread over all nations.
- 8 He will swallow up death in victory;
And the Lord God will wipe away tears from off all faces;
'And the rebuke³ of his people shall he take away from off all the earth:
'For the Lord hath spoken it.
- 9 And it shall be said in that day, Lo, this is our God;
'We have waited for him, and he will save us:
This is the Lord;—we have waited for him,
'We will be glad and rejoice in his salvation.
- 10 'For in this mountain shall the hand of the Lord rest,
And Moab shall be trodden down under him,⁴
Even as straw is trodden down for the dunghill.⁵
- 11 And he shall spread forth his hands in the midst of them,⁶
As he that swimmeth spreadeth forth his hands to swim:
'And he shall bring down their pride—together with the spoils of their hands.
- 12 And the fortress of the high fort of thy walls
Shall he bring down, lay low,—and bring to the ground, even to the dust.

- 26 IN 'that day⁷ shall this song be sung in the land of Judah;
We have a strong city;—salvation will God appoint for walls and bulwarks.⁸
- 2 'Open ye the gates,
That the righteous nation which keepeth the truth⁹ may enter in.
- 3 'Thou wilt keep him in perfect peace, whose mind is stayed on thee:¹⁰
'Because he trusteth in thee.
- 4 'Trust ye in the Lord for ever;
'For in the Lord JEHOVAH is everlasting strength:¹¹
- 5 For he bringeth down them that dwell on high;
'The lofty city, he layeth it low;
He layeth it low, even to the ground;—he bringeth it even to the dust.
- 6 'The foot shall tread it down,
Even the feet of the poor, and the steps of the needy.
- 7 'The way of the just is uprightness:
'Thou, most upright, dost weigh¹² the path of the just.
- 8 Yea, 'in the way of thy judgments, O Lord, 'have we waited for thee;
'The desire of our soul is to thy name, and to the remembrance of thee.
- 9 'With my soul have I desired thee in the night;
Yea, with my spirit within me 'will I seek thee early:
For when thy judgments are in the earth,
The inhabitants of the world will learn righteousness.
- 10 'Let favour be shewed to the wicked,—yet will he not learn righteousness:
In the land of uprightness will he deal unjustly,
And will not behold the majesty of the Lord.
- 11 Lord, 'when thy hand is lifted up, 'they will not see:

¹ ver. 9; ch. 35. 1, 2, 6, 10; 61. 10; 65. 14, 19; Eze. 39. 26, 29; Job. 2. 21; 24. 20; Zeph. 3. 14, 15; Zec. 14. 8; Rev. 19. 5; 21. 3, 4.

² ch. 61. 1—3; 2 Cor. 3. 15; Eph. 4. 18.

³ ch. 65. 13, 14; Dan. 7. 18, 21, 22; Hos. 13. 14; Mt. 25. 34; 1 Cor. 15. 26, 51; 2 Tim. 1. 10; Rev. 20. 11; 21. 4.

⁴ Rev. 17. 21.

⁵ ch. 61. 15; 61. 7; 61. 5.

⁶ ch. 62. 8; Joel 2. 32; Mt. 24. 35.

⁷ ch. 26. 8, 9; Gen. 49. 18; see refs. Ps. 27. 14; Tit. 2. 13.

⁸ Pa. 20. 5; Zec. 9. 9.

⁹ ch. 12. 6; Zeph. 3. 15—17.

¹⁰ ch. 15; Ps. 16; Num. 24. 17; Zeph. 2. 3.

¹¹ thrashed in Madmenah, ch. 10. 31; Jer. 48. 2.

¹² ch. 5. 25; 14. 26; 65. 2.

¹ ver. 5; Jer. 48. 29, 42.

² ch. 26. 5.

³ ch. 2. 11.

⁴ ch. 60. 18; Zec. 2. 5; Rev. 21. 12.

⁵ ch. 60. 11; Pa. 119. 19, 20; Zec. 8. 30—33.

⁶ ch. 61. 21; Ex. 9. 6; 1 Pet. 2. 9.

⁷ Pa. 85. 7, 8; 119. 165; Ro. 5. 1.

⁸ ch. 60. 10.

⁹ see refs. 1 Chr. 5. 20; Jer. 17. 7, 8.

¹⁰ 2 Chr. 20. 20; 32. 8; Pa. 62. 8; 115. 9—11.

¹¹ ch. 45. 17, 24; Job 9. 13; Ps. 66. 7.

¹² ch. 2. 12; 14. 13—15; Job 40. 11—13.

¹ ch. 25. 12; 32. 10; Jer. 51. 37, 54.

² ch. 60. 14; Mal. 4. 3; Ro. 16. 20.

³ 1 Chr. 29. 17; Pro. 20. 7; 1 John 3. 7, 10, 22.

⁴ Job 31. 6; Pa. 1. 6; 11. 4, 7; 37. 23.

⁵ ch. 64. 5; Pa. 44. 17, 18; 119. 102.

⁶ ch. 30. 18; 33. 2.

⁷ 2 Sam. 23. 5; see refs. Pa. 42. 1, 2.

⁸ Pa. 63. 6; S. Song 3. 1.

⁹ Pro. 8. 17.

¹⁰ see refs. ch. 24. 23; Pa. 64. 9; 83. 18; Hos. 5. 15; Rev. 15. 4.

¹¹ ch. 63. 9, 10; Ex. 8. 15; Rev. 32. 15; Pa. 106. 43; Eccl. 8. 11, 12; Hos. 13. 6; Ro. 2. 4.

¹² Pa. 143. 10.

¹ Mic. 5. 9.

² ch. 5. 12; Job 31. 27; Pa. 28. 5; Jer. 5. 3.

1 Wines which have been left 'on the lees,' and are then filtered off, are said to possess a superior colour and flavour; but, as the word literally means 'preserves,' some apply it to a sort of grape-cake.

2 God, by his gospel, will remove the universal ignorance of and insensibility to Divine truth.

3 That is, the reproach cast upon them. The predictions of this verse are applied in the New Testament to the consummated glories of the redeemed in heaven. See 1 Cor. xv. 54; Rev. vii. 17; xxi. 4.

4 Or, 'in his place;' i. e. in his own land.

5 Literally, 'water of the dunghill;' straw trodden down, and left to rot in the pool. This represents degradation, as well as destruction.

6 Rather, 'of it;' i. e. the pool, ver. 10. Moab may strive to extricate himself; but all the devices (not 'spoils') of his hands will be useless.

7 The time of deliverance just promised. In this song the people rejoice in their restoration (vers. 1, 2); express their peaceful trust in God (3, 4), who has destroyed the oppressor (6, 6), and given prosperity to the just who look to him; which the wicked do not, and therefore must be punished (7—11). They anticipate a continu-

ance of God's favour, shown in the destruction of their tyrants (12—15); which they vainly struggled for, but which God accomplished by his power (16—19), put forth as terribly as formerly in their deliverance from Egypt (20, 21; xxvii. 1).

8 God's help is his people's safeguard.

9 The Jews were by their exile cured of their propensity to worship false gods; and thus became better representatives of God's righteous people, who worship him 'in spirit and in truth.' John iv. 22—24.

10 Or, '[The man of] fixed purpose thou wilt keep in perfect peace.' Decision for God and confidence in him ensure true peace.

11 Or, 'an everlasting rock,' or protector. That Jehovah is able to protect his people is shown by the ruin of their oppressors. Comp. ver. 5, and ch. xxv. 12.

12 Rather, 'The way for the just is right; thou, most upright, dost make level the course of the just;' i. e. God makes a straightforward and prosperous course for the righteous. The remembrance of this truth has kept God's people waiting for and desiring his interposition (vers. 8, 9), by which alone the wicked will learn righteousness (10, 11).

- "But they shall see, and be ashamed—for their envy at the people;
Yea, the fire of thine enemies shall devour them.¹
- 12 LORD, thou wilt ordain peace for us:
For thou also hast wrought all our works in us.²
- 13 O LORD our God, other lords³ beside thee have had dominion over us:
But by thee only will we make mention of thy name.
- 14 They are dead, they shall not live;—they are deceased, they shall not rise:
Therefore hast thou visited and destroyed them,
And made all their memory to perish.
- 15 Thou hast increased the nation, O LORD,—thou hast increased the nation:
Thou art glorified,—thou hadst removed it far unto all the ends of the earth.⁵
- 16 LORD, in trouble have they visited thee,
They poured out a prayer⁶ [*Heb. secret speech*] when thy chastening was upon them.
- 17 Like as a woman with child, that draweth near the time of her delivery,
Is in pain, and crieth out in her pangs;—so have we been in thy sight, O LORD.
- 18 We have been with child, we have been in pain,
We have as it were brought forth wind;⁷
We have not wrought any deliverance in the earth;
Neither have the inhabitants of the world fallen.⁸
- 19 Thy dead men shall live,—together with my dead body shall they arise.⁹
Awake and sing, ye that dwell in dust:—for thy dew is as the dew of herbs,
And the earth shall cast out the dead.
- 20 Come, my people, enter thou into thy chambers,
And shut thy doors about thee:
Hide thyself as it were for a little moment,—until the indignation be overpast.¹⁰
- 21 For, behold, the LORD cometh out of his place
To punish the inhabitants of the earth for their iniquity:
The earth also shall disclose her blood,¹¹—and shall no more cover her slain.
- 27 In that day the LORD—with his sore and great and strong sword
Shall punish leviathan¹² the piercing serpent,
Even leviathan that crooked serpent;
And he shall slay the dragon that is in the sea.
- 2 IN that day sing ye unto her, a vineyard of red wine.¹³
- 3 I the Lord do keep it;—I will water it every moment:
Lest any hurt it,—I will keep it night and day.
- 4 Fury¹⁴ is not in me:—who would set the briers and thorns against me in battle?
I would go through them,—I would burn them together.
- 5 Or let him take hold of my strength,
That he may make peace with me;—and he shall make peace with me.
- 6 He shall cause them that come of Jacob to take root:
Israel shall blossom and bud,—and fill the face of the world with fruit.
- 7 Hath he smitten him, as he smote those that smote him?
Or is he slain according to the slaughter of them that are slain by him?¹⁵

¹ Rather, 'But they shall see and be ashamed. Zeal for [thy] people, yea, fire [against] thine enemies shall devour them.' The 'zeal' and 'fire' intended are those of Jehovah. Psa. lxxix. 5.

² Rather, 'for us.' The great works which thou hast wrought for us assure us that thou wilt give us peace.

³ This may refer to the foreign kings who had enslaved them, or to the idols whom they had worshipped.

⁴ Rather, 'For that purpose.'

⁵ Rather, 'Thou hast extended far all the borders of the land:' a poetical description of the future increase and prosperity of the nation.

⁶ Or, 'whisper.' See 1 Sam. i. 13, 14.

⁷ This is a common metaphor for disappointment. When, instead of casting ourselves submissively upon thy mercy, we struggled to deliver ourselves, we only aggravated our sufferings.

⁸ We have not been able to subdue them.

⁹ Rather, 'Thy dead [O Israel] shall live; my corpse (i. e. the body of my people) shall arise.' Though all the people's efforts to restore their national life have proved utterly futile (ver. 18), God's power, which can raise the dead, shall restore life to the nation, just as the dew restores freshness to the herbs. The resurrection of the body is used as a well-known truth to illustrate the

exercise of Divine power in resuscitating the Hebrew nation. Comp. Eph. i. 20—23; ii. 1—5.

¹⁰ As when God sent overwhelming punishments upon their Egyptian oppressors (Exod. xii. 22, 23).

¹¹ That is, bloodshed; as in ch. i. 15. See note on Psa. ix. 12; and comp. Gen. iv. 10; also Job xvi. 18. The many unjust deaths which had been occasioned by wars or oppression should now be reckoned for and avenged.

¹² These threatenings against Babylon, and Israel's other foes, are expressed in figures which refer to the judgments on Egypt, alluded to just before. See Psa. lxxiv. 13, 14, and note; Ezek. xxix. 3; xxxii. 2.

¹³ Heb. simply, 'of wine.' In vers. 2—5, Israel is compared (as in ch. v.) to a vineyard, which God protects and rids of all that is noxious. Comp. John xv. 1—8. He shall therefore flourish under God's moderate chastenings, whilst his enemies, like thorns and briers, utterly perish (6—13).

¹⁴ Or, 'There is no fury in me; yet would that I had the briers and thorns in battle! I would advance against them,' etc. I will no more be angry with my vineyard, my people; but I will destroy the briers which have molested them, unless they make peace with me (ver. 5).

¹⁵ Rather, 'In coming days Jacob shall take root.'

¹⁶ Rather, 'his slain;' i. e. probably those slain on his

^a Ex. 14. 25.
^b ch. 69. 14; Ps. 81. 17.
^c ch. 30. 27, 33; Deut. 32. 22; Ps. 21. 8, 9.
^d Ps. 29. 11; 85. 8.

^a 2 Chr. 12. 8; No. 9.
^b Ex. 24. 13; Jos. 23. 7; Hos. 14. 1—3; Heb. 13. 15.

^c Jer. 30. 19.

^d ch. 44. 23; 60. 21.
^e Deut. 28. 25, 61; 2 Ki. 17. 6, 21; 23. 27.
^f Judg. 10. 9, 10; 2 Chr. 6. 37, 38; 33. 12, 13; Ps. 77. 1, 2;
^g see refs. ch. 13. 8; John 16. 21.

^h ch. 37. 3; Hos. 13. 13.

ⁱ Ps. 17. 14.
^j ver. 14; Jer. 37. 1—14; John 5. 28, 29; 11. 25, 28; 11. 19; 1 Cor. 15. 20, 22, 23; Phil. 3. 10, 21.

^k ch. 52. 1, 2; Dan. 12. 2.

^l Ps. 110. 3; Hos. 14. 5.

^m Rev. 20. 13.

ⁿ Ex. 12. 22, 23.

^o ch. 51. 7, 8; Ps. 30. 5; 57. 1; 2 Cor. 4. 17.

^p ch. 35. 4; 66. 15; Ps. 50. 3; Dan. 7. 13; Joel. 1. 5; 2. 1; Mic. 1. 3, 4; Zeph. 1. 7, 8; Zec. 14. 5; Jude 14. 15.

^q Gen. 4. 10, 11; Job 16. 14.

^r ch. 31. 3; 63. 1—6; 66. 16; Eze. 3. 18, 21; Zeph. 1. 17, 18; Rev. 14. 20; 19. 15—15. 21.

^s ch. 26. 21.

^t ch. 31. 6; Deut. 32. 41.

^u Ps. 73. 11.

^v ch. 51. 9; Eze. 29. 3—32. 2.

^w ch. 5. 1.

^x Ps. 80. 8; Jer. 2. 21.

^y Deut. 33. 27—29; Ps. 121. 4, 5; John 15. 1, 2.

^z ch. 58. 11.

^a ch. 9. 18; 2 Sam. 23. 6.

^b ch. 25. 4; 45. 24.

^c Job 22. 21.

^d ch. 37. 31; Hos. 14. 5, 6; Ro. 11. 16—26.

^e ch. 45. 20—23; 49. 22; Jer. 30. 19; Zec. 2. 11.

^f ch. 10. 20—25; Jer. 30. 11.

- 8 ^a In measure, when it shooteth forth, 'thou wilt debate with it :
^m He stayeth his rough wind in the day of the east wind.
- 9 ⁿ By this¹ therefore shall the iniquity of Jacob be purged ;
 And this ^{is} all the fruit to take away his sin ;
^o When he maketh all the stones of the altar
 As chalkstones that are beaten in sunder,
^p The groves and images [or, sun-images] shall not stand up.
- 10 ^q Yet the defenced city *shall be* desolate,²
 And the habitation forsaken, and left like a wilderness :
^r There shall the calf feed, and there shall he lie down,
 And consume the branches³ thereof.
- 11 When the boughs thereof are withered, they shall be broken off :
 The women come, and set them on fire :⁴
 For ^s it *is* a people of no understanding :
 Therefore he that made them will not have mercy on them,
 And ^t he that formed them will show them no favour.
- 12 ^u And it shall come to pass in that day,—*that* the LORD shall beat off;⁵
 From the channel of the river unto the stream of Egypt,
^v And ye shall be gathered one by one, O ye children of Israel.
- 13 ^w And it shall come to pass in that day,—*that* the great trumpet shall be blown,
 And ^x they shall come which were ready to perish in the land of Assyria,
 And ^y the outcasts in the land of Egypt,
^z And shall worship the LORD in the holy mount at Jerusalem.
- The punishment of the ten tribes and of the impenitent in Judah foretold.*
- 28 WOE^a to ^b the crown⁷ of pride, to ^c the drunkards of Ephraim,
 Whose ^d glorious beauty *is* a fading flower,
 Which ^e are on the head of the fat valleys—of them that are overcome with wine !⁸
- 2 Behold, the LORD ^f hath a mighty and strong one,⁹
^g Which ^h as a tempest of hail and a destroying storm,
 As a flood of mighty waters overflowing,
 Shall cast down to the earth with the hand.
- 3 'The crown of pride, the drunkards of Ephraim,—shall be trodden under feet :
 4 And ⁱ the glorious beauty,—which ^j is on the head of the fat valley,
 'Shall be a fading flower, and ^k as ^m the hasty fruit before the summer ;
 Which ⁿ when he that looketh upon it seeth, while it is yet in his hand
 He catcheth it up.¹⁰
- 5 In that day shall the LORD of hosts be for a crown of glory,
 And for a diadem of beauty,—unto ^o the residue of his people ;¹¹
- 6 And for a spirit of judgment to him that sitteth in judgment,
^p And for strength to them that turn the battle to the gate.

^a ch. 57. 16 ; Job 23. 6 ;
 Ps. 6. 1 ; Jer. 10. 24 ;
 30. 11 ; 46. 28 ; 1 Cor.
 10. 13.
^b ch. 1. 18—20 ; Hos.
 11. 8, 9.
^c Ps. 73. 33 ; Jer. 4. 27.
^d ch. 4. 4 ; 48. 10 ; Ps.
 119. 67, 71 ; Dan. 11.
 33 ; 1 Cor. 11. 32 ;
 Heb. 12. 9—11.
^e Eze. 11. 18 ; 36. 31 ;
 Col. 3. 5.
^f ch. 1. 29 ; 17. 8 ; Mic.
 5. 13, 14 ; Zec. 13. 2.
^g Jer. 23. 18.
^h see ch. 7. 25 ; 17. 2 ;
 32. 14.
ⁱ see refs. ch. 1. 3.
^j ch. 43. 1, 7 ; 44. 2, 21,
 24 ; Deu. 32. 18—25 ;
 Ps. 106. 10 ; Eze. 9. 10.
^k ch. 11. 11—16 ; 56. 8 ;
 Ps. 68. 22.
^l see refs. Deu. 30. 3,
 4 ; No. 1. 9 ; Jer. 3.
 14.
^m ch. 2. 11.
ⁿ Num. 10. 2—4 ; Mt.
 21. 31 ; Rev. 11. 15.
^o ch. 11. 16 ; 2 Kl. 17.
 6 ; Zec. 10. 8—12.
^p ch. 56. 8 ; Jer. 43. 7.
^q ch. 2. 3 ; Eze. 20. 40
 —42.
^r ver. 3 ; Hos. 5. 5.
^s ver. 7 ; Hos. 7. 5 ;
 Am. 6. 6.
^t ver. 4.
^u 2 Kl. 17. 5 ; 18. 8.
^v ch. 8. 7, 8 ; 30. 30 ;
 Eze. 13. 11.
^w ver. 1.
^x ver. 1.
^y Hos. 6. 4 ; 9. 16.
^z Nah. 3. 12 ; Rev. 6. 13.
^a ch. 10. 20, 21 ; 37. 31.
^b Deu. 20. 4.

account. 'Has God smitten Israel as severely as he has punished their oppressors? [No, for] in moderation, by driving her away, thou dost contend with her. He removes her by his violent blast in the time of the east wind' (ver. 8). Israel's was but a temporary though severe chastisement, like the sudden carrying away of anything by a gust in a windy season ; whereas Babylon, and Israel's other enemies, shall be utterly destroyed.

1 That is, 'By this [chastisement] therefore shall the iniquity of Jacob be expiated ; and this is all the fruit (i. e. effect of it), to take away his sin : [this will appear] when he makes all the stones of the altar (i. e. of his idols) like broken chalk-stones ; [so that] the images of Ashtoreth and the sun-pillars shall stand no more.' On 'the groves,' see note on Judg. iii. 7.

2 Some regard this as a further description of God's chastisements in the desolation of Jerusalem. But it is perhaps more likely that it refers to the ruin of Babylon, as ver. 7 would naturally be followed by a description of God's severer dealing with his people's foes in contrast with his discipline of Israel.

3 The branches of the trees growing among its ruins.

4 That is, make fires with them. The gathering of fuel in the East is done by females.

5 That is, 'shall beat off his fruit ;' shall gather it in. See ch. xvii. 6. The 'river' is the Euphrates. As a husbandman gathers in his olives from his trees, so God shall gather in his people from Babylon (by 'the river'

Euphrates) and from Egypt (by 'the stream,' the Nile).

6 Verses 1—14 contain a denunciation against the kingdom of Israel ; from which the prophet turns to Judah, representing its safety and glory under Hezekiah (vers. 5, 6), its speedy moral deterioration (7—10), and the terrible judgments which should follow (11—22). These are then vindicated by a striking parable, showing that God was acting on the very principles on which he had taught the husbandman to act (23—29). In the midst of all, the Messiah is announced as the only sure foundation of hope and confidence (ver. 16).

7 Or, 'the proud crown of the drunkards,' etc. ; i. e. the haughty capital of the sensualized people of the ten tribes. This refers to Samaria, which crowns the summit of a fine round swelling hill encircled by 'fat (or rich) valleys.' See note on 1 Kings xvi. 24.

8 Intemperance seems to have been a prevailing sin among the Israelites. See Hos. vii. 5 ; Amos vi. 1, 2.

9 Probably the king of Assyria ; comp. ch. vii. 17—20 ; viii. 7.

10 The early (not 'hasty') fig is eagerly plucked and eaten as a rarity : so the Assyrians would eagerly seize and completely destroy Samaria.

11 To the people of Judah ; to whom Jehovah would be a more glorious ornament and defence than the proud city of Samaria had been to the kingdom of Israel, giving them the two great essentials of national prosperity—justice and strength (ver. 6).

- 7 But they also¹ have erred through wine,
And through strong drink are out of the way;
The priest and the prophet have erred through strong drink,
They are swallowed up of wine, they are out of the way through strong drink;
They err in vision, they stumble in judgment.
- 8 For all tables are full of vomit and filthiness,—so that there is no place clean.
- 9 Whom² shall he teach knowledge?
And whom shall he make to understand doctrine?
Them that are weaned from the milk,—and drawn from the breasts.
- 10 For precept must be upon precept, precept upon precept;
Line upon line, line upon line;—here a little, and there a little.
- 11 For with stammering lips and another tongue will he speak to this people;³
- 12 To whom he said, 'This is the rest⁴ wherewith ye may cause the weary to rest;
And this is the refreshing:—yet they would not hear.
- 13 But the word of the LORD was unto them,
Precept upon precept, precept upon precept;
Line upon line, line upon line;—here a little, and there a little;
That they might go, and fall backward, and be broken, and snared, and taken.
- 14 Wherefore hear the word of the LORD,
Ye scornful men, that rule this people which is in Jerusalem.
- 15 Because ye have said,⁵
We have made a covenant with death,—and with hell are we at agreement;
When the overflowing scourge shall pass through, it shall not come unto us:
For we have made lies our refuge,—and under falsehood have we hid ourselves:
- 16 Therefore thus saith the Lord God,—Behold, I lay in Zion for a foundation,
A stone,⁶ a tried stone, a precious corner stone, a sure foundation:
He that believeth shall not make haste.⁷
- 17 Judgment also will I lay to the line,—and righteousness to the plummet:⁸
And the hail shall sweep away the refuge of lies,
And the waters shall overflow the hiding place.
- 18 And your covenant with death shall be disannulled,
And your agreement with hell shall not stand;
When the overflowing scourge shall pass through,
Then ye shall be trodden down by it.
- 19 From the time that it goeth forth it shall take you:
For morning by morning shall it pass over,—by day and by night:
And it shall be a vexation only to understand the report.
- 20 For the bed is shorter than that a man can stretch himself on it:
And the covering narrower than that he can wrap himself in it.⁹
- 21 For the LORD shall rise up as in mount Perazim,
He shall be wroth as in the valley of Gibeon,¹⁰
That he may do his work, his strange work;
And bring to pass his act, his strange act.
- 22 Now therefore be ye not mockers,—lest your hands¹¹ be made strong:
For I have heard from the Lord (God of hosts) a consumption,
Even determined upon the whole earth.

p see refs. Pro. 20. 1.

q ch. 56. 10, 12; Lev 10. 9.

r ch. 30. 9—11; Ps. 50 17; Pro. 1. 29, 30; Jer. 6. 10.

s Deu. 28. 49; Jer. 5. 15; 1 Cor. 14. 21. t ch. 30. 15; Jer. 6. 16.

u ch. 6. 9, 10; 8 14, 15.

x Am. 2. 4.

y Gen. 49. 21; Ps. 118. 22; Mt. 21. 42; Ac. 11. 12; Ro. 9. 33; 10. 11; 1 Cor. 3. 11; Eph. 2. 20; 1 Pet. 2. 6—8.

z ver. 2. a ver. 15.

b Jer. 47. 2.

c Jer. 19. 3.

d ch. 59. 4.

e 2 Sam. 5. 20; 1 Chr. 14. 11.

f Jos. 10. 10, 12; 2 Sam. 5. 25; 1 Chr. 14. 16.

g 1 Sam. 3. 33.

h see refs. ch. 10. 22, 42.

1 The sins which had caused the ruin of Ephraim had deeply infected Judah also.

2 That is, 'Whom, say they, shall he teach,' etc. These are the questions of the demoralized priests and judges (ver. 7), who repel with scorn the idea that they should require the plain and reiterated teachings of the prophets, which they regard as fit only for children.

3 This is a response to the preceding taunting language. Since the people refused to hearken to Jehovah's messages, which they regarded as adapted only to children, he would teach them in a manner much more humiliating, namely, by the barbarous accents of foreigners.

4 In the plain instructions which God gave them, he pointed out the only way to real peace and safety. But 'they would not hear;' therefore (ver. 13) these instructions have become to them a curse, and not a blessing. Comp. 2 Cor. ii. 15, 16.

5 In thought, if not in word. This was the natural interpretation of their impious disregard of God's threatenings and judgments. The language may have a reference to the treaty which Ahaz made with the king of Assyria (2 Kings xvi. 7—9).

6 Before announcing the terrible destruction of these presumptuous sinners and their 'refuge of lies,' the prophet points to Zion, and reminds God's people of that ancient promise to the family of David, on which, as on the chosen, costly foundation-stone of their royal fortress, amidst all God's judgments, they were to build their peace and security. This passage, therefore, like many others, directed them to look forward for comfort to our Lord's coming. That it refers to Him alone is evident from the explicit applications of the language to Him in the New Testament. See Rom. ix. 33; x. 11; 1 Pet. ii. 6.

7 That is, shall have no cause to flee; no reason for shame or fear.

8 God would make strict justice the rule of his proceedings, as the builder regulates his work by the line and plummet.

9 This is probably a proverbial description of a perplexed and comfortless condition.

10 God will treat his rebellious people as he formerly treated their heathen enemies. See Josh. x. 10, 11; 2 Sam. v. 17—25; 1 Chron. xiv. 8—17.

11 'Bonds' often represent penal suffering.

- 23 Give ye ear, and hear my voice;—hearken, and hear my speech.¹
 24 Doth the plowman plow all day to sow?
 Doth he open and break the clods of his ground?
 25 When he hath made plain the face thereof,
 Doth he not cast abroad the fitches, and scatter the cummin,
 And cast in the principal wheat,
 And the appointed barley and the rye in their place?²
 26 For his God doth instruct him to discretion,—and doth teach him.
 27 For the fitches are not threshed with a threshing instrument,
 Neither is a cart wheel turned about upon the cummin;
 But the fitches are beaten out with a staff,—and the cummin with a rod.
 28 Bread *corn* is bruised;—because he will not ever be threshing it,
 Nor break *it* with the wheel of his cart,—nor bruise it with his horsemen.³
 29 This also cometh forth from the LORD of hosts,
 'Which is wonderful in counsel, and excellent in working
Repeated threatenings against Judah; with warnings, and promises of great mercies.
 29 WOE⁴ * to Ariel,⁵ to Ariel,—the city ¹where David dwelt!
 "Add ye year to year;—let them kill sacrifices.⁶
 2 Yet "I will distress Ariel,—and there shall be heaviness and sorrow:
 "And it shall be unto me as Ariel.⁷
 3 And I will camp against thee round about,
 And will lay siege against thee with a mount,—and I will raise forts against thee.
 4 And thou shalt be brought down, and shalt speak out of the ground,
 And thy speech shall be low out of the dust,⁸
 And thy voice shall be, as of one that hath a familiar spirit,⁹ out of the ground,
 And thy speech shall whisper out of the dust.
 5 Moreover⁹ the multitude of thy ⁹strangers shall be like small dust,
 And the multitude of the terrible ones *shall be* 'as chaff that passeth away:
 Yea, it shall be 'at an instant suddenly.
 6 'Thou¹⁰ shalt be visited of the LORD of hosts
 With thunder, and with earthquake, and great noise,
 With storm and tempest,—and the flame of devouring fire.
 7 "And the multitude of all the nations that fight against Ariel,
 Even all that fight against her and her munition,—and that distress her,
 Shall be 'as a dream of a night vision.
 8 "It shall even be as when a hungry man dreameth, and, behold, he eateth,
 But he awaketh, and his soul is empty:
 Or as when a thirsty man dreameth, and, behold, he drinketh,
 But he awaketh, and, behold, *he is* faint, and his soul hath appetite:
 So shall the multitude of all the nations be,—that fight against mount Zion.
 9 STAY¹¹ yourselves and wonder;¹²—cry ye out, and cry:
 "They are drunken, "but not with wine;
 They stagger, but not with strong drink.
 10 For ⁶the LORD hath poured out upon you the spirit of deep sleep,

* Job 5. 9; 37. 23; Ps.
92. 5; Jer. 22. 19.

* Eze. 43. 15, 16.

* 2 Sam. 5. 9.

* Hos. 8. 12; 9. 4.

* ch. 5. 25—30; Jer.

32. 24—32.

* Eze. 22. 31; 30. 17.

* ch. 8. 19.

* ch. 25. 5.

* ch. 17. 13; Job 21. 18.

* ch. 30. 13.

* ch. 29. 2; 30. 30; Mt.

21. 7; Rev. 17. 18.

* ch. 37. 36.

* Job 20. 8; Ps. 73. 20.

* Ps. 73. 20.

* see ch. 29. 7, 8.

* ch. 51. 21, 22

* ch. 5. 9, 10; Mic. 3.

6; Ro. 11. 8.

1 The following parable appears to be designed to vindicate God's severe and 'strange' chastisements. As the farmer varies his operations according to the soil, the season, and the nature of the crop; so does God change his treatment of his people according to their religious condition.

2 Rather, 'When he has levelled its surface, does he not cast abroad dill, and sow cummin broad-cast, and plant wheat in rows, and barley marked out (perhaps drilled), and spelt in his border?' The two modes of sowing are clearly distinguished.

3 Four modes of threshing are here described. Dill and cummin are threshed with a *flail*, broad-corn with a *sledge* armed with sharp stones or iron teeth, other corn with the *wheels of the wagon*, and the *trampling of horses*.

4 In ch. xxix. 1—8, God threatens Jerusalem with a siege which shall overwhelm it with terror (vers. 1—4); and promises the sudden destruction of the besiegers (5—8). The events here predicted are related in 2 Kings xix., on which see notes.

5 This name, as applied to Zion or Jerusalem, may denote either *lion of God*, i. e. a city of heroes; or, *fire-place* (i. e. altar) of God, as in Ezek. xliii. 15, 16; under which idea we find Jerusalem described in ch. xxxi. 9.

6 Rather, 'Let the festivals go round,' i. e. year by year. Though they have done so through a long period, yet the city shall not escape God's chastisements (ver. 2).

7 That is, it shall correspond to its name; it shall be a place of sacrifice and slaughter.

8 See note on ch. viii. 19. Jerusalem would be greatly weakened and humbled, and would speak as one in fear.

9 Or, 'But the multitude of thy strangers (i. e. the foreign besiegers) shall be,' etc. See ch. xvii. 13. Though much distressed, the city should not now be taken.

10 This appears to be addressed to the invading host (ver. 5), which is to be suddenly dispersed by a tremendous visitation, so as to lose the prey which it was on the point of seizing (7, 8).

11 In ch. xxix. 9—24, God denounces the wilful blindness (vers. 9—14) and deep hypocrisy (15, 16) of the Jewish people; who shall be deprived of their advantages (17—21), but shall be ultimately admitted to share them with the Gentiles (22—24).

12 Rather, 'Stupify yourselves and be stupid; blind yourselves and be blind;' addressed to Jerusalem, whose spiritual sottishness and blindness are depicted, vers. 10—12. Comp. ch. vi. 10.

- And hath ^cclosed your eyes, tho prophets;
 And your rulers [*Heb.* heads], ^dthe seers hath he covered.
- 11 And the vision of all is become unto you as the words of a book ^ethat is sealed,
 Which *men* deliver to one that is learned,—saying, Read this, I pray thee:
^fAnd he saith, I cannot; for it is sealed:
- 12 And the book is delivered to him that is not learned,—saying, Read this, I pray thee:
 And he saith, I am not learned.¹
- 13 Wherefore the Lord said,
^gForasmuch as this people draw near *me* with their mouth,
 And with their lips do honour me,—but have removed their heart far from me,
 And their fear toward me is taught by ^hthe precept of men:²
- 14 Therefore, behold, I will proceed to do a marvellous work among this people,
 Even a marvellous work and a wonder:
ⁱFor the wisdom of their wise *men* shall perish,
 And the understanding of their prudent *men* shall be hid.
- 15 Woe unto them that seek deep to hide their counsel from the Lord,
 And their works are in the dark,
 And ^jthey say, Who seeth us? and who knoweth us?³
- 16 Surely your turning of things upside down shall be esteemed as the potter's clay:⁴
 For shall the ^kwork say of him that made it, He made me not?
 Or shall the thing framed say of him that framed it, He had no understanding?
- 17 Is it not yet a very little while,
 And ^lLebanon shall be turned into a fruitful field,
 And the fruitful field shall be esteemed as a forest?⁵
- 18 And ^min that day shall the deaf hear the words of the book,⁶
 And the eyes of the blind shall see out of obscurity, and out of darkness.
- 19 The meek also shall increase *their* joy in the Lord,
 And ⁿthe poor among men shall rejoice in the Holy One of Israel.
- 20 For the terrible one⁷ is brought to nought,—and ^othe scorner is consumed,
 And all that ^pwatch for iniquity are cut off:
- 21 That make a man an offender for a word,
 And ^qlay a snare for him that reproveth in the gate,⁸
 And turn aside the just ^rfor a thing of nought.
- 22 Therefore thus saith the Lord,—^swho redeemed Abraham,
 Concerning the house of ^tJacob,
 Jacob shall not now be ashamed,⁹—neither shall his face now wax pale.
- 23 But when he seeth his children,¹⁰ ^uthe work of mine hands, in the midst of him,
 They shall ^vsanctify my name,—and sanctify the Holy One of Jacob,
 And shall fear the God of Israel.
- 24 They also ^wthat erred in spirit shall come to understanding,
 And they that murmured shall learn doctrine.
- 30 WOE¹⁰ to the rebellious children, saith the Lord,
 That take counsel, but not of me;
 And ^xthat cover with a covering,¹¹ but not of my spirit,¹²
 That they may add sin to sin:

^e ch. 6. 10; 44. 18; Ps.
 119. 23.
^d 1 Sam. 9. 9.
^f ch. 8. 16.

^f Dan. 12. 4, 9; Rev.
 5. 1—5, 9; 6. 1.

^g ch. 48. 1, 2; Jer. 5.
 2; 12. 2; Eze. 38. 31,
 32; Mt. 15. 7—9;
 Mk. 7. 6, 7.
^h Mt. 15. 2—6; Col. 2.
 22.
ⁱ ch. 28. 21; Hab. 1. 5.

^k Job 5. 13; Jer. 8. 7—
 9; 49. 7; Quid. 8,
 1 Cor. 1. 19.

^l ch. 30. 1; Job 22. 13,
 14.

^m ch. 47. 10; Ps. 73.
 11; 91. 7.

ⁿ ch. 45. 9, 10; Ro. 9.
 20.

^o ch. 32. 15; 55. 13;
 Hos. 1. 9, 10.

^p ch. 35. 5; 42. 16—18.

^q ch. 61. 1.

^r ch. 41. 17; 57. 15;
 60. 2, 3; Jam. 2. 5.

^s ch. 28. 14—22.

^t Mic. 2. 1.

^u Judg. 12. 6; Mt. 22.
 15.

^v Jer. 18. 18; Am. 5.
 10, 12.

^w Isa. 28. 21.

^x Jos. 21. 3, Ne. 9. 7.

^y ch. 44. 21—26; 45.
 17; Jer. 31. 10—12;
 Eze. 30. 25—29; Joel
 2. 27.

^z ch. 19. 25; 43. 21;
 45. 11; 60. 21; 1. ph.
 2. 19.

^{aa} ch. 8. 13; Le. 10. 3.

^{ab} ch. 28. 7.

^{ac} ch. 8. 19; 29. 15; 1
 Chr. 10. 13, 14; Hos.
 4. 10—12.
^{ad} ch. 28. 15, 29.
^{ae} Deut. 29. 19.

1 Rather, 'I know not writing;' *i. e.* I cannot read. Every one has his own excuse for not attending to God's word, though all profess to honour him (ver. 13).

2 That is, is regulated by *human* authority.

3 That is, they cover their secret sins under a plausible exterior. This verse is a striking portraiture of the hypocrisy of the Pharisees in the time of our Lord, who applies to them the preceding description in ver. 13. See Matt. xv. 8, 9.

4 Rather, 'Oh, your perverseness! Shall the potter be esteemed as the clay?' Is he not superior to it? Does he not know all about it? Surely, then, God sees through the hearts of his creatures.

5 A proverbial phrase, meaning that the wild and the cultivated shall change places (see ch. xxxii. 15). It refers, probably, to the casting off of the Jews, and the admission of the Gentiles to the privileges of God's people. Comp. Matt. xxi. 43; Rom. xi. 7—24.

6 An allusion, probably, to the figure in vers. 11, 12. The Gentiles, who had been in real, not pretended, darkness, shall hear and see the words of life.

7 The proud, scornful, and ungodly among the Jews. Comp. Matt. xxiii. 13, etc.

8 Or, 'Who condemn a man in his cause, and lay a

trap for him who disputes in the gate' (*i. e.* before the judge).

9 The venerable ancestor of the nation is poetically supposed to be looking on his children. Instead of observing with shame and sorrow, as in times past, their sins and sufferings, he rejoices, both in the accession of a new spiritual progeny, the special workmanship of God (ver. 23; Eph. ii. 10), and in the restoration to saving wisdom of his own natural descendants (ver. 24; Rom. xi. 11—15; 31, 32).

10 This Divine message (ch. xxx.) denounces the proneness of the Hebrews to rely on Egypt for aid against the Assyrians, and declares that their help shall be vain (vers. 1—7); it connects this sin with their general rebelliousness, and threatens them with severe chastisements (8—17); but promises that, when these have had their effect, God himself will appear to save and bless them (18—26); and will in token of this himself destroy the Assyrian (27—33). It is probably of about the same date as the preceding prophecy.

11 Rather, 'who pour out a libation;' *i. e.* who make a covenant or treaty; religious offerings being used to ratify contracts (see Gen. xxxi. 45—54).

12 Contrary to the warnings of my prophets.

- 2 ^a That walk to go down into Egypt,—and ^a have not asked at my mouth;
To strengthen themselves in the strength of Pharaoh,
And to trust in ^a the shadow of Egypt!
- 3 ^a Therefore shall the strength of Pharaoh be your shame,
And the trust in the shadow of Egypt ^a your confusion.
- 4 For his princes were at ^a Zoan,¹—and his ambassadors came to ^a Hanes.
- 5 ^a They were all ashamed of a people ^a that could not profit them,
Nor be an help nor profit,—but a shame, and also a reproach.
- 6 ^a The burden² of the beasts of the south,—into ^a the land of trouble and anguish,
From whence ^a come the young and old lion,—^a the viper and fiery flying serpent,
They will carry their riches upon the shoulders of young asses,
And their treasures upon the hunches of camels,
To a people ^a that shall not profit them.
- 7 ^a For the Egyptian shall help in vain, and to no purpose:
Therefore have I cried concerning this, ^a Their strength is to sit still.³
- 8 Now go, ^a write it before them in a table,—and note it in a book,
That it may be for the time to come,⁴—for ever and ever:
- 9 That ^a this is a rebellious people, ^a lying children,
Children ^a that will not hear the law of the Lord:
- 10 ^a Which say to the seers, See not;
And to the prophets, Prophecy not unto us right things,
^a Speak unto us smooth things,—prophecy deceits:
- 11 Get you out of the way,—turn aside out of the path,⁵
Cause the Holy One of Israel to cease from before us.
- 12 Wherefore thus saith the Holy One of Israel,—Because ye despise this word,⁶
And trust in oppression and perverseness,—and stay thereon:
- 13 Therefore this iniquity shall be to you ^a as a breach ready to fall,
Swelling out in a high wall, whose breaking ^a cometh suddenly at an instant.
- 14 And ^a he shall break it as the breaking of the potters' vessel
That is broken in pieces;—^a he shall not spare:⁷
^a So that there shall not be found in the bursting of it a sherd,⁸
To take fire from the hearth,—or to take water ^a without out of the pit.
- 15 For thus saith the Lord God, the Holy One of Israel;
^a In returning and rest⁹ shall ye be saved;
In quietness and in confidence shall be your strength.—^a And ye would not.
- 16 But ye said, No, ^a for we will flee upon horses;¹⁰—therefore shall ye flee:
And, We will ride upon the swift;
^a Therefore shall they that pursue you be swift.
- 17 ^a One thousand ^a shall flee at the rebuke of one;¹¹
At the rebuke of five shall ye flee:
^a Till ye be left as a beacon upon the top of a mountain,
And as an ensign on an hill.
- 18 And therefore¹² will the Lord ^a wait, that he may be gracious unto you,
And therefore will he be exalted, that he may have mercy upon you:
^a For the Lord is a God of judgment:—^a blessed are all they that wait for him.
- 19 For the people ^a shall dwell in Zion at Jerusalem:—^a thou shalt weep no more:
^a He will be very gracious unto thee at the voice of thy cry;
When he shall hear it, he will answer thee.
- 20 And ^a though the Lord give you ^a the bread of adversity, and the water of affliction,

^a ch. 31. 1; 36. 6.
^f Num. 27. 21; Jos. 9.
14; 1 Kl. 22. 7; Jer.
21. 2; 42. 2, 20.
^a ch. 18. 3.

ⁱ vers. 5-7; ch. 20. 5;
Jer. 37. 5, 7.
^m Jer. 17. 5, 6.
ⁿ ch. 19. 11; 2 Kl.
17. 4.

^o Jer. 13. 7, *Tahpanhes*;
Eze. 30. 18, *Tephane*.
^p ch. 20. 5, 6; Jer. 2.
36.

^q ch. 57. 9; Hos. 8. 9;
12. 1.
^r ch. 19. 1-17; Ex. 1.
11; 5. 10-21.
^s Deut. 8. 15.

^t ch. 31. 1-3; Jer. 37. 7.

^u ver. 15; ch. 7. 4; Ex.
14. 13; Ps. 27. 14;
1am. 3. 28.
^v Deut. 31. 19, 22; Jer.
36. 2; Hab. 2. 2.

^y ver. 1; ch. 1. 4;
Deut. 32. 20.
^z ch. 33. 3; Jer. 9. 3
-5.

^a 2 Chr. 36. 15, 16; Ne.
9. 23, 30; Zec. 1. 4;
7. 11, 12.

^b Jer. 11. 21; Am. 2.
12; 7. 13; Mic. 2. 6.
^c 1 Kl. 22. 13; Mic. 2.
11.

^d Ps. 62. 3.

^e ch. 29. 5.

^f Ps. 2. 9; Jer. 19. 10,
11; Rev. 2. 27.

^g ch. 27. 11; Deut. 29.
29; Job 27. 22; Jer.
13. 14.
^h Jer. 48. 38.

ⁱ see ref. ver. 7; ch.
28. 3, 4; 1 Chr. 5.
20; Ps. 125. 1, 2; Jer.
6. 16; Rev. 13. 10.

^j Ps. 40. 11; Jer. 44.
16, 17; Mt. 23. 37.
^k ch. 31. 1; Ps. 33. 17.

^l Jer. 4. 13; Lam. 4.
19; Hab. 1. 4.
^m Le. 26. 8, 36; Deut.
28. 25; 32. 30; Jos.
23. 10.

ⁿ ch. 1. 7, 8; No. 1.
2, 3.
^o ch. 18. 4; Hos. 5. 15.

^p Deut. 32. 4; 1 Sam.
2. 3; Job 35. 14; Jer.
10. 24.

^q ch. 40. 31; Ps. 2. 12;
34. 6; 40. 1-3; Pro.
16. 20; Jer. 17. 7;
1am. 3. 25, 26.

^r ch. 10. 24; 65. 9; Jer.
31. 6, 12; 50. 4, 5;
Eze. 20. 40; 37. 25-
29; Zeph. 3. 14-20.

^s ch. 25. 8; 33. 10; 40.
1, 2.
^t ch. 58. 9; Ps. 50. 15;
Jer. 29. 11-13; Eze.
36. 37.

^u 1 Kl. 22. 27; Ps. 80.
5; 127. 2.

1 See note on 'Zoan,' Ps. lxxviii. 12. 'Hanes' is probably 'Hnēs,' or 'Ehnēs,' in Middle Egypt, on the west side of the Nile; called by the Greeks Heracleopolis. But some identify it with Tahpanhes (Jer. xliii. 7, 9).

2 The prophet sees the Jewish messengers going down to Egypt with their treasures, and exclaims, 'The burden (or load) of the beasts of the south; the asses' and camels' carrying the presents through the dreary and dangerous desert.

3 The best critics render this, 'Therefore I have named her Rahab that sitteth still.' The name 'Rahab' is used poetically for Egypt (see Ps. lxxxvii. 4; lxxxix. 10; Isa. li. 9); and it also means 'pride,' Job ix. 13; xxvi. 12. It is probably here designed to suggest that, notwithstanding all their pretensions, the Egyptians would not profit those who trusted in them.

4 Or, 'for future days, for a testimony for ever.'

5 Change your course; say no more to us about Jehovah and his precepts and covenant.

6 That is, the messages of the prophets, vers. 9, 10.

7 Rather, 'and its breaking shall be as the breaking of a potter's vessel, a shattering unsparringly,' etc. The punishment will be sudden (ver. 13) and complete (ver. 14).

8 A fragment of pottery. See Job ii. 8.

9 That is, in returning obediently to the precepts, and quietly confiding in the covenant of the Holy One of Israel. See ver. 11.

10 For which Egypt was famous. See note on 1 Kings x. 29.

11 The opposite of the promise in Lev. xxvi. 8, etc.

12 That is, Since God has determined to chastise you for your good, he will 'wait' (as one who expects a beneficial result) 'that he may be gracious to you.' Thus he will display his 'mercy' as well as his 'judgment,' or justice.

- Yet shall not ^v thy teachers be removed into a corner any more :¹
 But thine eyes shall see thy teachers ;
 21 ² And thine ears shall hear a word behind thee, saying,
 This is the way, walk ye in it,
 When ye ³ turn to the right hand, and when ye turn to the left.
 22 ⁴ Ye shall defile² also the covering of thy graven images of silver,
 And the ornament of thy molten images of gold :
 Thou shalt cast them away as a menstruous cloth ;
⁵ Thou shalt say unto it, Get thee hence.
 23 ⁶ Then shall he give the rain of thy seed,—that thou shalt sow the ground withal ;
 And bread of the increase of the earth, and it shall be fat and plenteous.
 In that day shall thy cattle feed in large pastures :
 24 The oxen likewise and the young asses that ear³ the ground
 Shall eat clean⁴ provender,
 Which hath been winnowed with the shovel and with the fan.
 25 And there shall be ⁵ upon every high mountain, and upon every high hill,
 Rivers and streams of waters,
⁶ In the day of the great slaughter,⁵ when the towers fall.
 26 Moreover ⁷ the light of the moon shall be as the light of the sun,
 And the light of the sun shall be sevenfold,—as the light of seven days,⁶
 In the day that the Lord ⁸ bindeth up the breach of his people,
 And healeth the stroke of their wound.
 27 Behold, the name of the Lord cometh from far,
⁹ Burning with his anger, and the burden thereof is heavy :⁷
 His lips are full of indignation,—and his tongue as a devouring fire :
 28 And ¹⁰ his breath as an overflowing stream, ¹¹ shall reach to the midst of the neck,
¹² To sift the nations with the sieve of vanity :⁸
 And there shall be ¹³ a bridle in the jaws of the people, ¹⁴ causing them to err :
 29 Ye shall have a song, as in the night ¹⁵ when a holy solemnity⁹ is kept ;
 And gladness of heart, as when one goeth with a pipe
 To come into ¹⁶ the mountain of the Lord,¹⁰ to the mighty One of Israel.
 30 ¹⁷ And the Lord shall cause his glorious voice to be heard,
 And shall show ¹⁸ the lighting down of his arm,
 With the indignation of his anger, and with the flame of a devouring fire,
 With scattering, and tempest, ¹⁹ and hailstones.
 31 For ²⁰ through the voice of the Lord shall the Assyrian be beaten down,
²¹ Which smote with a rod.¹¹
 32 And in every place where the grounded staff shall pass,
 Which the Lord shall lay upon him,—²² it shall be with tabrets and harps :
 And in battles of ²³ shaking will he fight with it.
 33 ²⁴ For Tophet¹² is ²⁵ ordained of old ;—yea, for ²⁶ the king it is prepared ;
 He hath made it deep and large :—the pile thereof is fire and much wood ;
²⁷ The breath of the Lord, like a stream of brimstone, doth kindle it.
 31 WOE¹³ to them ²⁸ that go down to Egypt for help ;—and ²⁹ stay on horses,
 And trust in chariots, because they are many ;
 And in horsemen because they are very strong ;¹⁴
 But they look not unto the Holy One of Israel,—³⁰ neither seek the Lord !
 2 ³¹ Yet he also is wise, ³² and will bring evil,¹⁵—and ³³ will not call back his words :

v Ps. 71. 9 ; Am. 8. 11.

s ch. 48. 17.

s see refs. Deu. 5. 32.

b ch. 2. 20 ; 31. 7 ; 2 Chr. 31. 1.

e Hos. 14. 8.

d Ps. 65. 9—13 ; Jer. 14. 22 ; Mt. 0. 33 ; 1 Tim. 4. 8.

s ch. 2. 14, 15 ; 41. 18, 19 ; 43. 19, 20 ; 44. 3 ; Eze. 31. 26.

f ch. 34. 2—10 ; Eze. 34. 17—20.
g ch. 60. 19, 20.

h see refs. Deu. 32. 39.

i Deu. 32. 22.

k ch. 11. 4 ; Ps. 18. 15 ; 2 Thes. 2. 8.

l ch. 8. 8 ; Hab. 3. 12—15.

m Am. 9. 9.

n ch. 37. 29.

o ch. 15. 13, 14.

p Ps. 42. 4.

q ch. 2. 3.

r ch. 29. 6 ; Ps. 2. 5.

s Ex. 15. 16 ; Ps. 98. 1.

t ch. 28. 2 ; 32. 19.

u ver. 30 ; ch. 37. 36.

x ch. 10. 5, 24.

v ver. 29.

z ch. 2. 19 ; 11. 15.

aa ch. 19. 16.

ab see refs. 2 Ki. 23. 10.

ac Mt. 25. 41.

ad ch. 37. 38.

ae vers. 27, 28.

af ch. 30. 2 ; 36. 6 ; Eze. 17. 15.

ag ch. 30. 16 ; 36. 9 ; Ps. 20. 7.

ah Dan. 9. 13 ; Hos. 7. 13—16.

ai Job. 15. 13 ; Jer. 10. 7.

aj ch. 45. 7 ; Am. 3. 6.

ak see refs. Num. 23. 19 ; Jer. 44. 29.

¹ Though God might still afflict them outwardly, he would not deprive them of their religious privileges ; but whenever they were tempted to go astray, he would follow them with admonitions to return (ver. 21).

² That is, 'You shall regard them as polluted and abominable.' The images of idols were usually made of wood or clay 'covered' or plated with gold or silver.

³ Or, 'plough.' See note on Gen. xlv. 6.

⁴ Or, 'salted,' i. e. mixed provender.

⁵ The slaughter of the army of the Assyrians. By the 'towers' some understand the Assyrian chiefs.

⁶ 'Light' often represents knowledge, purity, and prosperity ; it here denotes the blessings of religion, especially under the superior illumination of the gospel.

⁷ Rather, 'Burning is his anger, and the flame grievous.'

⁸ That is, so as to sift them to nothing. The three metaphors of a flood (see ch. viii. 8), a sieve, and a bridle, describe the punishment of Assyria and its allies, which shall nearly ruin them.

⁹ The passover, which was celebrated at night (see

Exod. xii. 42 ; Deut. xvi. 1—6), and at which hymns were sung. See Matt. xxvi. 30, and note on Ps. cxlii. 1.

¹⁰ This probably refers to the companies who came up to the annual festivals at Jerusalem.

¹¹ Or, 'He (Jehovah) shall smite [him] with a rod. And every stroke of the ordained rod, which Jehovah will lay upon him, shall be with tabrets and harps ;' i. e. with rejoicings on the part of those whom Assyria had oppressed (ver. 32).

¹² See note on 2 Kings xxiii. 10.

¹³ The prophecy in ch. xxxi. is probably of about the same date as the preceding. It teaches that reliance upon Egypt is distrust of Jehovah ; who will punish both those who seek and those who give such aid (vers. 1—3), but will defend his people, if they turn from their sins, and will utterly destroy their foes (4—9).

¹⁴ See notes on Deut. xvii. 16 ; 1 Kings x. 29.

¹⁵ That is, 'calamity ;' the punishment which 'his words' had threatened against 'the house of evil-doers,' the race of wicked, unbelieving Jews ; and against Egypt, whom they regarded as their 'help.'

But will arise against the house of the evildoers,
And against the help of them that work iniquity.

- 3 Now the Egyptians *are* 'men, and not God;
And ^a their horses flesh, and not spirit.

When the LORD shall stretch out his hand,
Both he that helpeth shall fall, and he that is holpen shall fall down,
And they all shall fail together.

- 4 For thus hath the LORD spoken unto me,
^a Like as the lion and the young lion roaring on his prey,
When a multitude of shepherds is called forth against him,
He will not be afraid of their voice,—nor abase himself for the noise of them;
^a So shall the LORD of hosts come down
To fight for mount Zion,¹ and for the hill thereof.

- 5 ^a As birds flying,—so will the LORD of hosts defend Jerusalem;
^a Defending also he will deliver *it*;—*and* ^a passing over he will preserve *it*.

- 6 'Turn ye unto *him* from whom the children of Israel have 'deeply revolted.²
7 For in that day every man shall ^a cast away his idols of silver, and his idols of gold,
Which your own hands have made unto you *for* ^a a sin.

- 8 Then shall the Assyrian ^a fall with the sword, not of a mighty man;
And the sword, not of a mean man, shall devour him:³
But he shall flee from the sword,—and his young men shall be discomfited.

- 9 And ^a he shall pass over to his strong hold for fear,
And his princes shall be afraid of ^a the ensign,⁴
Saith the LORD, ^a whose fire⁵ is in Zion,—and his furnace in Jerusalem.

- 32 BEHOLD, ^a a king shall reign in righteousness,
And princes shall rule in judgment.

- 2 And ^a a man⁷ shall be as an hiding place from the wind,
And ^a a covert from the tempest;—^a as rivers of water in a dry place,
As the shadow of a great rock in a weary land.

- 3 And ^a the eyes of them that see shall not be dim,
And the ears of them that hear shall hearken.

- 4 ^a The heart also of the rash shall understand knowledge,
And the tongue of the stammerers shall be ready to speak plainly.

- 5 ^a The vile person shall be no more called liberal,
Nor the churl said *to be* bountiful.⁸

- 6 ^a For the vile person will speak villany,⁹—and his heart will work iniquity,
To practise hypocrisy, and to utter error against the LORD,
'To make empty the soul of the hungry,
And he will cause the drink of the thirsty to fail.

- 7 ^a The instruments¹⁰ also of the churl *are* evil:—he ^a deviseth wicked devices,
To destroy the poor with lying words,—even when the needy speaketh right.

- 8 But ^a the liberal deviseth liberal things;—and by liberal things shall he stand.¹¹

- 9 RISE UP,¹² ^a ye women that are at ease;
Hear my voice, ye careless daughters;—give ear unto my speech.

- 10 ^a Many days and years shall ye be troubled, ye careless women:
For the vintage shall fail, the gathering shall not come.

¹ ch. 36. 6; Ps. 9. 20;
146. 3—5.
^a Ps. 33. 17.

^a Hos. 5. 14; 11. 10;
13. 7, 8; Am. 3. 8.

^a ch. 37. 35, 36; 42. 13;
² Chr. 20. 15.

^a Deu. 32. 11; Ps. 91.
4; Mt. 23. 37.
^a Ps. 37. 40.
³ Ex. 12. 27.

^a ch. 55. 7; Hos. 14.
1—3.

⁴ ch. 1. 4; Jer. 5. 22;
Hos. 9. 9.

^a see refs. ch. 30. 22.
⁵ 1 Ki. 12. 28—30; Hos.
8. 11.

^a see ch. 37. 36; 2 Ki.
19. 35—37.

^a ch. 37. 37.

^a ch. 11. 10; 18. 3.

^b ch. 29. 6; Eze. 22.
18—22.

^c ch. 9. 6, 7; Ps. 45. 1,
6; Jer. 23. 5, 6;
Hos. 3. 5; Zec. 9. 9;
Heb. 1. 8, 9.

^d see refs. ch. 7. 14;
Ps. 32. 7; Mic. 5. 4,
5; 1 Tim. 3. 16.

^e ch. 4. 6; see refs.
25. 4.

^f ch. 44. 3; John 7. 37.
^g ch. 29. 19; 35. 5, 6;
64. 13; Jer. 31. 34.

^a ch. 29. 24.

^a Mal. 3. 18.

^a Ps. 10. 7; Mt. 12.
34, 35; 15. 19.

¹ Job 22. 5—9; Pro.
11. 24—26.

^a Jer. 5. 26—28; Mic.
7. 3.

^a Ps. 64. 4—6; Jer.
18. 18.

² Sam. 9. 1, etc.; Job
31. 16—21; 3 Cor.
8. 2; 9. 6—11.

^a ch. 3. 16; Am. 6. 1.

^a ch. 24. 7—12; Jer.
25. 10, 11.

1 Rather, 'over Mount Zion, and over its hill.' As a lion standing over his prey guards it most determinately, and as a bird fluttering over her nest protects her brood most solicitously; so will Jehovah defend his confiding people.

2 The promises of Divine interposition are here used to enforce repentance.

3 The Assyrian army shall be destroyed by God's immediate interposition.

4 Or, 'And his rock (*i. e.* strength—his host) through fear shall pass away, and his princes shall flee from the standard;' representing the remnant of his army, even his generals, as fleeing panic-stricken from their ensigns.

5 See note on 'Ariel,' ch. xxix. 1.

6 From the destruction of the impious power of the Assyrians, the prophet, as is common with him, makes a transition to the great objects of hope to the believing Israelite; promising a righteous King, who shall protect and comfort his happy subjects, and so enlighten them, that all flattery and false morality shall be put down (vers. 1—8). Comp. Ps. lxxii.; Jer. xxiii. 5, 6.

7 That is, the King spoken of in ver. 1. To a traveller in the East, shelter from the winds of the desert with their suffocating clouds of dust, water to quench thirst, and shade from the scorching sun, would be blessings of the highest value.

8 That is, there will be a due discrimination of character; and persons and things will be called by their right names.

9 Or, 'The vile person will be he who speaks villany;' *i. e.* names expressive of contempt will be applied only to those who deserve them by their base and wicked conduct. Comp. Matt. xii. 33, where 'to make' is used for to 'suppose,' or to 'call.'

10 The *means* which he uses to increase his wealth.

11 Or, 'and to liberal things he will stand;' *i. e.* he will persevere in them.

12 Before the promises just given can be fulfilled, the sinful luxury of the people, in which the females took the lead, must be corrected by suffering, and renounced (vers. 9—14); and then shall righteousness and peace be enjoyed by Israel (15—20).

- 11 Tremble, ye women that are at ease; be troubled, ye careless ones :
Strip you, and make you bare,—and *gird *sackcloth* upon *your* loins.
12 *They shall lament for the teats,¹—for the pleasant fields,—for the fruitful vine.
13 'Upon the land of my people shall come up thorns *and* briars;
Yea, upon all the houses of joy *in* *the joyous city.
14 *Because the palaces shall be forsaken;—the multitude of the city shall be left;
The forts and towers² shall be *for dens for ever,
A joy of wild asses, a pasture of flocks.
15 Until *the spirit be poured upon us from on high,
And *the wilderness be a fruitful field,
And the fruitful field be counted for a forest.³
16 Then judgment shall dwell in the wilderness,
And righteousness remain in the fruitful field.⁴
17 ^bAnd the work of righteousness shall be peace;⁵
And the effect of righteousness quietness and assurance for ever.
18 And *my people shall dwell in a peaceable habitation,
And in sure dwellings, and in quiet resting places;
19 *When it shall hail, coming down *on the forest;⁶
And the city shall be low in a low place.
20 /Blessed *are* ye that sow beside all waters,⁷
That send forth *thither* the feet of *the ox and the ass.

Retribution threatened to the enemies of God's people; and promises of redemption, restoration, and everlasting blessedness to the church.

- 33 WOE⁸ to thee ^athat spoilest, and thou *wast* not spoiled;
And dealest treacherously, and they dealt not treacherously with thee!
'When thou shalt cease to spoil, thou shalt be spoiled;
And when thou shalt make an end to deal treacherously,
They shall deal treacherously with thee.

- 2 O LORD, be gracious unto us; ^awe have waited for thee:
Be thou their⁹ arm 'every morning,—^aour salvation also in the time of trouble.
3 'At the noise of the tumult¹⁰ the people fled;
^aAt the lifting up of thyself the nations were scattered.
4 And your¹¹ spoil shall be gathered, *like* the gathering of the caterpillar;
^aAs the running to and fro of locusts, shall he run upon them.
5 'The LORD is exalted;—^afor he dwelleth on high:
^aHe hath filled Zion with judgment and righteousness;
6 And *wisdom and knowledge shall be the stability of *thy times,
And *strength of salvation:—^athe fear of the LORD is his treasure.¹²
7 Behold, their valiant ones shall cry¹³ without:
^aThe ambassadors of peace shall weep bitterly.
8 'The highways lie waste,—the wayfaring man ceaseth:¹⁴
^aHe hath broken the covenant, ^ahe hath despised the cities,
^aHe regardeth no man.
9 'The earth mourneth *and* languisheth:
/Lebanon is ashamed *and* hewn down [*or*, withered away]:
Sharon is like a wilderness;—and Bashan and Carmel shake off *their* fruits.¹⁵

¹ This may be a figure for *fruitful fields*, producing nourishment; or it may be rendered, 'They are smiting on the breasts,' a frequent token of grief.

² Rather, 'Ophel and the watch-tower.' See note on 2 Chron. xxvii. 3.

³ See note on ch. xvix. 17. Here the exchange is to be between Israel restored and his foes destroyed (ver. 19).

⁴ The 'wilderness' and the 'fruitful field' together make the whole land.

⁵ As the effusion of the Spirit produces righteousness, so the prevalence of righteousness causes universal peace amongst men. See note on Psa. lxxii. 3.

⁶ Rather, 'And it shall hail at the downfall of the forest.' For the safety of God's people, all their enemies shall be brought low.

⁷ An agricultural figure, probably designed to encourage those who expected the fulfilment of these glorious promises, to patient obedience in the dark and difficult times that must intervene.

⁸ The sufferings which the Assyrian monarch, hitherto unchecked in his career of oppression, had inflicted upon

others, shall recoil upon himself (ver. 1); for God will arise, in answer to his servants' prayers, and destroy the sinners in Zion and her enemies together, that he may help his people (2—24).

⁹ That is, thy people's, who 'have waited for thee.'

¹⁰ Or, 'multitude.' Comp. Dan. x. 6; Rev. i. 10, 15.

¹¹ Addressing the Assyrians, whose collected spoils the Jews would clear off as locusts strip the fields.

¹² Or, 'And he shall be the security of thy times, a treasure of salvation, wisdom, and knowledge: the fear of Jehovah is his treasure.' God shall glorify himself by manifesting his righteousness and wisdom in the deliverance, security, and prosperity of those who fear him.

¹³ Not 'shall cry,' but 'cry;' for the distress is supposed to be *present*, and to occasion the immediate Divine interposition, *Now* will I arise (ver. 10).

¹⁴ The presence of Sennacherib's army had stopped all peaceful intercourse through the country: see refs.

¹⁵ The richest districts are now desolate. The plain of Sharon lay along the sea-coast between Carmel and Joppa, and was proverbial for fertility and beauty.

^r ch. 3. 24; 15. 3; Jer.

4. 8.

^s Lam. 4. 3, 4.

^t ch. 7. 23; 31. 13; Ps.

107. 34; Hos. 9. 6.

^u ch. 22. 2.

^v ch. 27. 10.

^y ch. 13. 19—22; 34.

11—15.

^z ch. 59. 19—21; Ps.

104. 30; Eze. 30. 29;

Joel 2. 28, 29.

^a ch. 29. 17; 35. 2;

Ps. 107. 33.

^b ch. 54. 13, 14; Ps.

85. 8, 10; 119. 165;

Ro. 14. 17; Jam. 3.

14.

^c ch. 33. 29—32; 35. 9,

30; 39. 17, 18; Jer.

33. 16; Eze. 31. 25,

26; Zec. 2. 5, 8.

^d ch. 25. 1; 30. 39.

^e Zec. 11. 2.

^f Eze. 11. 1, 2.

^g ch. 30. 24.

^h ch. 10. 5, 6; 21. 2;

Hab. 2. 8.

ⁱ ch. 10. 12; Rev. 13. 10.

^k ch. 25. 9; 26. 8; 30.

14, 19; see refs. Ps.

27. 14.

^l Lam. 3. 23.

^m Ps. 37. 39.

ⁿ Ps. 46. 6.

^o Hab. 3. 6.

^p Joel 2. 9, 25.

^q Is. 97. 9.

^r ch. 57. 15; 66. 1;

Ps. 113. 5, 6.

^s ch. 1. 26, 27; 1. 2—4

Pro. 21. 3, 5; 28. 2.

^t ch. 38. 2, 6.

^u Ps. 110. 7.

^y Pro. 15. 16; see refs.

19. 23; Mt. 6. 33.

^z 2 Kt. 18. 18, 37; 19. 3.

^a Judg. 5. 6.

^b 2 Kt. 18. 14—17.

^c ch. 10. 9—11; 36. 1.

^d ch. 10. 14, 15.

^e ch. 24. 4.

^f ch. 37. 24.

- 10 ^a Now will I rise, saith the LORD;
Now will I be exalted;—now will I ^b lift up myself.
- 11 ^c Ye shall conceive chaff, ye shall bring forth stubble:
Your breath, ^d as fire, shall devour you.
- 12 And the people shall be as the burnings of lime:
^e As thorns cut up shall they be burned in the fire.
- 13 Hear ye *that are far off*, what I have done;
And, ye *that are near*, acknowledge my might.
- 14 The sinners in Zion are afraid;—fearfulness hath surprised the hypocrites.²
Who among us shall dwell with the devouring fire?
Who among us shall dwell with everlasting burnings?
- 15 He that ^m walketh righteously,—and speaketh uprightly;
He that despiseth the gain of oppressions,
ⁿ That shaketh his hands from holding of bribes,
^o That stoppeth his ears from hearing of blood,³
And ^p shutteth his eyes from seeing evil;⁴
- 16 ^q He shall dwell on high:—his place of defence *shall be* the munitions of rocks:
^r Bread shall be given him;—his waters *shall be* sure.⁵
- 17 ^s Thine eyes shall see the king⁶ in his beauty:
They shall behold the land that is very far off.
- 18 Thine heart shall meditate terror:⁷—*Where is the scribe? where is the receiver?*
^t Where is he that counted the towers?
- 19 ^u Thou shalt not see a fierce people,
^v A people of deeper speech than thou canst perceive;
Of a stammering tongue, *that thou canst not understand.*⁸
- 20 ^w Look upon Zion, ^x the city of our solemnities:
Thine eyes shall see ^y Jerusalem a quiet habitation,
A tabernacle *that shall not be taken down*;
^z Not one of ^a the stakes thereof shall ever be removed,
Neither shall any of the cords thereof be broken.
- 21 But there ^b the glorious LORD *will be* unto us
A place of broad rivers and streams;⁹
Wherein shall go no galley with oars,—neither shall gallant ship pass thereby.
- 22 For the LORD is our judge,—the LORD is our lawgiver,
^c The LORD is our king;—^d he will save us.
- 23 Thy tacklings¹⁰ are loosed;
They could not well strengthen their mast,—they could not spread the sail:
^e Then is the prey of a great spoil divided;—the lame take the prey.
- 24 And ^f the inhabitant shall not say, I am sick:¹¹
^g The people that dwell therein *shall be* forgiven *their iniquity*.
- 34 ^h COME¹² near, ye nations, to hear;—and hearken, ye people:
ⁱ Let the earth hear, and all that is therein;
The world, and all things that come forth of it.
- 2 For ^j the indignation of the LORD is upon all nations,

^a ch. 10, 16, 33; 42, 13,
14; ^b Ps. 12, 5.
^c Ps. 7, 8.

^d ch. 8, 9, 10; ^e Mal. 4;
^f Ps. 7, 14, 15.

^g ch. 9, 18.
^h ch. 18, 3; 49, 1.

^m Ps. 1, 1–3; 15, 1, 2;
24, 4.

ⁿ Num. 16, 15; 1 Sam.
12, 3.
^o Ps. 26, 2–6, 9–11.
^p Ps. 119, 37.

^q Ps. 15, 1; ^r Pro. 1, 33.
^s Ps. 31, 10; 37, 3.

^t ch. 32, 1, 2; ^u 2 Chr.
32, 23.

^v 1 Cor. 1, 20.
^w ch. 10, 16–19.

^x Ex. 14, 13; ^y 2 Ki.
19, 32.
^z Deut. 28, 49, 50; ^a Jer.
5, 15.

^b Ps. 48, 12.
^c Deut. 12, 5; ^d Ps. 78,
64, 69.
^e ch. 65, 17, 18, 25; ^f Ps.
46, 5, 125, 1, 2; ^g Eze.
39, 7, 22; ^h Joel 3, 17,
20, 21; ⁱ Zeph. 3, 16,
17, 20; ^j Rev. 21, 1–3,
21.
^k ch. 37, 33; ^l Mt. 16, 18.
^m ch. 51, 2.
ⁿ Ps. 46, 4, 5.

^o Jer. 4, 12.
^p Ps. 80, 18.
^q ch. 12, 2; 25, 9.

^r vers. 1–4.

^s Ex. 15, 26; ^t 2 Chr.
20, 20; ^u Jer. 33, 6–8;
^v Rev. 21, 4.
^w ch. 41, 22; ^x Jer. 50,
20; ^y Mic. 7, 18, 19.
^z mace refs. ch. 21, 22;
23, 13; ^a Ps. 49, 1.
^b Deut. 32, 1.
^c ch. 21, 21, 23; ^d 63, 5;
66, 16; ^e Eze. 38, 18;
^f Zeph. 3, 8; ^g Rev. 6,
10; 11, 15, 19.

1 That is, your proud and angry spirit shall cause your destruction, O Assyrians.

2 Rather, 'the impious;' see Job viii. 13. Such awful punishments of other sinners might well alarm the wicked in Jerusalem; and lead them to ask, If the fire of God's wrath is so terrible here, how can we endure its 'everlasting burnings?'

3 Heb., 'bloods;' i. e. plots of bloodshed.

4 The judgments which terrify sinners, not only shall not harm the upright (vers. 15, 16), but shall restore to them the glory of better days (17), by the removal of their enemies (18, 19); so that Zion shall enjoy peace and prosperity under Jehovah's care (20–24).

5 Secure as in a castle, and supplied with all he wants.

6 Probably meaning, Thou shalt see the kingdom restored to its former glory, and extent. The fulfilment of this under Hezekiah was but partial. See note on ver. 24.

7 That is, Thou shalt thankfully look back upon thy recent terror from the Assyrian officers, who are now gone. The three mentioned are probably an accountant, a tax-collector, and a military surveyor.

8 See note on ch. xxviii. 11.

9 A source of fertility and wealth, with security from

all danger from enemies. The 'galley with oars,' and the 'gallant ship,' signify *ships of war*.

10 This is a sudden apostrophe to the enemy. The prophet had just said that no vessel should approach the holy city. The proud ship of Assyria has dared to attempt this; but it is wrecked, dismantled, and left a prey to the feeblest plunderer.

11 Suffering shall cease when sin, which is its cause, ceases: see Ps. ciii. 3. The words are only applicable in their fullest sense to a state of things still future, either in heaven or on earth.

12 Ch. xxxiv. is filled with threatenings against the enemies of the church; especially the Edomites, who insulted the Jews in their distress, and joined with their invaders against them. In punishment for this, Edom, with other neighbouring countries, was ravaged and laid waste by Nebuchadnezzar (see Ps. cxxxvii. 7; Jer. xxv. 15–26; Ezek. xxv. 12; xxxv. 15; Amos i. 11; Mal. i. 3, 4); and to this devastation there may be a reference in the present chapter. But the Edomites here, like other nations in other passages, stand for the enemies of God's church; and therefore the prophecy admits of more extended application.

- And his fury upon all their armies:
He hath utterly destroyed¹ them,—he hath delivered them to the slaughter.
- 3 Their slain also shall be cast out,
And² their stink shall come up out of their carcases,
And³ the mountains shall be melted² with² their blood.
- 4 And⁴ all the host of heaven shall be dissolved,³
And the heavens shall be⁴ rolled together as a scroll:⁴
“And all their host shall fall down,
As the leaf falleth off from the vine,—and as a⁵ falling *fig* from the fig tree.
- 5 For⁵ my sword shall be bathed in heaven:⁵
Behold, it⁶ shall come down upon Idumea,
And upon the people of my curse, to judgment.
- 6 The sword of the LORD is “filled with blood,—it is made fat with fatness,
And with the blood of lambs and goats,—with the fat of the kidneys of rams:⁶
For⁶ the LORD hath a sacrifice in Bozrah,⁷
And a great slaughter in the land of Idumea.
- 7 And the unicorns shall come down⁸ with them,—and⁸ the bullocks with the bulls;
And their land shall be soaked with blood,—and their dust made fat with fatness.
- 8 “For it is the day of the LORD’s vengeance,
And the year of recompences for the controversy of Zion.
- 9 “And the streams thereof⁹ shall be turned into pitch,
And the dust thereof into brimstone,
And the land thereof shall become burning pitch.
- 10 It shall not be quenched night nor day:—⁸ the smoke thereof shall go up for ever:
“From generation to generation it shall lie waste;
None shall pass through it for ever and ever.¹⁰
- 11 “But the cormorant [*or*, pelican] and the bittern shall possess it;
The owl¹¹ also and the raven shall dwell in it:
And⁴ he shall stretch out upon it the line of confusion,
And the stones¹² of emptiness.
- 12 They shall call the nobles thereof to the kingdom,
But none shall be there,—and all her princes shall be nothing.
- 13 And⁴ thorns shall come up in her palaces,
Nettles and brambles in the fortresses thereof.
And⁴ it shall be an habitation of dragons,—and a court for owls.
- 14 The wild beasts of the desert shall also meet with the wild beasts of the island,
And the satyr shall cry to his fellow;
The screech owl [*or*, night-monster] also shall rest there,
And find for herself a place of rest.
- 15 There shall the great owl¹³ make her nest, and lay,
And hatch, and gather under her shadow:
There shall the vultures also be gathered,—every one with her mate.
- 16 “Seek ye out of⁹ the book of the Lord, and read:¹⁴
No one of these shall fail,—none shall want her mate:
“For my mouth it hath commanded,—and his spirit it hath gathered them.¹⁵

p Joel 2. 20.

q Exo. 32. 5, 6.

r see refs. ch. 20. 21.

s Ps. 102. 20; Eze. 32.

t 7. 8; Joel 2. 31; 3.

u Mt. 24. 29; 2

Pet. 3. 10.

v Rev. 6. 14.

w ch. 14. 12.

x Rev. 6. 13.

y Jer. 45. 10; 47. 6;

z Exo. 31. 9—11.

a Ps. 137. 7; Jer. 49.

b 7—22; Mal. 1. 4.

c ch. 63. 3.

b ch. 63. 1; Jer. 49.

c 13; Eze. 39. 17—23;

Zeph. 1. 7.

e Jer. 46. 21.

d see refs. ch. 21. 21—

23; 35. 4; 50. 17, 18;

61. 2; 63. 4; Dan. 7.

9—11; Joel 2. 1, 31;

Rev. 11. 7, 19. 11—15.

e see Deu. 29. 23.

f ch. 66. 24; Jer. 7. 20.

g Rev. 14. 10, 11; 18.

h 18, 19, 21; 20. 10.

i ch. 13. 20; Mal. 1. 1.

j see refs. ch. 14. 23;

Rev. 18. 2.

k 2 Sam. 8. 2; 2 Ki.

21. 13; Lam. 2. 8.

l ch. 32. 13, 11; Hos

9. 6.

m ch. 13. 21, etc.; Jer.

9. 11; 50. 39, etc.

n ch. 6. 20; John 5.

30.

o Mal. 3. 16.

p Ps. 33. 6, 9.

1 Or, ‘He has devoted them to destruction.’

2 As if dissolved by it.

3 These convulsions of nature represent the awful political and social revolutions by which national sins are punished.

4 Like an ancient volume or book-roll, which used to be rolled round a stick, as maps often are now.

5 That is, saturated (filled) with Divine wrath, which it is to execute upon Edom. Compare this prophecy with ch. lxiii. 1—6; Jer. xlix. 7—22; and Obad. 1—21.

6 Sacrifice being connected with slaughter as an expression of God’s anger against sin, it furnished a significant representation of the infliction of deserved punishment. Comp. Ezek. xxxix. 17—20.

7 This seems to be not the Moabite city in the Haurân, called by the Greeks and Romans Bostra, and now Buzra; but another town south-east of the Dead Sea, probably represented by the modern village El-busaireh.

8 That is, shall come down to the slaughter. On ‘the unicorn,’ see note on Numb. xxiii. 22.

9 That is, the streams of Edom. The figure is derived from the destruction of the neighbouring cities Sodom and Gomorrah. See Gen. xix. 24, 28; and comp. Jer. xlix. 18.

10 It shall no longer be a thoroughfare for travellers,

being shunned as difficult and dangerous. The remarkable manner in which this prophecy has been accomplished is attested even by infidel writers. Volney says that, on the south-east of the Dead Sea, within three days’ journey, there are upwards of thirty ruined towns absolutely deserted.

11 Probably the night-heron. These wild animals shall be the sole occupants of the land. See note on ch. xiii. 21. It is not easy to say what animals are meant by some of the Hebrew words used in these descriptions. The corrections given in the notes are those of eminent naturalists. Here, again, there is a remarkable coincidence between these predictions and the statements of modern travellers. Captains Irby and Mangley, while at Petra, remarked the screaming of eagles, hawks, and owls when any one approached their lonely habitation.

12 That is, the *plummet*-stones. Comp. 2 Kings xxi. 13.

13 Perhaps ‘the arrow-snake,’ so called from the suddenness with which it springs on its prey. It abounds in Arabia, and its wound is deadly.

14 The prophet calls upon all who should live after the devastation of Idumea to compare these predictions in ‘the book of the Lord’ with the event.

15 That is, the wild animals previously spoken of.

- 17 And ^q he hath cast the lot for them,
 ' And his hand hath divided it unto them by line :¹
 They shall possess it for ever,
 From generation to generation shall they dwell therein.
- 35 THE ² wilderness and the solitary place ' shall be glad for them ;³
 ' And the desert shall rejoice, and blossom as the rose.⁴
 2 It shall blossom abundantly, and rejoice—even with joy and singing :
 ' The glory of Lebanon shall be given unto it,
 The excellency of Carmel and Sharon,
 ' They shall see the glory of the Lord,—and the excellency of our God.
 3 ' Strengthen ye the weak hands,—and confirm the feeble knees.
 4 Say to them *that are* of a fearful heart, Be strong, fear not :
 ' Behold, your God will come—with vengeance, *even* God with a recompence ;
 He will come and save you.
- 5 Then the ^b eyes of the blind shall be opened,
 And ^c the ears of the deaf shall be unstopped.⁶
 6 Then shall the ^d lame man leap as an hart,—and the ^e tongue of the dumb sing :
 For in the wilderness shall ^f waters break out,—and streams in the desert.
 7 And ^g the parched ground ^h shall become a pool,
 And the thirsty land springs of water :
 In ⁱ the habitation of dragons, where each lay,—*shall be* grass with reeds and rushes.
 8 And ^j an highway shall be there, and a way,
 And it shall be called ^k The way of holiness ;
 ' The unclean shall not pass over it ;—but ^l it shall be for those :⁷
 ' The wayfaring men, though fools, shall not err *therein*.
 9 ' No lion shall be there,—nor *any* ravenous beast shall go up thereon,⁸
 It shall not be found there ;—but ^m the redeemed shall walk *there* :
 10 And the ⁿ ransomed of the Lord shall return,
 ' And come to Zion with songs—and everlasting joy upon their heads :⁹
 They shall obtain joy and gladness,—and ^o sorrow and sighing shall flee away.
- Judah invaded by Sennacherib ; Hezekiah's prayer, and its answer through Isaiah ; the Assyrian army destroyed.*
- 36 NOW ¹⁰ ' it came to pass in the fourteenth year of king Hezekiah, *that* Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.¹¹

q Joa. 18. 8.

r Ps. 78. 55.

s ch. 52. 9, 10 ; 55. 12, 13 ; Eze. 36. 35.

t see refs. ch. 25. 6, 8.

u ch. 32. 15.

v ch. 60. 13.

y ch. 40. 5 ; 60. 1-3 ; Hab. 2. 14.

z ch. 40. 1, 2 ; 57. 14-16 ; Job 4. 3, 4 ; Heb. 12.

a ch. 25. 9 ; see refs. 26. 21 ; 34. 8 ; 40. 9, 10 ; Ps. 50. 3 ; Zec. 2. 6-10 ; Mal. 3. 1.

b ch. 29. 18 ; 32. 3, 1 ; 42. 7, 16 ; Ps. 116. 8 ; Ma. 9. 27, etc. ; 11.

c ch. 3-5 ; 12. 22 ; 30. 30, etc. ; 21. 14 ; John 8. 1-7.

d Mt. 11. 5 ; Mk. 7. 32-37.

e Mt. 11. 5 ; 15. 30, 31 ; 21. 14 ; John 5. 8, 9 ; Ac. 3. 2, etc. ; 8. 7 ; 11. 8, etc.

f ch. 32. 4 ; Mt. 9. 32, 33 ; 12. 22 ; 15. 30.

g ch. 41. 17, 18 ; 43. 10, 30 ; John 7. 37-39.

h ch. 44. 3, 4.

i ch. 34. 13.

j ch. 11. 16 ; John 14. 6.

k Eph. 2. 10 ; 1 Thea. 4. 7 ; Tit. 2. 11-14 ; Heb. 12. 14.

l ch. 52. 1, 11 ; Eze. 44. 9 ; Joel 3. 17 ; Rev. 21. 27.

m ch. 30. 21 ; Ps. 119. 130 ; Hab. 2. 2.

n see refs. ch. 11. 6-9 ; Le. 26. 6.

o ch. 62 ; Gal. 3. 13 ; Tit. 2. 14 ; Rev. 5. 9.

p ch. 51. 10, 11 ; Mt. 29. 28 ; 1 Tim. 2. 6.

q Ps. 81. 7 ; Jer. 31. 11-14.

r see refs. ch. 25. 8 ; 60. 20 ; 65. 10.

s see refs. 2 Kl. 18, 13-30 ; 2 Chr. 32. 1.

1 Alluding probably to the division of the land of Canaan by measuring-line and lot : see refs. As Canaan was allotted to the Israelites, so is Edom allotted to these creatures, for a perpetual inheritance.

2 Ch. xxxv. closes this series of prophecies, carrying the mind forward to that great work of redemption which is far more glorious than any national deliverance. To encourage God's people, alarmed by the terrible judgments that were coming, it is declared that they shall ultimately result in the removal of the curse from nature (see Rom. viii. 22) and from man, and in the opening of a way for his secure and joyful return to the full blessedness of God's favour and service. The prophecy seems to unite in one beautiful picture—the restoration of the Jews from Babylon, the calling of the Gentiles into the church, the glory of the Christian dispensation, the safety and happiness of individual believers, and the blessedness of heaven.

3 On account of the great blessings foretold in this chapter.

4 See note on 'the rose,' Sol. Song ii. 1.

5 By literally performing these miraculous cures (see refs.), our Lord not only in part fulfilled this prophecy, but also showed himself to be the great Deliverer by whom it was to be accomplished in all its fullness.

6 Or, 'mirage,' a vapour which sometimes causes the hot sands of the desert to appear at a little distance like a sheet of water, and thus deceives the thirsty traveller. The Arabs frequently employ it as an emblem of disappointment; and it is here beautifully contrasted with the reality, which vivifies and refreshes. See the contrast to these verses in ch. xxxiv. 9, 10, 13.

7 That is, for 'the redeemed' afterwards mentioned. The main idea here is, that the way of access to these

blessings should be free and plain to all. But some render this, 'But He [God] shall be to (or with) them walking in the way, and [thus even] fools shall not err,' having His guidance.

8 The people of God shall enjoy their blessedness, secure from every enemy and danger.

9 This may perhaps refer to festive chaplets or antoinings.

10 On this and the three next chapters, see the notes on the parallel passage in 2 Kings xviii.—xx., to which those which follow are merely supplementary.

11 If the monumental inscriptions recently discovered at Kouyunjik (the probable site of Nineveh) have been read correctly, they record Sennacherib's campaigns against Judah. They have indeed been only partially deciphered, and there is not a perfect agreement among learned men as to their meaning; but they appear to accord remarkably with the scriptural account. 'Hezekiah king of Judah,' says the Assyrian king, 'who had not submitted to my authority, forty-six of his principal cities and fortresses, and villages depending upon them, of which I took no account, I captured, and carried away their spoil. I shut up himself within Jerusalem his capital city,' etc. He says further, that he added a tribute, and also took from Hezekiah the treasure he had collected in Jerusalem, 30 talents of gold, and 800 talents of silver, the treasures of his palace, besides his sons and his daughters, and his male and female servants, or slaves, and brought them to Nineveh (2 Kings xviii. 14-16). One chamber of the palace contains a sculptured representation of the king, and above his head this inscription: 'Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment, before (or at the entrance of) the city of Lachish' (see ver. 2). 'I give permission for its slaughter.' And on

- 2 'And the king of Assyria sent Rabshakeh from ^a Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.¹ Then came forth unto him ^a Eliakim, Hilkiah's son, which was over the house, and ^a Shebna the scribe, and Joah, Asaph's son, the recorder.
- 4 'And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, 'What confidence *is* this wherein thou trustest? I say, *sayest thou*, (but *they are but vain words*) *I have* counsel and strength for war: now on whom dost ^b thou trust, that thou rebellest against me? Lo, thou trustest in the ^c staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him. But if thou say to me, We trust in the LORD our God: *is it* not he, whose ^d high places and whose altars Hezekiah ^e hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? Now therefore give pledges [*or*, hostages], I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on ^f Egypt for chariots and for horsemen?
- 10 And am I now come up without the LORD against this land to destroy it? 'The LORD said unto me, Go up against this land, and destroy it.
- 11 Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand *it*: and speak not to us in the Jews' language, in the ears of the people that *are* on the wall. But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he not sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?
- 13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.
- 15 ^a Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.
- 16 Harken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me *by* a present, and come out to me: ^a and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern: ^a until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. *Beware* lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of ^a the gods of the nations delivered his land out of the hand of the king of Assyria? Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and ^a have they delivered Samaria out of my hand? ^a Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?
- 21 But they held their peace, and answered him not a word: for the king's commandment was, saying, ^a Answer him not.
- 22 Then came Eliakim, the son of Hilkiah, that *was* over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.
- 37 And ^a it came to pass, when king Hezekiah heard *it*, that ^a he rent his clothes, and covered himself with sackcloth, and ^a went into the house of the LORD.
- 2 'And he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests ^a covered with sackcloth, unto Isaiah the prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, This day *is* a ^a day of trouble, and of ^a rebuke, and of blasphemy: for the children are come to the birth, and *there is* not strength to bring forth. It may be the LORD thy God ^a will hear the words of Rabshakeh, whom the king of Assyria his master hath sent ^a to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for ^a the remnant that is left.
- 5, 6 So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, ^b Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

^a see parallel, 2 Ki. 18. 17-37; 2 Chr. 32. 9-12; 13-16, 18, 19.
^u Jos. 10. 24; 15. 30.
^r ch. 22. 10-26.
^y ch. 22. 15.

^a 2 Ki. 18. 19, etc.
^a Ps. 42. 3, 10.

^b ch. 20. 5, 6; 30. 1-7.
^c ch. 31. 3; Eze. 29. 6, 7.

^d 1 Sam. 9. 12; 1 Ki. 3. 2, 4; 2 Ki. 12. 3.
^e 2 Ki. 18. 4.

^f Jer. 2. 36.
^g Am. 3. 6.

^a Ps. 71. 10, 11.

^a Zec. 3. 10.

^a Pro. 12. 10.

^f Ps. 115. 2-8; Dan 3. 15.

^m 2 Ki. 18. 10.

ⁿ ch. 37. 18, 19; 45. 16, 17.

^a Pro. 26. 4.

^p see parallel, 2 Ki. 19. 1-7.
^q Job 1. 20.
^r ver. 14.
^s see 1 Ki. 22. 1-43; 2 Ki. 1. 1-9; 22. 11.
^t Joel 1. 13.
^u Ps. 50. 15.

^x ch. 25. 8; Hos. 5. 9.

^y Ex. 2. 24; 3. 7.

^z vers. 23, 24.

^a Ro. 9. 27.

^b ch. 43. 1, 2; 51. 12, 13.

the bas-reliefs are represented captives, whose physiognomy is apparently Jewish, in an attitude of supplication, bare-footed and half-clothed. See Layard's

'Discoveries in the Ruins of Nineveh and Babylon,' pp. 143, 144, 152, 153, etc.

¹ See note on ch. vii. 3.

- 8 'So Rabshakeh returned, and found the king of Assyria warring against
 9 'Libnah: for he had heard that he was departed from 'Lachish. And he heard
 say concerning Tirhakah king of Ethiopia, He is come forth to make war with
 10 thee. And when he heard *it*, he sent messengers to Hezekiah, saying, Thus
 shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom
 thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of
 11 the king of Assyria. Behold, thou hast heard what the kings of Assyria have
 done to all lands *by* destroying them utterly; and shalt thou be delivered?
 12 Have the gods of the nations delivered them which my fathers have destroyed,
as 'Gozan, and 'Haran, and Rezep, and the children of 'Eden which *were* in
 13 Telassar?¹ Where *is* the king of 'Hamath, and the king of Arphad, and the
 king of the city of Sepharvaim, Hena, and Ivah?
 14 And Hezekiah received the letter from the hand of the messengers, and read it:
 'and Hezekiah went up unto the house of the LORD, and spread it before the
 15 LORD. And Hezekiah prayed unto the LORD, saying, O LORD of hosts, God of
 16 Israel, that dwellest *between* the cherubim, 'thou *art* the God, *even* thou
 'alone, of all the kingdoms of the earth: thou hast made heaven and earth.
 17 'Incline thine ear, O LORD, and hear; 'open thine eyes, O LORD, and see: and
 hear all the words of Sennacherib, which hath sent to reproach the living God.
 18 Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their
 19 countries, and have cast their gods into the fire: for they *were* no gods, 'but
 the work of men's hands, wood and stone: therefore they have destroyed them.
 20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of
 the earth may know that 'thou *art* the LORD, *even* thou only.
 21 'Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD
 God of Israel, 'Whereas thou hast prayed to me against Sennacherib king of
 22 Assyria: this *is* the word which the LORD hath spoken concerning him;

The virgin, the daughter of Zion, hath despised thee,—and laughed thee to scorn;
 The daughter of Jerusalem hath shaken her head at thee.

- 23 Whom hast thou reproached and blasphemed?
 And against whom hast thou exalted *thy* voice,
 And lifted up thine eyes on high?—*even* against the Holy One of Israel.
 24 By thy servants hast thou reproached the LORD, and hast said,²
 By the multitude of my chariots am I come up
 To the height of the mountains, to the sides of Lebanon;
 And I will cut down the tall cedars thereof, and the choice fir trees thereof:
 And I will enter into the height of his border, and the forest of his Carmel.
 25 I have digged, and drunk water;
 And with the sole of my feet have I dried up all the rivers of the besieged places.
 26 Hast thou not heard long ago, *how* I have done it;
 And of ancient times, that I have formed it?—*now* have I brought it to pass,
 That thou shouldest be to lay waste defended cities *into* ruinous heaps.
 27 Therefore their inhabitants *were* of small power,
 They were dismayed and confounded:
 They were *as* the grass of the field, and *as* the green herb,
 'As the grass on the housetops,—and *as* corn blasted before it be grown up.
 28 But I know thy abode, and thy going out, and thy coming in,
 And thy rage against me.
 29 Because thy rage against me, and thy tumult, is come up into mine ears,
 Therefore 'will I put my hook in thy nose,—and my bridle in thy lips,
 And I will turn thee back by the way by which thou camest.
 30 And this *shall be* a sign unto thee,
 Ye shall eat *this* year such as growth of itself;
 And the second year that which springeth of the same:
 And in the third year sow ye, and reap,
 And plant vineyards, and eat the fruit thereof.
 31 And the remnant that is escaped of the house of Judah
 Shall again take root downward,—and bear fruit upward:³
 32 For out of Jerusalem shall go forth a remnant,
 And they that escape out of mount Zion:
 The 'zeal of the LORD of hosts shall do this.

^a see parallel, 2 Ki. 19.
 8—10.
^d Num. 33, 39, 21; Jos.
 21, 13; 1 Chr. 6, 54,
 57; 2 Chr. 21, 10.
^e Jos. 10, 31—34.

^f ch. 14, 17.

^g 2 Ki. 17, 6; 18, 11.
^h Gen. 12, 4; 24, 10.
ⁱ Eze. 27, 23; Am.
 1, 5.
^j Jer. 49, 33.

^k ver. 1; Joel 2, 17—
 20.

^m Ex. 25, 22; Ps. 80, 1;
 59, 1.
ⁿ ch. 43, 10, 11.
^o Deu. 32, 39; Ps. 86,
 10; 1 Cor. 8, 4.
^p Ps. 31, 2; 86, 1; 88,
 2; Dan. 9, 19.
^q Job 26, 7.

^r ch. 40, 19, 20; 41, 7;
 41, 9, etc.; Ps. 115,
 4, etc.

^s Ne. 9, 6; Ps. 83, 18.

^t see parallel, 2 Ki. 19,
 20—27.
^u Pro. 15, 23.

^v ch. 10, 5, 6.

^w Ps. 129, 6—8.

^x ch. 30, 28; Eze. 38, 4.

^y ch. 9, 7; 2 Ki. 19, 31.

¹ Some identify this with Nimroud; others with Tel Afer, between Mosul and Sinjar, around which Layard observed vast ruins.—*Nineveh and Babylon*, pp. 245, 246.

² A specimen is given of the vaunting language which

Sennacherib had dared to employ. No obstacle had hitherto impeded him in his progress.

³ Like an olive: which, when cut down, sends up fresh and fertile shoots.

- 33 Therefore thus saith the Lord concerning the king of Assyria,
He shall not come into this city,—nor shoot an arrow there,
Nor come before it with shields,—nor cast a bank against it.
- 34 By the way that he came, by the same shall he return,
And shall not come into this city, saith the Lord.
- 35 For I will ^b defend this city to save it
For mine own sake, and ^c for my servant David's sake.
- 36 Then the ^d angel of the Lord went forth, and smote in the camp of the Assyrians
a hundred and fourscore and five thousand: and when they arose early in the
37 morning, behold, they *were* all dead corpses.¹ So Sennacherib king of Assyria
38 departed, and went and returned, and dwelt at Nineveh. And it came to pass,
as he was worshipping in the house of Nisroch his god, that Adrammelech and
Sharzer his sons smote him with the sword; and they escaped into the land of
^e Armenia: and Esar-haddon his son reigned in his stead.

Hezekiah's sickness, and miraculous recovery; and his thanksgiving psalm.

- 38 IN those days was Hezekiah sick unto death. And Isaiah the prophet the
son of Amoz came unto him, and said unto him, Thus saith the Lord, ^f Set thine
2 house in order: for thou shalt die, and not live. Then Hezekiah turned his face
3 toward the wall,² and prayed unto the Lord, and said, ^g Remember now, O Lord,
I beseech thee, how I have walked before thee in truth and with a perfect heart,³
and have done *that which is good* in thy sight. And Hezekiah wept sore.
- 4 Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah,
5 Thus saith the Lord, the God of David thy father, I have heard thy prayer, I
6 have seen thy tears: behold, I will add unto thy days fifteen years. And I will
deliver thee and this city out of the hand of the king of Assyria: and ^h I will
7 defend this city. And this *shall be* ⁱ a sign unto thee from the Lord, that the
8 Lord will do this thing that he hath spoken; Behold, I will bring again the
shadow of the degrees, which is gone down in the sun dial of Ahaz,⁴ ten degrees
backward. So the sun returned ten degrees, by which degrees it was gone down.
- 9 THE WRITING OF HEZEKIAH⁵ KING OF JUDAH, WHEN HE HAD BEEN SICK,
AND WAS RECOVERED OF HIS SICKNESS:
- 10 I said in the cutting off⁶ of my days, I shall go to the gates of the grave:
I am deprived of the residue of my years.⁷
- 11 I said, I shall not see the Lord,—*even* the Lord, ^j in the land of the living;
I shall behold man no more—with the inhabitants of the world.
- 12 ^k Mine age is departed, and is removed from me—^l as a shepherd's tent:⁸
^m I have cut off like a weaver my life:
ⁿ He will cut me off with pining sickness;⁹
From day *even* to night¹⁰ wilt thou make an end of me.
- 13 I reckoned till morning, *that*, as a lion, so will he break all my bones:¹¹
From day *even* to night wilt thou make an end of me.
- 14 ^o Like a crane or a swallow, so did I chatter;¹²—^p I did mourn as a dove:
^q Mine eyes fail *with looking upward*:—O LORD, I am oppressed; undertake for me.
- 15 ^r What shall I say?—he hath both spoken unto me, and himself hath done *it*:¹³
I shall ^s go softly¹⁴ all my years—^t in the bitterness of my soul.
- 16 O Lord, ^u by these *things*¹⁵ *men* live,
And in all these *things* is the life of my spirit:
So wilt thou recover me, and make me to live.

^b ch. 38. 6; 2 Ki. 20. 6.

^c Ps. 132. 10—18.

^d ch. 10. 12, etc.; 2 Ki. 10. 35; 2 Chr. 32. 21.

^e Heb. *Ararat*.

^f see parallel, 2 Ki. 20. 1—11; 2 Chr. 32. 21.
^g 2 Sam. 17. 23.

^h Ne. 13. 14.

ⁱ ch. 37. 35.

^k ch. 7. 11; 2 Ki. 20. 8, etc.

^j Ps. 27. 13; 116. 9.

^m Ps. 102. 11, 23, 24.
ⁿ ch. 1. 8; 13. 20.
^o see refs. Job 7. 6.
^p Job 17. 1.

^q Ps. 102. 4—7.
^r ch. 50. 11. *Eze.* 7. 16.
^s see refs. Ps. 69. 3.

^t Jos. 7. 8; *Ezra* 9. 10.
^u 1 Ki. 21. 27.
^v Job 7. 11; 10. 1.
^w ch. 64. 5; Ps. 71. 20;
Heb. 12. 10, 11.

1 Where the Assyrian army was on this night, is not ascertained. The inscriptions at Nineveh take no notice of Sennacherib's unsuccessful attempt upon Jerusalem, or of the overthrow of his army.

2 As one who would be undisturbed in his devotion.

3 See note on Job i. 1. Hezekiah probably refers here especially to his public conduct, and his efforts to establish and maintain the worship of Jehovah.

4 See note on 2 Kings xx. 11. Herodotus states that the Greeks obtained the knowledge of the pole and the dial, and the division of the day into twelve parts, from the Babylonians. It is not at all unlikely that Ahaz, who appears to have been fond of foreign objects of art (see 2 Kings xvi. 10), obtained a dial amongst them.

5 This beautiful plaintive psalm records the pious king's feelings in the prospect of death. His extreme dejection may be in part accounted for by the unsettled and dangerous state of the nation (see note on 2 Kings xx. 1), and perhaps by the circumstance that he had not yet an

heir to the throne. Comp. 2 Kings xx. 6, with xxi. 1.

6 Or, 'in the *middle* of my days.'

7 That is, of those which are usually allotted to man.

8 That is, quickly, as a shepherd's tent is removed.

9 Rather, 'from the thrum;' i. e. the ends of the threads by which the web is fastened to the loom. This image expresses the same idea as the preceding.

10 Or, 'within the space of a day.'

11 Or, 'I composed [myself] until morning; [and] like a lion did he crush all my bones.' Or, 'I set (or regarded him) until morning as a lion.'

12 Or, 'twitter;' uttering the feeble, broken sounds of one in pain.

13 He himself hath restored me, when no one else could have done it.

14 That is, solemnly and humbly, as one who remembers his own dependence and God's great mercy towards him. See next verse.

15 Or, 'upon these;' i. e. upon thy merciful care.

- 17 Behold, for peace I had great bitterness :¹
 But ^a thou hast in love to my soul *delivered it* from the pit of corruption :
 For thou hast cast all my sins behind thy back.²
- 18 For ^a the grave cannot praise thee,—death can *not* celebrate thee :
^b They that go down into the pit cannot hope for thy truth.³
- 19 ^c The living, the living, he shall praise thee, as I *do* this day :
^d The father to the children shall make known thy truth.
- 20 The Lord *was ready* to save me :
^e Therefore we⁴ will sing my songs / to the stringed instruments
 All the days of our life, in the house of the Lord.
- 21 For ^f Isaiah had said, Let them take a lump of figs, and lay it for a plaister
 22 upon the boil,⁵ and he shall recover. ^g Hezekiah also had said, What *is* the
 sign that I shall go up to the house of the Lord?

The Babylonian embassy.

- 39 AT ⁱ that time Merodach-baladan,⁶ the son of Baladan king of Babylon, sent
 letters and a present to Hezekiah : for he had heard that he had been sick, and
 2 was recovered. ^a And Hezekiah was glad of them, and showed them the house
 of his precious things, the silver, and the gold, and the spices, and the precious
 ointment, and all the house of his armour [*or, jewels*], and all that was found in
 his treasures : there was nothing in his house, nor in all his dominion, that
 Hezekiah showed them not.
- 3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What
 said these men? and from whence came they unto thee? And Hezekiah said,
 4 They are come from a far country unto me, *even* from Babylon. Then said he,
 What have they seen in thine house? And Hezekiah answered, All that *is* in
 mine house have they seen : there is nothing among my treasures that I have
 not showed them.
- 5, 6 Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts : Behold,
 the days come, ⁱ that all that *is* in thine house, and *that* which thy fathers have
 laid up in store until this day, shall be carried to Babylon : nothing shall be
 7 left, saith the Lord. And of thy sons that shall issue from thee, which thou
 shalt beget, shall they take away ; and ^m they shall be eunuchs in the palace of
 the king of Babylon.
- 8 Then said Hezekiah to Isaiah, ⁿ Good *is* the word of the Lord which thou hast
 spoken. He said moreover, For there shall be peace and truth in my days.⁷

Israel comforted by promises of a new manifestation of Jehovah as the Saviour.

- 40 ^o COMFORT ye,⁸ comfort ye my people, saith your God.
 2 Speak ye comfortably to Jerusalem,⁹ and cry unto her,
 That her warfare¹⁰ is accomplished,—^p that her iniquity is pardoned :
^q For she hath received of the Lord's hand double¹¹—for all her sins.
- 3 ^r The voice of him that crieth in the wilderness,
^s Prepare¹² ye the way of the Lord,
^t Make straight in the desert a highway for our God.

¹ Rather, 'Behold! my great bitterness [is turned] into peace, and thou,' etc. These words describe Hezekiah's restoration to health, not his affliction.

² To cast a person or thing 'behind the back' is an Oriental phrase expressing entire *oblivion*. In reference to crimes, it means to *forgive*.

³ See notes on ver. 9, and on Psa. vi. 5.

⁴ That is, 'my *family* and *nation*.' This song of Hezekiah, like other psalms, was designed not merely as a personal record, but to be used in celebrating the praises of God, and probably in the public service of the temple.

⁵ This word means an inflamed ulcer; perhaps the eruption produced by the plague, which threatened immediate death.

⁶ See notes on 2 Kings xx. 12—17.

⁷ While the king acquiesces in the judgment threatened as righteous and deserved, he gratefully acknowledges the mercy with which it was tempered.

⁸ The general object and scope of this portion of Isaiah's prophecies (ch. xl.—lxvii) have been noticed in the Preface (p. 724). Ch. xl. 1—11 is the introduction, in which the prophet is directed to comfort God's people

by the assurance that Jehovah will soon appear to end their humiliation (vers. 1, 2). He hears already the forerunner's voice (3—5); for, though all things human fade, God's promise cannot fail (6—8); and summons the heralds to announce the advent of the mighty but gentle Saviour-King (9—11). The New Testament authorizes the application of the prophecy to the advent of our Divine Saviour (see Matt. iii. 1—3, etc), and this alone fully meets the requirements of the language: but other great interpositions of God on behalf of his people may be included.

⁹ Jerusalem is here put for the chosen people, whose metropolis it was.

¹⁰ Perhaps, 'appointed time;' or, 'hardship,' suffering. See note on Job vii. 1.

¹¹ 'Double' probably means *ample* or *abundant*. See note on Job xi. 6. The punishment has not been more than was deserved, but enough to answer its design.

¹² This refers to the Eastern custom of sending pioneers to prepare the way for the march of the monarch through a wild and uncultivated region. Such was the character of the ministry of John the Baptist, who came to 'make ready a people prepared for the Lord' (Luke i. 16, 17).

^a ch. 43. 25; Pa. 85. 2; Mic. 7. 18, 19.

^b see refs. Pa. 6. 5.

^c Pro. 14. 32.

^d Ecc. 9. 10; John 9. 4.

^e Ge. 18. 19, Ex. 12.

^f 26, 27; Deut. 4. 19;

^g 6. 7; Pa. 78. 3, 4;

145. 4.

^h Pa. 9. 13, 14; 27. 5, 6;

ⁱ Pa. 150. 4; Hab. 3. 19.

^j 2 Ki. 20. 7; Mk. 7. 33;

^k John 9. 6.

^l 2 Ki. 20. 8.

^m see parallel, 2 Ki. 20. 12—19.

ⁿ 2 Chr. 32. 31.

^o Jer. 30. 5.

^p fulfilled, Dan. 1. 2, 3, 7.

^q 1 Sam. 3. 18.

^r ch. 35. 3, 4; 48. 13—

16; Zeph. 3. 14—17.

^s ch. 43. 25; 44. 22;

^t Jer. 31. 33, 34.

^u see ch. 61. 7; Job 42.

10—12; Jer. 16. 18;

^v Rev. 18. 6.

^w Mt. 3. 1—3; Mk. 1.

3; Lk. 3. 4; John

1. 23.

^x ch. 57. 14; 62. 10.

^y 11; Mal. 3. 1.

^z ch. 43. 19; 49. 11;

Pa. 68. 4.

- 4 *Every valley shall be exalted,—and *every mountain and hill shall be made low :
 *And the crooked shall be made straight,—and the rough places plain :
- 5 And *the glory of the Lord shall be revealed,—^aand all flesh shall see *it* together :
 For the mouth of the Lord hath spoken *it*.
- 6 ^bThe voice said, Cry.—And he said, What shall I cry ?
 *All flesh is grass,—and all the goodliness¹ thereof *is* as the flower of the field :
- 7 The grass withereth, the flower fadeth :
 Because ^cthe spirit² of the Lord bloweth upon it :—surely the people *is* grass.
- 8 The grass withereth, the flower fadeth :
 But *the word of our God shall stand for ever
- 9 O Zion,³ that bringest ^dgood tidings,—^eget thee up into the high mountain ;
 O Jerusalem, that bringest good tidings, lift up thy voice with strength ;
 Lift *it* up, *be not afraid :—say unto the cities of Judah, 'Behold your God !
- 10 Behold, ^fthe Lord God will come with strong *hand*,⁴
 And 'his arm shall rule for him :
 Behold, ^ghis reward *is* with him,—and ^hhis work⁵ before him.
- 11 He shall ⁱfeed his flock like a shepherd :⁶
 *He shall gather the lambs with his arm,—and carry *them* in his bosom,
 And shall gently lead those that are with young.
*Jehovah's sole Deity vindicated by his works, as the Creator, Preserver, and Ruler of all,
 and the Protector of Israel.*
- 12 *WHO⁷ hath measured the waters in the hollow of his hand,
 And meted out heaven with the span,
 And comprehended the dust of the earth in a measure,
 And *weighed the mountains in scales,—and the hills in a balance ?
- 13 *Who hath directed the Spirit of the Lord,
 Or *being* his counsellor hath taught him ?⁸
- 14 With whom took he counsel, and *who* instructed him,
 And taught him in the path of judgment,
 And taught him knowledge,—and showed to him the way of understanding ?
- 15 Behold, 'the nations *are* as a drop of a bucket,
 And are counted as the small dust of the balance :
 Behold, he taketh up the isles as a very little thing.
- 16 And Lebanon *is* not sufficient to burn,
 *Nor the beasts thereof sufficient for a burnt offering.
- 17 All nations before him *are* as *nothing ;
 And ^jthey are counted to him less than nothing, and vanity.
- 18 To whom then will ye *liken God ?—or what likeness will ye compare unto him ?⁹
- 19 *The workman melteth a graven image,
 And the goldsmith spreadeth *it* over with gold,—and casteth silver chains.
- 20 He that *is* so impoverished that he hath no oblation
 *Chooseth a tree that will not rot ;—he seeketh unto him a cunning workman
 *To prepare a graven image, *that* shall not be moved.
- 21 *Have ye not known ?—have ye not heard ?
 Hath it not been told you from the beginning ?
 Have ye not understood from the foundations of the earth ?
- 22 *It is* he that sitteth upon the circle of the earth,
 And *the inhabitants thereof *are* as grasshoppers ;
 That ^kstretcheth out the heavens as a curtain,
 And spreadeth them out as a tent to dwell in :

¹ Or, 'excellence.' All that is human is perishing ; and that which is most attractive, 'the flower thereof,' is the most frail. But God's word, especially his 'exceeding great and precious promises,' are everlasting and sure. Comp. 1 Pet. i. 24, 25.

² This should be rendered 'wind,' referring to the sultry and withering winds from the Eastern desert.

³ Rather, 'O thou that bringest good tidings to Zion, etc. O thou that bringest, etc., to Jerusalem.' The reference is to the practice of ascending hills to mark and announce the approach of friends or foes.

⁴ Rather, 'will come in strength.'

⁵ That is, the *result* of 'his work' of salvation ; 'his reward,' 'the joy set before him' (Heb. xii. 2).

⁶ These exquisitely beautiful figures, borrowed from pastoral life, express the benignant and tender care of

the 'Good Shepherd,' who provides for all his sheep, but shows peculiar compassion to the weak. Comp. John x.

⁷ In vindicating Jehovah's claims as the only true God, the prophet speaks of Him first as the Creator, celebrating his infinite wisdom and self-sufficiency (12—17), utterly unlike man's senseless and helpless idols (18—20) ; and declaring that the power which sustains and can destroy, as it created, all things (21—26), shall never fail to uphold all who trust in Him (27—31).

⁸ This applies to all his arrangements ; but especially to the gospel and its application to men, to which it is referred in Rom. xi. 34.

⁹ If God is so much greater than all his works, how foolish and wicked must it be to regard a piece of metal, or a block of wood, fashioned 'by art and man's device,' as being in any way a representation of Him.

1 Sam. 2. 8 ; Exe. 21. 20 ; Lk. 1. 52, 53 ; 3. 5.
 x ch. 2. 12—15 ; Job 40. 11, 12.
 y ch. 42. 16 ; 45. 2.
 z ch. 11. 9 ; 35. 2 ; Ps. 102. 16 ; Hab. 2. 14.
 ch. 49. 6 ; 52. 10.
 b ver. 3.
 ch. 37. 27 ; see refs. Job 14. 2.

ch. 46. 10, 11 ; see refs. Ps. 119. 89 ; John 12. 34.
 f ch. 41. 27 ; 52. 7.
 g Jude. 9. 7 ; 1 Sam. 26. 13, 14.
 h ch. 35. 4 ; 51. 12.
 i ch. 25. 9 ; 1 Tim. 3. 16.
 k ch. 9. 6, 7 ; 50. 15—21 ; Mal. 3. 1.
 l ch. 50. 15 ; Ps. 66. 3.
 m ch. 62. 11 ; Rev. 22. 12.
 n ch. 49. 4.
 o ch. 49. 9, 10 ; Exe. 31. 23 ; 37. 21 ; John 10. 11 ; Rev. 13. 20 ; 1 Pet. 2. 25 ; 5. 4 ; Rev. 7. 17.
 p ch. 42. 3 ; Exe. 31. 16.

q ch. 48. 13 ; Job 38. 4—11 ; Pro. 30. 4.

r see refs. Job 21. 22 ; 36. 22, 23.

u Ps. 40. 6 ; 50. 10—12 ; Mic. 6. 6, 7.
 x Job 25. 6 ; Dan. 4. 35.
 y Ps. 62. 9.

z ver. 25 ; ch. 46. 5 ; see refs. Ex. 15. 11 ; Deu. 33. 26 ; Ac. 17. 24.
 ch. 41. 6, 7 ; 44. 10—12 ; 46. 6, 7 ; Jer. 10. 3—5 ; Hos. 8. 6.

b ch. 44. 13—19.
 c ch. 41. 7 ; 46. 7 ; Jer. 10. 4.

d Ps. 19. 1 ; Jer. 10. 9—12 ; Ac. 14. 17 ; Ro. 1. 19—21.

e vers. 15, 17 ; Num. 13. 33.
 f ch. 44. 24 ; 51. 13 ; see refs. Job 9. 8 ; Jer. 10. 12.

- 23 That bringeth the ^aprinces to nothing;
He maketh the judges of the earth as vanity.
- 24 Yea, they shall not be planted;¹—yea, they shall not be sown:
Yea, their stock shall not take root in the earth:
And ^ahe shall also blow upon them, and they shall wither,
And ^athe whirlwind shall take them away as stubble.
- 25 ^aTo whom then will ye liken me,—or shall I be equal?—saith the Holy One.
- 26 Lift up your eyes on high, and behold!—Who hath created these *things*,
That bringeth out their host² by number:—^ahe calleth them all by names
^mBy the greatness of his might, for that *he* is strong in power;—not one faileth.
- 27 Why sayest thou, O Jacob,³ and speakest, O Israel,
My way is hid from the Lord,—and ^amy judgment is passed over from my God?
- 28 ^aHast thou not known? hast thou not heard,
That ^athe everlasting God, the Lord,—the Creator of the ends of the earth,
^aFainteth not, neither is weary?—^athere is no searching of his understanding.⁴
- 29 ^aHe giveth power to the faint;
And to *them* that have no might he increaseth strength.
- 30 Even the youths shall faint and be weary,—and the young men⁵ shall utterly fall:
- 31 But ^athey that wait upon the Lord ^ashall renew *their* strength;
They shall mount up with wings ^aas eagles;⁶
They shall run, and not be weary;—*and* they shall walk, and ^anot faint.
- Jehovah's sole Deity proved by his prediction and performance of his works of salvation.*
- 41 ^aKEEP silence before me,⁷ O islands;—and let the people renew *their* strength:⁸
Let them come near; then let them speak:
^aLet us come near together to judgment.
- 2 Who raised up ^athe righteous *man*⁹ from the east,—called him to his foot,¹⁰
^aGave the nations before him, and made *him* rule over kings?
He gave *them* as the dust to his sword, *and* as driven stubble to his bow.
- 3 He pursued them, *and* passed safely;
Even by the way *that* he had not gone with his feet.¹¹
- 4 ^aWho hath wrought and done *it*,—calling the generations from the beginning?¹²
I the Lord, the ^afirst,—and ^awith the last; I *am* he.
- 5 The isles saw *it*, and feared;
The ends of the earth were afraid,—drew near, and came.
- 6 ^aThey helped every one his neighbour;
And *every one* said to his brother, Be of good courage.
- 7 ^aSo the carpenter encouraged the goldsmith,
And he that smootheth *with* the hammer him that smote the anvil,

^a ch. 19, 13, 14; see
ref. Job 12, 21.

^a ver. 7; Job 4, 9;
Hag. 1, 9.

^a ch. 17, 13; 41, 16;
Job 21, 18; Jer. 23,
19.

^a ver. 18; Deu. 4, 15

^a Ps. 147, 4.

^m Ps. 89, 11—13.

ⁿ ch. 49, 4; Mal. 2, 17.

^o Jer. 4, 22.

^p see ref. Ge. 21, 33.

^q ch. 64, 9; Ps. 138, 8;
^r Ps. 147, 5; Ro. 11,
33, 34.

^s ch. 41, 10; Ps. 29,
11; 2 Cor. 12, 9, 10;
Phil. 4, 13.

^t see ref. ch. 8, 17;

^u Job. 33, 24—26; Ps.

103, 5; 138, 3.

^x Ex. 19, 4; Ps. 84, 7.

^y Ps. 27, 18; Lk. 18,
1; 2 Cor. 4, 16.

^z Hab. 2, 20; Zec. 2,
13.

^a ch. 1, 18.

^b ver. 25; ch. 44, 28;

45, 1—3, 13; 40, 11;

Ge. 12, 1—3; Heb.

11, 8—10.

^c ver. 25; ch. 45, 1;

Ge. 14, 14, etc.; Heb.

7, 1.

^d ver. 26; ch. 44, 7;

46, 10.

^e ch. 43, 10; 44, 6; 48,

12; Rev. 1, 17; 22,

13.

^f ch. 46, 3, 7; Ps. 40,

14; Mt. 28, 20.

^g ch. 40, 10; 44, 12;

1 Sam. 4, 7—9.

^h see ref. ch. 40, 19.

1 Rather, 'Scarcely were they planted, scarcely were they sown, scarcely were their stock rooted in the ground; and he also blew upon them, and they withered,' etc. As *quickly and easily* as the hot wind blasts young and tender plants, so can God destroy his most powerful enemies. See ch. xli. 2.

2 The stars are represented as a vast army, mustered and disposed by God.

3 Such being the power and resources of Jehovah, his people ought cheerfully to trust in him, though the fulfilment of his promise appears to be delayed. Neglect or forgetfulness of the astonishing displays of Divine power which surround us, robs us of the comfort which they might supply, when we particularly need his gracious interposition.

4 Therefore *he* knows all your wants, though you cannot comprehend all his doings.

5 Rather, 'choice youths,' the strongest men. What had been denied, in ver. 28, respecting God, is here affirmed of man in his greatest vigour; yet, when that vigour is utterly exhausted, God can restore it.

6 The eagle is celebrated for the vigour and length of its flight. 'Those who wait for Jehovah' (*i.e.* confidently expect his promised presence) 'shall be sustained by his power, through all that may intervene before the fulfilment of their cherished hopes.

7 Jehovah summons the nations to a decision of the question of his sole Deity (ver. 1); declaring his design of raising up a mighty one to destroy his foes (2—4), and alarm idolaters (5—7); whilst his own people are encouraged (8—10) and delivered (11—13), and their

weakness is turned to strength (14—16), and their wretchedness to prosperity (17—20). He calls for proofs, derived either from prophecy or miracle, that the idols are gods; and, as they produce none, he pronounces them 'nothings' (21—24). Finally, he repeats his prediction of a warlike deliverer of his people (25—29); and then of his *Chosen* Servant, mightier, but more gentle, who shall bless the whole world (xlii. 1—7), as a conclusive proof of his sole Deity (8, 9). Upon this, all nations are called to praise Him (10—12); and fresh revelations are made of his designs of grace (13—16) and justice (17).

8 This may allude to the promise in the preceding verse. Jehovah will renew strength to those who confide in him: and idolaters are challenged to get what strength they can from their gods, so as to meet Him in the great controversy. Comp. 1 Kings xviii.

9 Heb., 'who raised up righteousness;' meaning the instrument of righteousness. The deliverances which God achieves for his people are called 'his righteousness.' See ch. xlv. 8; xlv. 13; Rom. iii. 21, 22. Cyrus might be thus described as God's agent for punishing idolaters and for delivering Israel. See ch. xlv. 27, 28; xlv. 1—7. But the connection (see ch. xlii. 1—7) forbids us to restrict the application to him.

10 That is, to march after Him. See Judg. iv. 10.

11 Rather, 'he goes not a path with his feet': probably meaning, he goes so swiftly as hardly to tread the ground. See Dan. viii. 5.

12 That is, calling them *into existence*. Part of the language here appropriated to the only true God is applied to our Lord, in Rev. i. 17; ii. 8; xxii. 13.

- Saying, It¹ is ready for the soldering :
And he fastened it with nails, *that* it should not be moved.
- 8 But thou, Israel, *art* my servant,²
Jacob whom I have ^a chosen, —the seed of Abraham my ^t friend ;
- 9 *Thou* ^m whom I have taken from the ends of the earth,
ⁿ And called thee from the chief men thereof,
And said unto thee, *Thou art* my servant ;
^o I have chosen thee, and not cast thee away.
- 10 ^p Fear thou not ; ^q for I *am* with thee :—be not dismayed ; for I *am* thy God :
^r I will strengthen thee ; yea, I will help thee ;
Yea, I will ^s uphold thee with the right hand of my righteousness.
- 11 Behold, all they that were incensed against thee
Shall be ^t ashamed and confounded :
They shall be as nothing ;—and they that strive with thee shall perish.
- 12 ^u Thou shalt seek them, and shalt not find them,
Even them that contended with thee :
They that war against thee—shall be as nothing, and as a thing of nought.
- 13 For I the Lord thy God ^v will hold thy right hand,
Saying unto thee, ^w Fear not ; I will help thee.
- 14 Fear not, ^x thou worm³ Jacob, and ye men of Israel ;
I will help thee, saith the Lord,—and thy redeemer,⁴ the Holy One of Israel.
- 15 Behold, ^y I will make thee⁵ a new sharp threshing instrument having teeth :
^z Thou shalt thresh the mountains, and beat *them* small,
And shalt make the hills as chaff.
- 16 Thou shalt ^a fan them, and the wind shall carry them away,
And the whirlwind shall scatter them :
And thou shalt rejoice in the Lord,—and ^d shalt glory in the Holy One of Israel.
- 17 *When* the poor and needy seek water, and *there is* none,
And their tongue faileth for thirst,⁶
^e I the Lord will hear them,—^f I the God of Israel will not forsake them.
- 18 I will open ^g rivers in high places,—and fountains in the midst of the valleys :
I will make the ^h wilderness a pool of water,
And the dry land springs of water.
- 19 ⁱ I will plant in the wilderness the cedar, the shittah tree,⁷
And the myrtle, and the oil tree ;
I will set in the desert the fir tree,—and the pine, and the box tree together :
- 20 ^j That they may see, and know,—and consider, and understand together,
That the hand of the Lord hath done this,
And the Holy One of Israel hath created it.
- 21 Produce your cause, saith the Lord ;
Bring forth your strong *reasons*, saith the King of Jacob.
- 22 ^k Let them bring *them* forth, and show us what shall happen :
Let them show the former things, what they *be*,
That we may consider them, and know the latter end of them ;⁸
Or declare us things for to come.
- 23 ^l Show the things that are to come hereafter,—that we may know that ye *are* gods :
Yea, ^m do good, or do evil,⁹—that we may be dismayed, and behold *it* together.
- 24 Behold, ⁿ ye *are* of nothing,—and your work of nought :
^o An abomination *is* he that chooseth you.
- 25 ^p I have raised up *one* from the north,¹⁰ and he shall come :
From the rising of the sun ^q shall he call upon my name :
^r And he shall come upon princes as *upon* mortar,—and as the potter treadeth clay.
- 26 ^s Who hath declared from the beginning, that we may know ?
And beforetime, that we may say, *He is* righteous ?¹¹

† ch. 40. 30.

† ch. 43. 1 ; 44. 1 ; Ex. 10. 5 ; Deu. 7. 4—8 ; 10. 15 ; 14. 2 ; Ps. 135. 4.

† 2 Chr. 20. 7 ; Jam. 2. 23.

† m Jos. 24. 2—4.

† n 1 Cor. 1. 26—29 ; Jam. 2. 5.

† o 1 Sam. 12. 22 ; Ps. 94. 14.

† p vers. 13, 14 ; ch. 43. 5 ; Ge. 15. 1.

† q Deu. 31. 6, 8 ; Ps. 27. 1 ; Ro. 8. 31.

† r ch. 40. 29—31 ; Deu. 32. 27—29.

† s Ps. 37. 17, 24.

† t ch. 45. 24 ; 51. 17 ; 60. 12—14 ; Ex. 23. 22 ; Zec. 12. 3.

† u Ex. 14. 13 ; Ps. 37. 35, 36.

† x ch. 42. 6 ; 45. 1 ; Ps. 63. 8.

† y ver. 10.

† z Job 25. 6.

† a ch. 21. 10 ; Hab. 3. 12 ; 2 Cor. 10. 4, 5.

† b Mic. 4. 13 ; Zec. 4. 7.

† c Jer. 15. 7 ; 51. 2 ; Mt. 3. 12.

† d ch. 45. 25.

† e ch. 20. 19 ; Judg. 15. 18, 19.

† f ch. 42. 16.

† g ch. 25. 6, 7 ; 43. 19, 20 ; 44. 3 ; Ps. 78. 15, 16.

† h Ps. 107. 35.

† i ch. 32. 15 ; 51. 3.

† j Job 12. 9.

† k ch. 45. 21.

† l ch. 45. 21.

† m ch. 42. 9 ; 44. 7, 8 ; 45. 3 ; John 13. 19.

† n Jer. 10. 5.

† o ver. 29 ; ch. 41. 9, 10 ; Ps. 115. 8 ; Jer. 10. 8, 14 ; 1 Cor. 8. 4.

† p Deu. 27. 15.

† q ch. 44. 28 ; 45. 1—6, 13.

† r Ezra 1. 2, 3.

† s ver. 21 ; Mic. 7. 10 ; Zec. 10. 5.

† t ver. 22 ; ch. 43. 9 ; 44. 7.

¹ Rather, 'Saying of the soldering, It is good.' The different craftsmen are sarcastically represented as encouraging themselves, on the approach of the foe, to trust in the idols which their own hands had made.

² Rather, 'But thou, Israel, my servant,' etc. Vers. 8, 9 contain appellations of Israel, giving the reason why he should not fear (ver. 10) as the heathen do.

³ A striking figure for extreme weakness.

⁴ See note on Job xix. 25 ; and Lev. xxv. 24, 25.

⁵ That is, 'I will make thee to be,' etc. See note on ch. xxviii. 28. 'Weak as thou art, by my power thou shalt destroy thy mightiest enemies.'

⁶ An impressive representation of extreme suffering.

⁷ See note on Exod. xxv. 5. The word rendered 'box' probably refers to some straight tall tree of the fir kind.

⁸ Or, 'their issue ;' i. e. their fulfilment. The idols are challenged to adduce, in support of their claims, predictions already verified by the event, or prophecies yet to be accomplished.

⁹ Let them utter promises and threatenings, and accomplish them, as Jehovah had done.

¹⁰ This prophecy refers to the Medo-Persian empire, which would rapidly extend itself over all the region north and east of Babylon.

¹¹ Rather, 'that we may say, It is right ;' i. e. It is true.

- Yea, *there is* none that sheweth,—yea, *there is* none that declareth,
Yea, *there is* none that heareth your words.¹
- 27 *The first ^a shall² say to Zion, Behold, behold them :
And ^v I will give to Jerusalem one that bringeth good tidings.
- 28 *For I behold, and *there was* no man ;
Even among them, and *there was* no counsellor,³
That, when I asked of them, could answer a word.
- 29 *Behold, they *are* all vanity ;⁴—their works *are* nothing :
Their molten images *are* wind and confusion.
- 42 Behold ^b my servant,⁵ ^c whom I uphold ;
^a Mine elect, *in whom* my soul ^c delighteth ;
^f I have put my spirit upon him ;—^s he shall bring forth judgment⁶ to the Gentiles.
- 2 *He shall not cry, nor lift up,—nor cause his voice to be heard in the street.⁷
- 3 *A bruised reed shall he not break,
And the smoking [*or*, dimly burning] flax shall he not quench :
*He shall bring forth judgment unto truth.⁸
- 4 *He shall not fail⁹ nor be discouraged,
Till he have set judgment in the earth :—^m and the isles¹⁰ shall wait for his law.
- 5 Thus saith God the LORD,
*He that created the heavens, and stretched them out ;
*He that spread forth the earth, and that which cometh out of it ;
*He that giveth breath unto the people upon it,
And spirit to them that walk therein :
- 6 *I the LORD have called thee in righteousness,¹¹
*And will hold thine hand,—and will keep thee,
*And give thee for a covenant of the people,¹²—for 'a light of the Gentiles ;
- 7 *To open the blind eyes,—to ^v bring out the prisoners from the prison,
And them that sit in ^v darkness out of the prison house.
- 8 I *am* the LORD ;¹³ * that *is* my name :
And my ^a glory will I not give to another,—neither my praise to graven images.
- 9 Behold, ^b the former things *are* come to pass,
And ^c new things do I declare :—before they spring forth I tell you of them.
- 10 *Sing unto the LORD a new¹⁴ song,—and his praise from the end of the earth,
*Ye that go down to the sea, and all that is therein,
*The isles, and the inhabitants thereof.
- 11 *Let the wilderness and the cities thereof lift up *their voice*,
The villages *that* Kedar¹⁵ doth inhabit :
Let the inhabitants of the rock¹⁶ sing,
Let them shout from the top of the mountains.
- 12 *Let them give glory unto the LORD,—and declare his praise in the islands.
- 13 *The LORD shall go forth as a mighty man,
He shall stir up jealousy¹⁷ like a man of war :
He shall cry, ^a yea, roar ;—he shall prevail against his enemies.
- 14 I have long time holden my peace ;—I have been still, and refrained myself :
Now will I cry like a travailing woman ;—I will destroy and devour¹⁸ at once.

^a see refs. ver. 4.
^s ch. 40. 9.
^y ch. 44. 28 ; 52. 7 ;
Ezek. 1. 1, 3.
^s ch. 63. 5 ; Dan. 2.
10, 11.

^a ver. 24 ; Hab. 2. 18,
19.

^b ch. 43. 10 ; 49. 3-6 ;
52. 13 ; 53. 11 ; Mt.
12. 18-20 ; Phil. 2. 7.
^c ch. 49. 7, 8 ; John
16. 32.
^d Pa. 69. 19, 20 ; John
8. 27 ; 1 Pet. 2. 4, 6.
^e Mt. 3. 17 ; 17. 5 ;
Eph. 1. 6 ; Col. 1. 13.
^f see refs. ch. 11. 2.
^g ch. 49. 6.
^h Mt. 12. 19 ; Lk. 17.
20 ; 2 Tim. 2. 24 ; 1
Pet. 2. 22.

ⁱ ch. 40. 11, 29 ; 57.
15 ; 61. 1-3 ; Pa. 147.
3 ; Eccl. 34. 16 ; Mt.
11. 28 ; Heb. 2. 17, 18.
^k ch. 11. 3, 4 ; Pa. 72.
2-4 ; John 5. 30.
^l ch. 9. 7 ; John 17.
4, 5.
^m Ge. 49. 10 ; Pa. 72. 8
—11 ; Mic. 4. 1-3.
ⁿ see refs. ch. 40. 22 ;
Zec. 12. 1.
^o Ge. 1. 10-12 ; Pa.
138. 6.
^p see refs. Ge. 2. 7 ;
and Job 12. 10.
^q see refs. ch. 32. 1.
^r ver. 1.
^s ch. 49. 8 ; Lk. 1. 69
—72.

^t ch. 49. 8 ; 51. 4, 5 ;
Jk. 2. 22 ; John 5.
12 ; Ac. 13. 47.
^u see refs. ch. 35. 5.
^v ch. 49. 9 ; 61. 1 ; Lk.
4. 18, 21 ; 2 Tim. 2.
26 ; Heb. 2. 14, 15.
^y ch. 9. 2.
^z ch. 2. 13-15.
^a ch. 48. 11 ; Ex. 20.
3-5.

^b Ge. 15. 12-16 ; Jos.
23. 14.
^c see ch. 41. 22, 23 ; 43.
19 ; John 13. 19.
^d Pa. 33. 3 ; 40. 3 ; 98.
1 ; Rev. 14. 3.
^e Pa. 107. 23.
^f ver. 4.
^g ch. 35. 1, 6.

^h ch. 24. 15 ; Pa. 22.
27 ; Ro. 15. 9-11.
ⁱ ch. 60. 10-19 ; 63.
1-4 ; Nah. 1. 2 ;
Zeph. 3. 8.

^j ch. 31. 4 ; Hosa. 11. 10 ;
Joel 3. 16.

¹ There is no one who has heard such a prediction among you.

² Rather, 'I am the first [to say] to Zion,' etc. What Jehovah denies of the heathen deities, he here claims for himself. He first announced by his prophet the coming of the Conqueror.

³ No one who by his sagacity could anticipate what would happen.

⁴ The pretensions of their oracles are false, and the whole system of idolatry mere imposture.

⁵ This passage is quoted in Matt. xii. 18-21, with direct application to our Lord ; and it appears also to be alluded to in the words uttered from heaven at his baptism and transfiguration (Matt. iii. 17 ; xvii. 5).

⁶ The true religion, God's laws and institutions.

⁷ This verse describes the noiseless and gentle extension of the Messiah's benignant sway, in contrast to the 'confused noise,' the down-treading of the poor, and the sufferings which attend the progress of an earthly conqueror.

⁸ That is, He shall fully vindicate his cause. The meaning is given in Matt. xii. 20, though not the literal rendering.

⁹ The words just applied to the wick and the reed are

here emphatically repeated ; 'He shall not be dimmed nor be bruised.' *Gentle* as he is, he is not *feeble*.

¹⁰ That is, distant nations.

¹¹ To accomplish my righteous purposes.

¹² The 'covenant' is here put for the person who fulfils the covenant ; as 'light' is put in the next clause for the dispenser of light. The benefits of this covenant were to be extended throughout the world, to other nations besides the one by which God had already been known and served. And its spiritual blessings are spoken of, in analogy with the word 'light,' as a deliverance from blindness, and from the darkness of a prison.

¹³ Rather, 'I am Jehovah,' see note on Exod. iii. 14.

¹⁴ See note on Ps. xvi. 1.

¹⁵ See note on ch. xxi. 17. By 'villages' may be meant nomadic encampments.

¹⁶ Or, perhaps, 'of Sela,' the stronghold of Edom. See note on 2 Kings xiv. 7.

¹⁷ Rather, 'like a warrior he will rouse his zeal.' Ancient warriors did this by shouting or 'roaring.'

¹⁸ Or, 'I will pant and gasp at once.' This verse forcibly expresses Jehovah's earnestness in the accomplishment of his purposes.

- 15 'I will make waste mountains¹ and hills,—and "dry up all their herbs;
And I will make the rivers islands,—and I will dry up the pools.
- 16 "And I will bring the blind by a way *that* they have not known;
I will lead them in paths *that* they have not known:
I will make darkness light before them,—and "crooked things straight.
These things will I do unto them, "and not forsake them.
- 17 They shall be "turned back, they shall be greatly ashamed,
That trust in graven images,
"That say to the molten images,—Ye *are* our gods.
Jehovah's sole Deity further vindicated in the chastening and purifying of his people, and the punishment of his enemies.
- 18 "HEAR,² ye deaf;—and look, ye blind, that ye may see.
- 19 'Who is blind, but my servant?—or deaf, as my messenger *that* I sent?
Who is blind as *he that* is perfect,³ and blind as the LORD's servant?
- 20 Seeing many things, "but thou observest not;
"Opening the ears, but he heareth not.
- 21 The LORD is well pleased for his righteousness' sake;⁴
"He will magnify the law, and make *it* honourable.
- 22 But⁵ this is "a people robbed and spoiled;
They are all of them snared in holes,—and they are hid in prison houses:
They are for a prey, and none delivereth;—for a spoil, and none saith, Restore.
- 23 Who among you will give ear to this?
Who will hearken and hear for the time to come?⁶
- 24 "Who gave Jacob for a spoil,—and Israel to the robbers?
Did not the LORD, he against whom we have sinned?
For they would not walk in his ways,—neither were they obedient unto his law.
- 25 "Therefore he hath poured upon him the fury of his anger,
And the strength of battle:
"And it hath set him on fire round about, "yet he knew not;
And it burned him, yet he "laid it not to heart.
- 43 But now thus saith the LORD "that created thee, O Jacob,
"And he that formed thee, O Israel,—Fear not: "for I have redeemed thee,
"I have called *thee* by thy name;⁷ "thou art mine.
- 2 "When thou passest through the waters, "I will be with thee;
And through the rivers, they shall not overflow thee:
When thou "walkest through the fire,⁸ thou shalt not be burned;
Neither shall the flame kindle upon thee.
- 3 For I *am* the LORD thy God,—the Holy One of Israel, thy Saviour:
"I gave Egypt *for* thy ransom,⁹ "Ethiopia and Seba for thee.
- 4 Since thou wast "precious in my sight,—thou hast been honourable,¹⁰
And "I have loved thee:—therefore will I give men for thee,
And people for thy life.
- 5 "Fear not: for I *am* with thee:
"I will bring thy seed from the east,—and gather thee from the west;
6 I will say to the north, Give up;—and to the south, Keep not back:

¹ Nah. 1. 4-6.
Mich. 4. 27; 50. 2.

"ch. 29. 18; 35. 5;
48. 17.

o ch. 40. 4; 45. 2.

p see refs. 1 Sam. 12.
22; Jer. 32. 40, 41.
q ch. 1. 20; 41. 11; 45.
10; 1's. 97. 7.

r ch. 41. 17.

s ch. 29. 18.

t ch. 6. 9; 29. 9-14;
43. 8; Jer. 5. 21;
Eze. 12. 2; Mt. 13.
14. 15; John 9. 39.
41; 2 Cor. 3. 14, 15.
u ch. 1. 3; Num. 11.
22; 1's. 106. 7-13;
Ro. 2. 21.
v Eze. 33. 31.
y Ps. 10. 9; Mt. 3. 15;
5. 17; Ro. 3. 31; 7.
12; 8. 4; 10. 4.
z ch. 36. 1; Jer. 50. 17.
a ver. 7.

b ch. 10. 5, 6.

c Le. 26. 15, etc.; Eze.
7. 8, 9.

d 2 Ki. 25. 9.
e Jer. 5. 3; Hos. 7. 9.
f ch. 57. 11; Mal. 2. 2.
g vers. 7. 15.

h ver. 21; ch. 41. 2, 21.

i ch. 41. 6, 22-21.

k ch. 12. 6; 15. 1; 49. 1.

l Ex. 19. 5, 6; Duu.

32. 9; Eze. 16. 9.

m Ex. 14. 29; Ps. 66.

12; 91. 3, etc.

n ch. 41. 10, 11; Deu.

31. 6, 9; Ps. 91. 15.

o Dan. 3. 25-27; 1 K.

1. 12-18.

p Ex. 10. 7; 2 Chr.

11. 9-14; Pro. 11.

8; 21. 18.

q Deu. 7. 6, 8.

r Jer. 31. 3; Hos. 11. 1.

s ver. 2; ch. 41. 10.

t 44. 2; Jer. 39.

10, 11; 46. 27, 28.

u see refs. ch. 11. 11.

12; 49. 11, 12; Ps.

106. 47; 107. 3; Jer.

31. 8, 9; Mic. 2. 12;

Zec. 8. 7; John 10. 16.

1 The promised interposition of Jehovah shall produce the most astonishing changes (ver. 15); which shall all be conducive to the final salvation of his people (16), and to the confusion of idolaters (17).

2 A new aspect of the subject is here presented. Israel's blindness and sin (vers. 18-20) are adduced, to show that God's great work of salvation is altogether undeserved, and intended to display his righteousness and to honour his word (21). This he will do, both by chastising (22-25) and then delivering his people (xliii. 1-7), by which he will prove his presence and his power (8-13); and also by humbling present and future as he had humbled former enemies, thus opening a way to safety for Israel (14-21). Reverting to the people's unfaithfulness (22-28), God promises his restoring grace, to be followed by Israel's increase (xiv. 1-5). He challenges idolaters to produce anything to be compared with this wonderful display of his perfections (6-8); and shows their extreme folly, by describing the process of idol-making (9-20).

3 The sin of the people is aggravated by the fact that God has made them 'perfect'; i. e. set them apart to be his 'servants,' or messengers, to convey his truth to the

world; instead of which, they have been more deaf to it than even the heathen.

4 Jehovah's favour to Israel is not on account of their righteousness (for their blindness deserves only punishment); but to magnify his own 'righteousness.' See note on ch. xli. 2.

5 Or, 'and.' The subject is continued.

6 The design of chastisement is the future good of the sufferer; which, however, will not be attained if He who inflicts it is not remembered (ver. 24).

7 This probably refers both to the ancient covenant represented in the name 'Israel,' and also to the recent reconciliation. See note on Sol. Song vi. 13.

8 'Water' and 'fire' are emblems of troubles and dangers, amidst which Israel shall enjoy perfect security.

9 Referring probably to the deliverance of the Hebrews in former days by the destruction of the Egyptians and their dependents; which was not only a proof of the greatness of Jehovah's love to his people, but also an indication of what he was prepared to do again (see ver. 4). The connection between Egypt (or Mizraim), Ethiopia (or Cush), and Seba, is seen in Gen. x. 6.

10 Rather, 'honoured,' i. e. by my love to thee.

- * Bring my sons from far,—and my daughters from the ends of the earth;¹
 7 *Even every one that is* * called by my name:
 For *I* have created him for my glory,
 * I have formed him;—yea, I have made him.
- 8 * Bring² forth the blind people that have eyes,—and the deaf that have ears.
 9 *Let all the nations be gathered together,—and let the people be assembled:*
 * Who among them can declare this,—and show us former things?
 Let them bring forth their witnesses, *that they may be justified:*
 Or let them hear, and say, *It is truth.*
- 10 * Ye *are* my witnesses, saith the Lord,—*and my servant whom I have chosen:*
 * That ye may know and believe me,—and understand that I *am* he:
 * Before me there was no God formed,³—neither shall there be after me,
- 11 I, *even I*, *am* the Lord;—and beside me *there is* no saviour.
 12 I have declared, and have saved,⁴ and I have showed,
 When *there was* no * strange god among you:
 * Therefore ye *are* my witnesses, saith the Lord,—that I *am* God.
- 13 * Yea, before the day *was* I *am* he;
 And *there is* * none that can deliver out of my hand:
 I will work, and who shall * let it?
- 14 Thus saith the Lord,—your redeemer, the Holy One of Israel;
 For your sake *I* have sent to Babylon,⁵—and have brought down all their nobles,
 And the Chaldeans, whose cry⁶ *is* in the ships.
- 15 I *am* the Lord, your Holy One,—*the Creator of Israel, your King.*
 16 Thus saith the Lord,
 Which * maketh a way in the sea,—and a * path in the mighty waters;
 17 Which * bringeth forth the chariot and horse,—the army and the power;
 They shall lie down together, they shall not rise:
 They are extinct, they are quenched as tow.
- 18 * Remember ye not the former things,—neither consider the things of old.
 19 Behold, I will do a * new thing;—now it shall spring forth; shall ye not know it?
 * I will even make a way in the wilderness,—and rivers in the desert
- 20 * The beast of the field shall honour me,—the dragons and the owls:⁷
 Because * I give waters in the wilderness,—and rivers in the desert,
 To give drink to my people, * my chosen.
- 21 * This people have I formed for myself;—they shall show forth my praise.
- 22 But⁸ *thou* hast not called upon me, O Jacob;
 But thou * hast been weary of me, O Israel.
- 23 *Thou* hast not brought me the small cattle of thy burnt offerings;
 Neither hast thou honoured me with thy sacrifices.
 I have not caused thee to serve⁹ with an offering,—nor wearied thee with incense.
- 24 Thou hast bought me no * sweet cane¹⁰ with money,
 Neither hast thou filled me with * the fat of thy sacrifices:
 But thou hast made me to serve with thy sins,
 Thou hast * wearied me with thine iniquities.
- 25 I, *even I*, *am* he that * blotteth out thy transgressions¹¹ for mine own sake,
 * And will not remember thy sins.
- 26 Put me in remembrance: * let us plead together:
 Declare thou, that thou mayest be justified.
- 27 Thy first father¹¹ hath sinned,—and thy teachers have transgressed against me.

¹ That is, 'I will gather my scattered people from all parts of the world.' The restoration of the exiled Jews to their own land supplies the language in which the prophet represents a greater and more glorious gathering of all God's people into his church.

² Or, 'He hath brought,' etc.; 'all the nations are assembled,' etc. God's own people (comp. ch. xlii. 18, 19) and the heathen are still regarded as assembled at the great controversy; and are appealed to again (as in ch. xli. 21, 22) upon the foregoing facts and promises, which make Israel the witness of Jehovah's Deity.

³ All other gods were 'formed'; but Jehovah was self-existent before anything was made.

⁴ Prescience and power are here combined.

⁵ Babylon, like Egypt (vers. 3, 16, 17), is to be devoted to destruction for Israel's deliverance.

⁶ Or, 'shout;' perhaps 'their exultation' or 'pride.' The Euphrates, and the great canal which joined it to

the Tigris, afforded the Chaldeans in Babylon many commercial advantages, of which, as we learn from ancient history, they largely availed themselves.

⁷ This seems designed to show the greatness and the blessedness of the change. Comp. ch. lv. 12; Luke xix. 40. On 'dragons' and 'owls,' see note on ch. xiii. 21.

⁸ The design of vers. 22—28 is to show the Jews that they were indebted to the Divine goodness alone for their deliverance. See note on ch. xlii. 18.

⁹ That is, 'I have not exacted of thee anything unreasonable.' See ver. 24.

¹⁰ Sweet cane was an ingredient in the holy oil (Exod. xxx. 23), and was an article of commerce often brought from a distance (Jer. vi. 20).

¹¹ This may refer to the descent of the people from a sinful progenitor (as Adam or Abraham); thus representing their depravity as inveterate and universal. But the parallel clause, and the use of the term 'father'

* Jer. 3. 18, 19.

* ch. 62. 2—5; 63. 10;

Jam. 2. 7; Rev. 22. 4.

y ch. 20. 23; Ps. 100.

3; John 3. 3, 5; 2

Cor. 5. 17; Eph. 2.

10; Tit. 3. 5—7.

* ver. 1.

* ch. 49; 42. 18—20;

41. 14—20; Exe. 12. 2.

b ch. 45. 20, 21.

* ch. 41. 21—26.

d ver. 20.

* ver. 12; ch. 44. 8;

f ch. 42. 1; 55. 4.

g ch. 41. 20; 45. 6.

h ch. 41. 4; 44. 6—8.

i ch. 45. 21, 22; Den.

6. 4; Hos. 13. 4.

k Den. 32. 12, 16; Ps.

81. 9.

l ver. 10; ch. 44. 6—8.

m Ps. 90. 2; 53. 2; Mic.

5. 2; John 8. 54.

n see refs. Deu. 32. 30;

18; Hos. 5. 14.

o ch. 14. 27; Job 9. 12;

Pro. 21. 30; Dan. 4.

35.

p ch. 45. 1—5; Jer. 51.

1—12.

q ver. 1; ch. 33. 22.

r ch. 51. 10; Ex. 14.

16, 21, 29; Ps. 77. 19.

s Jos. 3. 13, 16.

t Ex. 14. 4—9, 23—28;

Ps. 75. 5, 6.

u ch. 65. 17; Jer. 16.

14; 21. 7; Rev.

x 2 Cor. 5. 17; Rev.

21. 5.

y ch. 35. 6—10; 41.

18; see refs. Deu.

8. 15.

z ch. 11. 6—9; Ps.

148. 10.

a ch. 41. 17; 48. 21;

49. 10; Rev. 21. 6.

b ch. 35. 15; 1 Chr.

16. 13.

c vers. 1, 7; ch. 60. 21;

Ps. 4. 3; 102. 14.

Lk. 1. 74, 75; Eph.

1. 5—12; Tit. 2. 14.

d Hos. 7. 10, 13, 4.

e Jer. 2. 5, 11—13; Mal.

1. 13; 3. 14.

f Am. 5. 23; Mal. 3. 8.

g Ex. 30. 7, 23; Jer.

6. 20.

h Le. 3. 16.

i see refs. ch. 1. 14; 7.

13.

k ch. 44. 22, 48 9; Jer.

50. 20; Mic. 7. 18,

19; Ac. 3.

l Exe. 30. 2.

m ch. 1. 18; Jer. 31.

31; Heb. 8. 12; 10.

17.

n ch. 1. 18.

o ch. 3. 12; Jer. 23.

11—15.

- 28 Therefore ^r I have profaned the princes of the sanctuary,
^r And have given Jacob to the curse,—and Israel to reproaches.
- 44 Yet now hear, ^r O Jacob my servant;—and Israel, whom I have chosen :
 2 Thus saith the LORD that made thee,
^r And formed thee from the womb, *which* will help thee ;
^r Fear not, O Jacob, my servant;—and thou, ^r Jesurun,¹ whom I have chosen.
- 3 For I will ^r pour water upon him that is thirsty,
 And ^r floods upon the dry ground ;²
^r I will pour my spirit upon thy seed,—and my blessing upon thine offspring :
- 4 And ^r they shall spring up *as* among the grass,—as willows by the water courses.³
- 5 One shall say, ^b *I am the LORD's* ;
 And another shall call *himself* by the name of Jacob ;⁴
 And another shall subscribe *with* his hand unto the LORD,
 And surname *himself* by the name of Israel.
- 6 Thus saith the LORD 'the King of Israel,—^d and his redeemer the LORD of hosts ;
^r *I am the first, and I am the last* ;—and ^r beside me *there is no God*.
- 7 And ^r who, as I, shall call,—and shall declare it,⁵ and set it in order for me,
^a Since I appointed the ancient people ?⁶
 And the things that are coming, and shall come,—let them show unto them.
- 8 ^r Fear ye not, neither be afraid :
^a Have not I told thee from that time, and have declared it ?
^r *I have even my witnesses.*
 Is there a God beside me ?—yea, ^m *there is no God* ; I know not *any*.
- 9 ^r They that make a graven image *are* all of them vanity ;
^r And their delectable things shall not profit ;—and ^r they *are* their own witnesses ;
^r They see not, nor know ;—that they may be ashamed.
- 10 Who hath formed a god,
 Or molten a graven image ^r *that is* profitable for nothing ?
- 11 Behold, all his fellows⁷ shall be ^r 'ashamed :—and the workmen, they *are* of men :
 Let them all be gathered together, let them stand up ;
 Yet they shall fear, *and* they shall be ashamed together.
- 12 The smith with the tongs both worketh in the coals,
 And fashioneth it with hammers,—and worketh it with the strength of his arms :
 Yea, he is hungry, and his strength faileth :—he drinketh no water, and is faint.⁸
- 13 The carpenter stretcheth out *his* rule ;—he marketh it out with a line ;
 He fitteth it with planes,⁹—and he marketh it out with the compass,
 And maketh it after the figure of a man,—according to the beauty of a man ;
 That it may remain in the house.
- 14 He heweth him down ^r cedars,—and taketh the cypress and the oak,
 Which he strengtheneth for himself among the trees of the forest :
 He planteth an ash, and the rain doth nourish *it*.
- 15 Then¹⁰ shall it be for a man to burn :—for he will take thereof, and warm himself ;
 Yea, he kindleth *it*, and baketh bread ;
 Yea, he maketh a god, and worshippeth *it* ;
 He maketh it a graven image, and falleth down thereto.
- 16 He burneth part thereof in the fire ;
 With part thereof he eateth flesh ;—he roasteth roast, and is satisfied :
 Yea, he warmeth *himself*, and saith,—Aha, I am warm, I have seen^r the fire :
- 17 And the residue thereof he maketh a god, *even* his graven image :
 He falleth down unto it, and worshippeth *it*,
 And prayeth unto it, and saith,—^r Deliver me ; for thou *art* my god.

^r ch. 47. 6; Lam. 2. 2, 6, 7;
^r ch. 42. 21, 25; Ps. 79. 4; Jer. 21. 9; Dan. 9. 11; Zec. 8. 13.
^r ver. 21; ch. 41. 8; 43. 1; Jer. 30. 10; 46. 27, 28.
^r ch. 43. 1, 7; 46. 3; Ps. 71. 8.
^r ch. 41. 10, 14.
^r Deu. 32. 15; 33. 5, *Jesurun*.
^r ch. 35. 7; 41. 17, 18; Eze. 31. 26; Joel 2. 28; John 7. 37—39; Au. 2. 18; Rev. 21. 6.
^r ch. 35. 6, 7; Ps. 78. 15, 16.
^r ch. 50. 21; Eze. 39. 29; Joel 2. 28, 29; Ac. 2. 17, 18, 33, 34.
^r ch. 58. 11; Ps. 1. 3; Ac. 2. 41.
^b Deu. 26. 17; Ps. 116. 16; Jer. 50. 5; Zec. 8. 20—23.
^r ch. 33. 22.
^r ver. 21; ch. 43. 1, 14; Jer. 50. 34.
^r see refs. ch. 41. 4.
^r ver. 8; ch. 37. 16; 43. 10, 11; Deu. 6. 4.
^r ch. 41. 4, 22, 26; 43. 21.
^a Ge. 17. 7, 8; Deu. 32. 8.
^r ver. 2.
^r ch. 41. 22; 42. 9; 48. 5.
^r see refs. ch. 43. 10, 12.
^r ver. 6; see refs. ch. 45. 5; Deu. 4. 35, 39; 1 Sam. 2. 2; 2 Sam. 22. 32.
^r see refs. ch. 41. 21, 29.
^r ch. 2. 20, 21; 37. 19; 46. 1, 2, 6, 7.
^r ver. 18, 20; ch. 42. 18.
^r Ps. 115. 4, etc.
^r Jer. 10. 5; Hab. 2. 18.
^r ch. 1. 29; 42. 17; 45. 16; Ps. 97. 7.
^r see refs. ch. 40. 19; 41. 6; Jer. 10. 3, etc.
^r ch. 40. 20.
^r see ch. 37. 36; 46. 7.

elsewhere (see note on 1 Sam. x. 12), rather lead to the supposition that it refers to the religious head of the nation, the *first* or *high priest*. From that source, which should have communicated good, and from the inferior 'teachers,' evil had flowed to the whole people.

¹ This term is applied to Israel also in Deut. xxxiii. 15; xxxiii. 5, 26; and probably means 'the upright one,' referring to the object for which Israel was 'created' a nation.

² The 'water' and 'floods' here, as elsewhere, denote the influences of the Holy 'Spirit,' which are the source of all 'blessing.'

³ The rapid and luxuriant growth of the willow, when planted by a watercourse, aptly represents spiritual advancement and vigour.

⁴ The Gentiles shall enrol themselves among the people of Jehovah.

⁵ That is, the future event.

⁶ Some apply this to the Hebrews; but it probably refers (as in Ezek. xxvi. 20) to the earliest inhabitants of the world; so that the meaning will be, *from the most ancient times*.

⁷ His 'fellows' may mean all who assist the *idol-maker*; but more probably the makers and worshippers of the idol are called 'his fellows,' as being equally senseless.

⁸ Suggesting the thought, How can that which is made by one who suffers from hunger and thirst be compared with the self-sufficient Jehovah!

⁹ Rather, 'he marketh it with a pointer; he formeth it with gravers.'

¹⁰ Vers. 15—19 show the absurdity of worshipping an idol made from the very material which is applied to the lowest domestic uses.

- 18 ^yThey have not known nor understood:
For ^ahe hath shut their eyes, that they cannot see;
And their hearts, that they cannot understand.
- 19 And none ^aconsidereth in his heart,
Neither *is there* knowledge nor understanding to say,
I have burned part of it in the fire;
Yea, also I have baked bread upon the coals thereof;
I have roasted flesh, and eaten it:
And shall I make the residue thereof ^ban abomination?¹
Shall I fall down to the stock of a tree?
- 20 He feedeth on ashes:²—^ca deceived heart hath turned him aside,
That he cannot deliver his soul, nor say,—*Is there not a lie in my right hand?*³
Jehovah's Deity as shown in the appointment and the predicted victories of Cyrus; affording encouragement to all to look to Him for salvation.
- 21 REMEMBER⁴ these, O Jacob—and Israel; for ^dthou art my servant:
I have formed thee; thou art my servant:
O Israel, ^ethou shalt not be forgotten of me.
- 22 ^fI have blotted out, as a thick cloud, thy transgressions,—and, as a cloud, thy sins:
^gReturn unto me; for ^hI have redeemed thee.
- 23 'Sing, O ye heavens; for the LORD hath done it:
Shout, ye lower parts of the earth:
Break forth into singing, ye mountains,—O forest, and every tree therein:
For the LORD hath redeemed Jacob,—and glorified himself in Israel.
- 24 Thus saith the LORD, ⁱthy redeemer,—and ^jhe that formed thee from the womb,
I am the LORD that maketh all things;
^kThat stretcheth forth the heavens alone;
That spreadeth abroad the earth ^lby myself;
- 25 That ^mfrustrateth the tokens ⁿof the liars,⁵—and maketh diviners mad;
That turneth wise men backward,—^oand maketh their knowledge foolish;⁶
- 26 ^pThat confirmeth the word of his servant,⁷
And performeth the counsel of his messengers;
^qThat saith to Jerusalem, Thou shalt be inhabited.
And to the cities of Judah, Ye shall be built,
^rAnd I will raise up the decayed places thereof:
- 27 ^sThat saith to the deep, Be dry,⁸—and I will dry up thy rivers:
- 28 That saith of ^tCyrus, *He is my shepherd,*⁹
And shall perform all my pleasure:
Even saying to Jerusalem, ^uThou shalt be built;
And to the temple, Thy foundation shall be laid.
- 45 Thus saith the LORD to his ^vanointed,¹⁰ to Cyrus,
Whose ^wright hand I have holden,—^xto subdue nations¹¹ before him;
And I will loose¹² the loins of kings,
^yTo open¹³ before him the two leaved gates;—and the gates shall not be shut;

^y ch. 45. 20; Jer. 10. 14.
^z Ro. 1. 28; 2 Cor. 4. 4;
¹ 2 Thes. 2. 11.

^a ch. 46. 8.

^b Deu. 27. 15.

^c Hos. 4. 12; Ro. 1. 21;
² 2 Thes. 2. 11.

^d vers. 1, 2; ch. 41. 8, 9;
⁴ 43. 1.

^e ch. 49. 15, 16; Ro. 11. 29.
^f see refs. ch. 43. 25.

^g Hos. 14. 1—4.
^h ch. 43. 1; 45. 20; 1 Cor. 6. 20; 1 Pet. 1. 18, 19.
ⁱ ch. 42. 10; 49. 13;
^j Jer. 50. 34; 51. 11, 12;
^k Jer. 51. 45; Rev. 18. 20.

^l ver. 6; ch. 43. 14.
^m ver. 2; ch. 43. 1.

ⁿ ch. 40. 22; 42. 5; 45. 12;
^o 51. 13; Job 9. 8; Ps. 104. 2; Jer. 51. 15.

^p John 1. 3; Col. 1. 16, 17.
^q ch. 47. 12—14.

^r see refs. ch. 19. 11—14.

^s Ex. 11. 4—6; 12. 29, 30;
^t 1 Ki. 13. 3—5; Zec. 1. 6; Mt. 26. 56.
^u ch. 60. 10; Ps. 102. 13—16; Jer. 31. 4, 38—40; Eze. 36. 33—36;
^v Zec. 2. 4; 12. 6; ch. 54. 12; 61. 4; Eze. 36. 10.

^w ch. 11. 15; 43. 16; Jer. 50. 38; 51. 32, 36.
^x see refs. ch. 41. 25.
^y see refs. 2 Chr. 36. 22, 23.

^z ch. 13. 3; Jer. 27. 6.

¹ see refs. ch. 41. 13.
² ch. 41. 2; Dan. 5. 28—30.

³ Nah. 2. 6.

¹ See note on Exod. viii. 26.

² That is, he looks for life and support to that which is worthless and disappointing.

³ 'Is not this, about which I am busied, and upon which I am spending my strength and resting my hope, a deception?'

⁴ Jehovah brings forward circumstantial proof of his sole Deity, by declaring the forgiveness and redemption of Israel (vers. 21—23), and announcing by name their deliverer, Cyrus, with many minute particulars of his conquests, all designed for God's glory and his people's good (24—28; xlv. 1—8). He threatens those who vainly resist his purposes (9—13), and declares that the heathen shall either honour his servants or perish (14—16). He then declares his designs of mercy (17—19); and calls on idolaters not only to see the helplessness of their idols (20, 21), but also to seek and find salvation in him (22—25).

⁵ That is, impostors, or false prophets. Their 'tokens' are their pretended proofs of Divine influence.

⁶ He shows them to be fools.

⁷ This probably means Isaiah, as one of God's prophets.

⁸ This is generally supposed to refer to the stratagem by which Cyrus took Babylon, diverting the Euphrates from its course through the city, and effecting an entrance

for his soldiers along the empty channel. But as it is Jehovah who is said to do this, and as in ch. xliii. 16 the drying up of the Red Sea is distinctly adverted to, it seems better to regard this passage as asserting God's power and determination to do the same again if needed.

⁹ Kings are often called 'shepherds'; but the name may be specially given to Cyrus as the gatherer and restorer of Israel, 'the sheep of God's pasture.' The future deliverer of the Jews from Babylon, who had been already referred to (ch. xli. 25), is here first mentioned by name, nearly 150 years before his birth. The name 'Cyrus' means 'the sun.'

¹⁰ Cyrus is called the *anointed of the Lord*, because God had solemnly set him apart to perform an important public service in his cause.

¹¹ See notes on Ezra i. 2.

¹² As the girding of the loins was necessary to active exercise, so the 'loosening' or ungirding them represents lassitude or weakness. God says that he will *weaken* the enemies of Cyrus.

¹³ By a remarkable providence, the gates within the city of Babylon, leading from the river to the streets, had been left open on the night when Cyrus attacked it, and the palace gates were also incautiously opened during the tumult.

- 2 I will go before thee,—^dand make the crooked places straight:
^eI will break in pieces the gates of brass,—and cut in sunder the bars of iron:
- 3 And ^fI will give thee the treasures of darkness,¹
 And hidden riches of secret places,
^gThat thou mayest know² that I, the Lord,
 Which ^hcall thee by thy name,—*am* the God of Israel.
- 4 For 'Jacob my servant's sake,—and Israel mine elect,
ⁱI have even called thee by thy name:
 I have surnamed thee, though thou hast ^jnot known me.
- 5 I ^k*am* the Lord, and ^l*there is none else,—there is no God beside me:*
^mI girded³ thee, though thou hast not known me:
- 6 ⁿThat they may know from the rising of the sun,—and from the west,
 That *there is none beside me.—I am the Lord, and there is none else.*
- 7 ^oI form the light, ^pand create darkness:—I make peace, and ^qcreate evil:⁴
 I the Lord do all these things.
- 8 ^r'Drop down, ye heavens, from above,—and let the skies pour down righteousness:
 Let the earth open, and let them bring forth salvation,
 And let righteousness spring up together;—I the Lord have created it.
- 9 ^s'Woe⁵ unto him that striveth with ^this Maker!
Let the potsherd strive with the potsherds of the earth.
^uShall the clay say to him that fashioneth it, What makest thou?
 Or thy work, He hath no hands?
- 10 ^vWoe unto him that saith unto his father, What begettest thou?
 Or to the woman, What hast thou brought forth?
- 11 Thus saith the Lord, the Holy One of Israel, and his Maker,
^wAsk me of things to come concerning ^xmy sons,
 And concerning ^ythe work of my hands command⁶ ye me.
- 12 ^zI have made the earth,—and ^{aa}created man upon it:
 I, *even* ^{ab}my hands, have stretched out the heavens,
 And ^{ac}all their host have I commanded.
- 13 ^{ad}I have raised him⁷ up in righteousness,—and I will direct all his ways:
 He shall ^{ae}'build my city, and he shall let go my captives,
^{af}Not for price nor reward,—saith the Lord of hosts.
- 14 Thus saith the Lord,—'The labour of Egypt,
 And merchandise of Ethiopia—and of ^{ag}the Sabaeans,⁸ men of stature,
 Shall come over unto thee, and they shall be thine:
 They shall come after thee;—^{ah}in chains ^{ai}'they shall come over,
 And they shall fall down unto thee,—they shall make supplication unto thee,⁹
Saying, Surely God is in thee; and there is none else,—there is no God.
- 15 Verily thou ^{aj}art a God ^{ak}that hidest thyself,—O God of Israel, the Saviour.¹⁰
- 16 ^{al}'They shall be ashamed, and also confounded, all of them:
 They shall go to confusion together *that are* ^{am}makers of idols.
- 17 ^{an}'But Israel shall be saved in the Lord—with an everlasting salvation:
^{ao}'Ye shall not be ashamed nor confounded—world without end.
- 18 For thus saith the Lord ^{ap}that created the heavens;
 God himself, that formed the earth and made it;—he hath established it,

^d ch. 40. 4.
^e Ps. 107. 16.
^f Jer. 51. 53.
^g ch. 41. 23.
^h ch. 43. 1; 49. 1; Ez. 33. 12, 17.
ⁱ see refs. ch. 41. 8.
^j ch. 44. 24.
^k 1 Thea. 1. 5.
^l see refs. ch. 44. 8; 46. 9.
^m vers. 14, 18, 21, 22.
ⁿ ch. 22. 21; Job 12. 18, 21; Ps. 18. 32, 33.
^o ch. 37. 20; Ps. 46. 10; 102. 15, 16; Mal. 1. 11.
^p Ge. 1. 3-5.
^q Exe. 32. 4.
^r Job 2. 10; Am. 3. 6.
^s Ps. 72. 3; 85. 11; Exe. 31. 26; Hos. 10. 12.
^t Job 15. 21-26; Jer. 50. 29.
^u ch. 61. 8.
^v see refs. ch. 10. 15; 23. 16; Jer. 18. 6.
^w Deu. 27. 16; Mat. 1. 6.
^x Jer. 33. 3.
^y Jer. 31. 9; Hos. 1. 10.
^z ch. 20. 23; 43. 7.
^{aa} ver. 18; ch. 42. 5.
^{ab} Jer. 27. 5.
^{ac} Ge. 1. 6, 27.
^{ad} ch. 40. 12, 29.
^{ae} Ge. 2. 1; Ne. 9. 6.
^{af} vers. 1-5; ch. 41. 2.
^{ag} see refs. ch. 41. 28; 43. 25.
^{ah} ch. 13. 17; 52. 2, 3; Ro. 3. 24; 1 Pet. 1. 18, 19.
^{ai} ch. 18. 7; 49. 23; 60. 5, 16; 61. 5, 6; Ps. 68. 31; 72. 10, 11; Zec. 8. 22, 23.
^{aj} see refs. Job 1. 15; Zeph. 3. 10.
^{ak} ch. 11. 2; Ps. 149. 8.
^{al} ch. 60. 11; 61. 9.
^{am} Zec. 8. 20-23; 1 Cor. 11. 25.
^{an} vers. 5, 6.
^{ao} see refs. ch. 8. 17; 57. 17; Ps. 41. 21; 77. 15.
^{ap} see refs. ch. 42. 17.
^{aq} ch. 44. 11.
^{ar} ver. 25; ch. 26. 1; Hos. 1. 7; Ro. 11. 26; 1 Cor. 1. 30, 31; Phil. 3. 8, 9.
^{as} ch. 29. 22; Ps. 25. 3; Joel 2. 26, 27.
^{at} ch. 42. 5.

1 Hidden in vaults and 'secret places.' The countries which Cyrus conquered were among the richest in the world. The wealth of Croesus, king of Lydia, was proverbial, and that of Babylon could hardly be less.

2 See notes on Ezra 1. 2.

3 See note on 'loose,' ver. 1.

4 Some suppose that this alludes to the religious system of the Persians; according to which there were two co-eternal beings, who divided the government of the world between them. One of these, called Ormuzd, was regarded as the principle of light, the source of all good; while the other, Ahriman, was thought to be the principle of darkness, and the fountain of all evil. Jehovah is the only God independent and sovereign.

5 Such being the power and wisdom of God, the impiety which resists or questions his doings will surely bring destruction.

6 Or, 'commit them to me:' that is, instead of arrogantly doubting my proceedings, inquire humbly respecting my designs, and leave the care of them to me. But some read this as a question, 'Will ye ask me of things

to come concerning my children, and will ye command me?' etc.: i. e. Do ye impiously interfere with my plans?

7 That is, Cyrus; who will be led to these beneficent acts not by any prospect of remuneration, but by a regard to the command of God. See Ezra 1. 2.

8 See note on ch. xliii. 3. The extraordinary stature of the Sabaeans is mentioned by Herodotus, b. 3, c. 20. It seems to be introduced here to enhance the glory of Israel's superiority.

9 This appears to be addressed to Jerusalem, as the city of God. Respecting the fulfilment of this and similar prophecies, see note on ch. xix. 1.

10 The prophet utters his feelings of admiring awe at the view granted to him of God's great plan of purifying, delivering, and honouring Israel, by their exile in Babylon and restoration by Cyrus. And he is led forward in the rest of the chapter, to contemplate God's further displays of his glory and the 'everlasting salvation' of his people. The last subject calls forth from the apostle Paul a similar exclamation in Rom. xi. 33-36.

- * He created it not in vain,—he formed it to be inhabited :¹
 * I am the Lord; and *there is none else*.
 19 I have not spoken in ² secret; ³ in a dark place of the earth :
 I said not unto the seed of Jacob, Seek ye me in vain :
 * I the Lord speak righteousness,—I declare things that are right.
 20 * Assemble yourselves and come ;
 Draw near together, * ye *that are* escaped of the nations :³
 They have no knowledge that set up⁴ the wood of their graven image,
 And pray unto a god *that* cannot save.
 21 * Tell ye, ⁵ and bring *them* near;—yea, let them take counsel together :
 Who hath declared this⁶ from ancient time?—*who* hath told it from that time?
 Have not I the Lord? * and *there is* no God else beside me ;
 A just God and a Saviour;—*there is* none beside me.
 22 Look unto me, and be ye saved, all the ends of the earth :⁶
 For I am God, and *there is* none else.
 23 * I have sworn by myself,⁷
 "The word is gone out of my mouth *in* righteousness, and shall not return,
 That unto me every ⁸ knee shall bow,—⁹ every tongue shall swear.
 24 Surely, shall *one* say, In the Lord have I ¹⁰ righteousness and ¹¹ strength :
Even ¹² to him shall *men* come ;
 And ¹³ all that are incensed against him¹⁴—shall be ashamed.
 25 "In the Lord shall all the seed of Israel¹⁵ be justified,—and * shall glory.

Jehorah's Deity displayed in the overthrow of the idols and idolaters of Babylon.

- 46 BEL¹⁶ boweth down, Nebo stoopeth,
 Their idols were upon the beasts, and upon the cattle :
 Your carriages¹⁷ were heavy laden;—*they are* a burden to the weary *beast*.
 2 They stoop, they bow down together;—they could not deliver the burden,
 * But themselves are gone into captivity.
 3 Harken unto me, O house of Jacob,—and all the remnant of the house of Israel,
 Which are borne *by me* from the belly,—which are carried from the womb :
 4 And *even* to your old age ¹⁸ I am he;—and *even* to hoar hairs ¹⁹ will I carry you :
 I have made, and will bear;—even I will carry, and will deliver you.
 5 * To whom will ye liken me, and make *me* equal,
 And compare me, that we may be like?

z ver. 12; Ge. 1. 28;
 Ps. 115. 7, 8;
 u vers. 5, 6.

b ch. 48. 16; Deu. 30.
 11—14; Pro. 8. 1—4;
 John 18. 20.

e ch. 63. 1; Deu. 32. 4;
 Ps. 12. 6; 19. 8;
 119. 137, 138.

d ch. 43. 9.

c Jer. 25. 15—29; 50.
 28.

f see refs. ch. 44. 17—
 19; 48. 7.

g Ps. 26. 7; 96. 10.
 h ch. 41. 1.

i see refs. ch. 44. 7, 8.

k vers. 5, 14, 18.

l 2 Chr. 20. 12; Ps.
 22. 27; 65. 5; Heb.
 12. 2.

m Ge. 22. 16; Heb. 6. 13.

n ver. 19; ch. 55. 11;
 Num. 23. 19.

o Rom. 14. 11; Phil.
 2. 10.

p Ge. 31. 53; see refs.
 Deu. 8. 13.

q ch. 55. 17; Jer. 23.
 5, 6; 1 Cor. 1. 30;

2 Pet. 1. 1.

r 1 Cor. 12. 9, 10; Phil.
 4. 13.

s ch. 55. 5; see refs.
 Ge. 49. 10.

t ch. 41. 11; Ps. 2. 1—
 5, 12; 21. 8, 9; 1 k.
 19. 27.

u ver. 17; Ac. 13. 39;
 Ro. 3. 21, 25.

x ch. 41. 16; Jer. 9.
 23, 24; 1 Cor. 1. 31;

Phil. 3. 5.

y ch. 21. 3; Jer. 50.
 2; 51. 44, 47.

z Jer. 10. 5.

a Jer. 48. 7.

b ch. 44. 1, 2; see refs.
 Deu. 1. 31.

c Ps. 102. 26, 27; Mal.
 3. 6; Heb. 1. 12.

d Ps. 48. 14; 71. 18.

e see refs. ch. 40. 18, 25.

1 As God intended the earth to be inhabited, his chosen land should be re-peopled, and again become the happy abode of the exiles.

2 Not like the dark and doubtful responses of heathen oracles, to which men resorted in vain; but in plain, exact, circumstantial language, which should always be verified by the event.

3 Surviving the desolating judgments upon the idolaters. These are invited to come and observe the uselessness of trusting in idol gods.

4 Rather, 'that carry;' a sarcastic reference to the fugitives carrying their helpless gods.

5 The events now predicted; in all of which Divine justice and saving mercy are wonderfully united.

6 'The ends of the earth' includes all nations. See Ps. lxxii. 8; xlviii. 3. Had Jehovah been only 'a just God,' the Gentile world would have had nothing to expect but perdition (see ver. 16). But he is also 'a Saviour;' and therefore he invites them to choose between destruction and submission; showing that the purpose of the preceding argument was not to drive them to despair, but to awaken them to feel the necessity of seeking safety in the favour of the one true God, whose exclusive Deity is made the ground of the exhortation.

7 Vers. 23, 24 contain a fuller statement of the truth intimated in ver. 22, that the benefits of salvation shall be extended to the whole world. It is the expression of God's solemn determination, that all nations shall certainly be brought to acknowledge Him, and partake of the benefits of the true religion. That there is here a primary and direct reference to the Messiah is evident from Rom. xiv. 11; Phil. ii. 10, 11. He is thus presented to view as one to whom universal religious homage and submission are due; as the source of righteousness and

strength to his people; and as triumphing over all his enemies.

8 Resisting his government under the gracious reign of the Messiah.

9 That is, all the true children of God.

10 Before God's saving righteousness (promised in ch. xlv. 22—25) can be displayed to the world, two things must be done: Babylon, God's enemy and Israel's oppressor, must be punished (xlvi. xlvii); and Israel must be humbled, purified, and then delivered (xlvi. xlviii). In dealing with Babylon, God first humbles its idols, which are helpless burdens, instead of being powerful supporters, as he is (xlv. 1—7), and rebukes and threatens their worshippers (8—13). He then turns to the city, which he will degrade (xlvii. 1—4) for its cruelty, self-confidence, luxury, and superstitious arts (5—15). 'Bel' (another form of Baal) was the principal god of the Babylonians, representing either the sun or the planet Jupiter. There was in Babylon a splendid temple erected to him, the ruins of which are still visible. The high veneration in which this supposed god was held appears from the frequent use of his name in the compound proper names of the country; such as *Bel-shazzar*, *Belteshazzar*. 'Nebo,' the other idol specified, is supposed to have been the symbol of the planet Mercury; corresponding to Hermes among the Greeks, and Anubis among the Egyptians. This name is likewise found in many of the compound names of the Chaldeans; e. g. *Nibonassar*, *Nebuchadnezzar*.

11 The word 'carriages' is always used, in the Bible, in the old English sense of *things carried*, or burdens. 'Your burdens are packed, a load to the weary [beast].'¹ It was customary for conquerors to carry away the gods of the vanquished people, both for the sake of their ornaments and to make the triumph complete. Comp. Jer. xlviii. 7.

- 6 ^f They lavish ¹ gold out of the bag,—and weigh silver in the balance,
And hire a goldsmith; and he maketh it a god:
They fall down, yea, they worship.
- 7 ^g They bear him upon the shoulder,—they carry him,
And set him in his place, and he standeth;—from his place shall he not remove:
Yea, ^h one shall cry unto him, yet can he not answer,
Nor save him out of his trouble.
- 8 Remember this, and show yourselves men: ²
ⁱ Bring it again to mind, O ye transgressors.
- 9 ^k Remember the former things of old:
For ^l *I am* God, and ^m *there is* none else;—*I am* God, and ⁿ *there is* none like me,
- 10 ^o Declaring the end from the beginning,
And from ancient times ^p the things that are not yet done,
Saying, ^q My counsel shall stand,—and I will do all my pleasure:
- 11 ^r Calling a ravenous bird ^s from the east,
The man ^t that executeth my counsel from a far country:
Yea, ^u *I have* spoken it, I will also bring it to pass;
I have purposed it, I will also do it.
- 12 Hearken unto me, ye ^v stouthearted,—^w that are far from righteousness:
- 13 ^x *I bring* near my righteousness; it shall not be far off,
And my salvation ^y shall not tarry:
And I will place ^z salvation in Zion, for ^{aa} Israel my glory.
- 47 Come ^b down, and ^c sit in the dust, ^d O virgin daughter of Babylon,
Sit on the ground:—^e *there is* no throne, O daughter of the Chaldeans:
For thou shalt no more be called tender and delicate.
- 2 ^f Take the millstones, ^g and grind meal:
Uncover thy locks, ^h make bare the leg,—uncover the thigh, pass over the rivers.
- 3 ⁱ Thy nakedness shall be uncovered,—yea, thy shame shall be seen:
^j I will take vengeance, and I will not meet thee as a man. ⁷
- 4 As for ^k our redeemer, ^l the Lord of hosts is his name,—the Holy One of Israel.
- 5 Sit thou ^m silent, and get thee into darkness, ⁿ O daughter of the Chaldeans:
^o For thou shalt no more be called, The lady ^p of kingdoms.
- 6 ^q I was wroth with my people, ^r—^s I have polluted mine inheritance,
And given them into thine hand:—thou didst show them no mercy;
^t Upon the ancient hast thou very heavily laid thy yoke.
- 7 And thou saidst, I shall be ^u a lady for ever:
^v So that thou didst not ^w lay these things to thy heart,
^x Neither didst remember the latter end of it.
- 8 Therefore hear now this, ^y thou that art given to pleasures, ^z
That dwellest carelessly, ^{aa}
That sayest in thine heart,—^{ab} *I am*, and none else beside me;
^{ac} I shall not sit as a widow, ^{ad}—neither shall I know the loss of children:
- 9 But ^{ae} these two things shall come to thee—^{af} in a moment in one day,
The loss of children, and widowhood:
^{ag} They shall come upon thee in their perfection—^{ah} for the multitude of thy sorceries,
And for the great abundance of thine enchantments. ^{ai}
- 10 For thou ^{aj} hast trusted in thy wickedness:—^{ak} thou hast said, None seeth me.
^{al} Thy wisdom and thy knowledge, ^{am} it hath perverted thee;

^f see refs. ch. 40. 19;
Hos. 8. 4.

^g Jer. 10. 5.

^h ch. 45. 20; Jer. 2. 28.

ⁱ ch. 44. 18—21; 47. 7.

^k Deut. 32. 7; Ps. 78;
105; 106; 111. 4;
^l ch. 45. 5, 21.

^m Deut. 33. 26.
ⁿ ch. 44. 7; 45. 21.

^o see refs. ch. 43. 13;
Ps. 33. 11; Psa. 139;
21; Ac. 5. 38; Heb.
6. 17.

^p ch. 45. 1—6; Jer. 49.
22; 51. 20—29; Eze.
17. 3; 48. 4.
^q ch. 41. 2, 25.

^r ch. 44. 28; 45. 13.
^s ch. 14. 24; see refs.
Num. 23. 19; Job
23. 13.

^t ch. 49. 4; Ps. 76. 5;
Zec. 7. 11, 12.
^u Ro. 10. 3.

^v ch. 51. 2; 61. 11;
Ho. 1. 17; 3. 21.
^w Hab. 2. 3.

^x ch. 28. 10; 62. 11;
^y ch. 44. 23; 60. 21;
Jer. 33. 9.

^z Jer. 48. 18.
^{aa} ch. 3. 26.
^{ab} ch. 37. 22; Jer. 46.
11.

^{ac} Ps. 137. 8; Jer. 50.
42.
^{ad} see ch. 14. 13, 14.

^{ae} Ex. 11. 5; Judg. 16.
21; Mt. 24. 41.
^{af} ch. 3. 17; 20. 1; Jer.
13. 21, 26; Eze. 16.
37—39; Nah. 3. 5.

^{ag} see refs. 32. 35.
^{ah} see refs. ch. 41. 6.
^{ai} 1 Sam. 2. 9; Jer.
25. 10.

^{aj} ver. 7; ch. 13. 19;
14. 4; Dan. 2. 37.
^{ak} see ch. 10. 6; 2 Sam.
24. 11; 2 Chr. 28. 9;
Zec. 1. 15.

^{al} ch. 43. 28; Lam. 2.
2; Eze. 21. 21.
^{am} Deut. 28. 50.

^{an} ver. 5; Rev. 18. 7.
^{ao} ch. 40. 8.
^{ap} Deut. 32. 29.

^{at} ver. 10; Zeph. 2. 15.

^{au} Rev. 18. 7.
^{av} ch. 51. 19.

^{aw} 1 Thes. 5. 3.
^{ax} ch. 13. 20—22; Rev.
18. 21—23.

^{ay} vers. 12, 13; Nah. 3.
4; Rev. 18. 23.
^{az} Ps. 52. 7.

^{ba} ch. 23. 15; Eze. 8.
12; 9. 9.
^{bb} ch. 5. 21; Ro. 1. 22;
1 Cor. 1. 19—21.

1 This expression is appropriately applied to the idols of Babylon, many of which appear to have been very costly. See Dan. iii. 1.

2 That is, 'Act rationally; put away your idolatrous follies.'

3 The ravenous bird represents Cyrus; and the image denotes rapidity, strength, and destructive power. It is worthy of notice, that Cyrus had an eagle as his standard.

4 Babylon is represented here as a queen, reduced from the luxury and elegance of a palace to servitude and shame.

5 See note on Exod. xi. 5.

6 Rather, 'Raise thy veil (see Sol. Song v. 7); lift up the skirt.' She who had so jealously concealed her person, must now submit to the exposure endured by the lowest class of slaves in doing their work.

7 Some render this, 'I will suffer no man to intercede.' But the most probable meaning is, 'I will make peace with no man.'

8 This short parenthesis brings vividly before the mind the Author and the design of Babylon's degradation.

9 'Silence' and 'darkness' are emblems of sorrow.

10 Or, 'mistress of kingdoms;' ruling over kingdoms which she had conquered, and made tributary.

11 Although Babylon had been employed to chastise Israel's sins, yet she is to be dealt with according to her own purposes of cruel ambition. See notes on ch. x. 7, and 1 Kings xii. 15.

12 Babylon is said by ancient historians to have been a most dissipated and licentious city.

13 The Babylonians trusted in their defences and provisions, and mocked Cyrus when he besieged their city.

14 The metaphor of a virgin is exchanged for that of a childless widow, to heighten the idea of desolateness.

15 The value which the Chaldeans set upon soothsaying appears from Dan. i. 20; ii. 2, 10; iv. 7; v. 11, etc.

16 The Chaldeans were celebrated for their astronomical science and recondite philosophy.

- * And thou hast said in thine heart, *I am*, and none else beside me.
 11 Therefore shall evil come upon thee;
 / Thou shalt not know from whence it riseth :¹
 And mischief shall fall upon thee ;—thou shalt not be able to put it off :
 And * desolation shall come upon thee suddenly,—*which* thou shalt not know.
 12 Stand now with thine enchantments,—and with the multitude of thy sorceries,
 Wherein thou hast laboured from thy youth ;
 If so be thou shalt be able to profit,—if so be thou mayest prevail.
 13 ^aThou art wearied in the multitude of thy counsels.
 Let now ^athe astrologers, the stargazers,—the monthly prognosticators,²
 Stand up, and save thee from *these things* that shall come upon thee.
 14 Behold, they shall be ^aas stubble ;—the fire shall burn them ;
 / They shall not deliver themselves from the power of the flame :
 / *There shall not be a coal to warm at,—nor fire to sit before it.*³
 15 Thus shall they be unto thee with whom thou hast laboured,
 / *Even* ^athy merchants, from thy youth :
 / They shall wander every one to his quarter ;—none shall save thee.

Remonstrances, exhortations, and promises to Israel.

- 48 HEAR⁴ ye this, O house of Jacob,—*which* are called by the name of Israel,
 And ^aare come forth out of the waters⁵ of Judah,
 / Which swear by the name of the LORD,—and make mention of the God of Israel,
 / *But not in truth, nor in righteousness.*⁶
 2 / For they call themselves ^aof the holy city,⁷
 And ^astay themselves upon the God of Israel ;—the LORD of hosts *is* his name.
 3 / I have declared the former things from the beginning ;
 And they went forth out of my mouth, and I showed them ;
 I did *them* suddenly, ^aand they came to pass.
 4 Because ^aI knew that thou *art* obstinate,
 And ^athy neck *is* an iron sinew,—and thy brow brass ;⁸
 5 / I have even from the beginning declared *it* to thee ;
 Before it came to pass I showed *it* thee :
 Lest thou shouldest say, Mine idol hath done them,
 And my graven image, and my molten image, hath commanded them.
 6 Thou hast heard, see all this ;—and will not ye declare *it* ?⁹
 / I have showed thee new things from this time,
 Even hidden things, and thou didst not know them.
 7 They are created now, and not from the beginning ;
 Even before the day when thou heardest them not ;
 Lest thou shouldest say, Behold, I knew them.
 8 Yea, thou heardest not ; yea, ^athou knewest not ;
 Yea, from that time¹⁰ *that* thine ear was not opened :
 For ^aI knew that thou wouldest deal very treacherously,
 And wast called ^aa transgressor from the womb.
 9 / ^aFor my name's sake ^awill I defer mine anger,
 And for my praise will I refrain for thee,—that I cut thee not off.
 10 Behold, ^aI have refined thee, but not with silver ;¹¹

* ver. 8.

/ Jer. 51. 39—42 ;
 1 Thea. 5. 3.

* 1 Thea. 5. 3 ; Rev
 18. 17.

^a ch. 57. 10 ; Eze. 24.
 12 ; Hab. 2. 13.
 / ch. 44. 25 ; Dan. 2. 2.

* Nah. 1. 10 ; Mal. 4. 1.

/ ch. 40. 24 ; Ez. 15. 7.
 / ch. 39. 14 ; Jer. 51.
 26 ; Rev. 18. 21.

n Rev. 18. 11.

o Jer. 51. 6—9 ; Rev.
 18. 15—17.

p Ge. 32. 24.

q Num. 24. 7 ; Deu.

r ch. 65. 16 ; Deu. 6.

13 ; Zeph. 1. 5.

s Jer. 4. 2 ; 5. 2.

t Rev. 2. 9.

u ch. 52. 1.

v Mic. 3. 11 ; Ro. 2. 17.

w ch. 41. 22 ; 42. 9 ;

43. 9 ; 44. 7, 8 ; 45.

21 ; 46. 9, 10.

y ch. 37. 7, 29, 36—38 ;

Jos. 21. 45.

z ch. 46. 12.

a see refs. Ez. 32. 9

b ver. 3.

c ch. 12. 9.

d ch. 6. 9, 10.

e Jer. 3. 7—11, 20 ;

Hos. 5. 7.

f Deu. 9. 7, 24 ; Pa.

58. 3.

g ver. 11 ; ch. 43. 25 ;

Jos. 7. 9 ; Pa. 79. 9 ;

106. 8 ; Eze. 30. 9, 14,

22, 44.

h Ne. 9. 30 ; Pa. 78. 38 ;

103. 8—10.

i Pa. 66. 10 ; Jer. 9. 7 ;

Eze. 22. 18—22 ; Mal.

3. 2, 3 ; Heb. 12. 10.

j 1 Pet. 1. 7 ; 4. 12.

1 Rather, 'Thou shalt not know a *dawn* thereof ;' no morning shall succeed thy night of ruin ; nor shall any expiation be able to avert thy sudden calamity. This is a terrible contrast to God's temporary chastisement of his people for their good. See Psa. xxx. 5.

2 The astrologers professed to make their calculations of the future by 'dividing the heavens' into houses, watching the stars in their conjunctions and oppositions, and 'studying the new moons' as to their times, etc.

3 This may refer to the entire consumption of what is to be burned. Or it may mean, 'It shall not be a coal to warm at,' etc., but a fire intolerably hot and destructive. See Heb. xii. 29.

4 See note on ch. xlv. 1. In ch. xlviii., Israel is reminded of his rejection of God's teachings and commands, though they were sustained by the best proofs (1—8) ; that he may feel his deliverance to be owing entirely to Divine mercy (9—15), and may learn to regard Him who connects his favours with obedience to his righteous will (16—22). This is an address to the Jews, regarded as in Babylon ; reminding them of their origin and privileges as the descendants of Jacob, and

of the unworthy use which they made of them.

5 See notes on Psa. lxxviii. 26. Judah is mentioned probably because, having been preserved as the royal tribe of the Messiah, it was to give its name to the whole nation.

6 That is, not sincerely.

7 That is, of Jerusalem, as the earthly residence of God, and the metropolis of the theocracy. Its modern name, El-kuds, is derived from the appellation of the *Holy City*.

8 Intractable and insensible.

9 That is, 'Thou hast heard [the prediction] ; behold it all [fulfilled]. And will ye not declare ?' (i. e. utter some prophecy). Nay, you cannot ; for, till I predicted them, 'thou didst not know them ;' and 'before this day thou hast not heard them' (ver. 7).

10 Or, 'From of old thine ear was not opened ;' i. e. thou wouldest not attend to my communications.

11 Perhaps this means, that cross (rather than silver) is the result of the process. I have long tried thee with afflictions, but have not found thee pure ; so that thy deliverance is for my glory, not for thy merit.

- I have chosen thee ^a in the furnace of affliction.
- 11 'For mine own sake, *even* for mine own sake, will I do it:
For ^m how should *my name* be polluted?
And ⁿ I will not give my glory unto another.
- 12 Hearken unto me, O Jacob—and Israel, my called;
^o I *am* he; I *am* the ^p first, I also *am* the last.
- 13 'Mine hand also hath laid the foundation of the earth,
^r And my right hand hath spanned the heavens:
When ^s I call unto them, they stand up together.¹
- 14 'All ye, assemble yourselves, and hear;
Which among them hath declared these *things*?
^t 'The LORD hath loved him: ^u *he* will do his pleasure on Babylon,
And his arm *shall be on* the Chaldeans.
- 15 I, *even* I, have spoken; yea, ^v I have called him:
I have brought him, and he shall make his way prosperous.
- 16 Come ye near unto me, hear ye this;
^z I have not spoken in secret from the beginning;
^a From the time that it was, there *am* I:
And now ^b the Lord God, and his Spirit,³ hath sent me.
- 17 Thus saith ^c the LORD, thy Redeemer, the Holy One of Israel;
I *am* the LORD thy God ^d which teacheth thee to profit,
^e Which leadeth thee by the way *that* thou shouldest go.
- 18 'Oh that thou hadst hearkened to my commandments!
^f 'Then had thy peace been as a river,
And thy righteousness as the waves of the sea:⁴
- 19 'Thy seed also had been as the sand,
And the offspring of thy bowels like the gravel thereof;
His name should not have been cut off—nor destroyed from before me.
- 20 'Go ye forth of Babylon,—flee ye from the Chaldeans,
With a voice of singing declare ye, tell this,—utter it *even* to the end of the earth;
Say ye, The LORD hath ^g redeemed his servant Jacob.
- 21 And they ^h 'thirsted not *when* he led them through the deserts:⁵
He ⁱ 'caused the waters to flow out of the rock for them:
He clave the rock also, and the waters gushed out.
- 22 'There is no peace, saith the LORD, unto the wicked.⁶
- 49 Listen, ^j 'O isles, unto me;⁸—and hearken, ye people, from far;
^k 'The LORD hath called me from the womb;
From the bowels of my mother hath he made mention of my name.⁹
- 2 And he hath made ^l 'my mouth¹⁰ like a sharp sword;
^m 'In the shadow of his hand hath he hid me,
And made me ⁿ 'a polished shaft;—in his quiver hath he hid me;
- 3 And said unto me, 'Thou *art* my servant,
^o 'O Israel,¹¹ *in* whom I will be glorified.

A Deu. 4. 20.
I ver. 9.
m see Deu. 32, 26, 27;
Eze. 30, 9, 30.
n ver. 5; ch. 42. 8.

o Deu. 32. 39.
p see refs. ch. 41. 4.
q ch. 48. 5; Ps. 102. 25.
r ch. 40. 12.
s ch. 40. 26; Ps. 119.
89—91.
t ch. 41. 22; 43. 9; 44.
7; 45. 20, 21.
u ch. 45. 1—3.
v ch. 44. 28; 46. 11.
Jer. 50. 21—29.
y ch. 45. 1, 2, etc.

z see refs. ch. 45. 19.
a Pro. 8. 23.
b ch. 61. 1—3; Zec. 2.
6, 7; Rev. 18. 4.
c ver. 20; ch. 43. 11;
44. 6, 24.
d Job 36. 22.
e ch. 49. 10; Ps. 32. 8.
f Deu. 5. 29; 32. 29;
Ps. 81. 13—16.
g ch. 65. 12; Ps. 119.
165.
h see refs. Ge. 13. 16;
Hos. 1. 10.
i ch. 52. 11; Jer. 50.
8; 51. 6, 45; Zec. 2.
6, 7; Rev. 18. 4.
k ch. 44. 22, 23; Ex.
19. 4—6; Jer. 31. 10,
11.
l see ch. 41. 17, 18.
m see refs. Ex. 17. 6.
n ch. 57. 21; Job 15.
20, 24; Ro. 3. 17.
o see refs. ch. 41. 1.
p ver. 5; Ps. 71. 6;
Jer. 1. 5; Mt. 1. 20;
21; Lk. 1. 15, 31, 35;
2. 21; John 10. 36;
Gal. 1. 15.
q ch. 11. 4; 51. 16; Ps.
43. 2, 5; Hos. 6. 5;
Rich. 12; Rev. 1.
16; 2. 12; 19. 15.
r ch. 51. 16.
s Ps. 45. 5.
t see refs. ch. 42. 1;
Zec. 3. 8.
u compare Hos. 11. 1,
with Mt. 2. 15.
v ch. 41. 23; John 12.
28; 13. 31, 32; 14.
17; 15. 8; 17. 1—5;
Eph. 1. 8.

¹ See note on ch. xl. 26.

² Most commentators apply this to *Cyrus*, and regard it as referring not to moral complacency, but to approval of his execution of Jehovah's purpose, in liberating the Jews from Babylonian oppression. But it may be applied to *Israel*, for whose sake Jehovah 'will do his pleasure on Babylon,' etc.

³ Or, 'And now the Lord God hath sent me and his Spirit.' Many commentators suppose this verse to be spoken by the Second Person in the Godhead, as receiving a special commission to interpose for the deliverance of the captive people; which the Holy Spirit was likewise sent to reveal through the prophets. But Calvin and others regard the whole clause as a parenthesis, in which the prophet emphatically asserts that he was commissioned by Jehovah, and inspired by the Holy Spirit, to make this communication.

⁴ Thou shouldest have enjoyed constantly and abundantly the highest religious prosperity.

⁵ The same Divine power which supplied their fathers when they came out of Egypt shall take care of them.

⁶ Lest any should forget the connection between peace and righteousness (ver. 18), it is emphatically added that none of the promised blessings would be enjoyed by the wicked.

⁷ The restoration of Israel might seem to be disappointing, (1.) Because all Israel was not gathered. But as Messiah's days approach, it is more fully revealed that 'Israel after the flesh' forms but a small part of God's people, who shall be gathered from every land: ch. xlix. 1—13. (2.) Because these blessings are so long delayed. But God has not forgotten: he will yet glorify Zion; and make all nations aid her triumphs, or else perish by his wrath (14—26). And, indeed, the delay is occasioned not by God's unfaithfulness, but by Israel's sins, which God thus punishes (ch. i. 1—3); for he has prepared and qualified his servant (4—9); and those who humbly wait for him shall yet be saved; whilst those who impatiently look for aid elsewhere shall be ruined by their false hopes (10, 11).

⁸ It is generally agreed that this is the language of the Messiah as the spiritual Deliverer both of Jews and Gentiles.

⁹ If this refers to the name 'Jesus' (Luke ii. 21), it is doubtless because this name indicated the nature of his office, and his appointment to it by his Father: see Matt. i. 21, and Heb. v. 5.

¹⁰ That is, 'my speech,' or teaching. See refs.

¹¹ The name 'Israel' is here given to the Messiah, because he, as the leader and pattern of all God's people,

- 4 ^y Then I said, I have laboured in vain,
I have spent my strength for nought, and in vain :
^z Yet surely my judgment is with the LORD,
And my work [^{or}, my reward ^a] with my God.
- 5 And now, saith the LORD—^b that formed me from the womb *to be his servant*,
^c To bring Jacob again to him,—Though Israel ^d be not gathered,
^e Yet shall I be glorious in the eyes of the LORD,
And my God shall be my strength.
- 6 And he said, It is a light thing that thou shouldest be my servant,
To raise up the tribes of Jacob,—and to restore the preserved of Israel :
I will also give thee for a ^f light to the Gentiles,
^g That thou mayest be my salvation unto the end of the earth.
- 7 Thus saith the LORD,—the Redeemer of Israel, and his Holy One ;
^h To him whom man despiseth, to him whom the nation ⁱ abhorreth,
^j To a servant of rulers ; ^k Kings shall see and arise,—princes also shall worship,
Because of the LORD that is faithful,
And the Holy One of Israel, ^l and he shall choose thee.
- 8 Thus saith the LORD,—^m In an acceptable ⁿ time have I heard thee,
And in a day of salvation ^o have I helped thee :
And I will preserve thee, ^p and give thee for a covenant of the people,
To establish the earth, ^q ^r to cause to inherit the desolate heritages ;
- 9 That thou mayest say ^s to the prisoners, Go forth ;
^t To them that *are* in darkness, Show yourselves.
^u They shall feed ^v in the ways,—and their pastures *shall be* in all ^w high places.
- 10 They shall not ^x hunger nor thirst ;—^y neither shall the heat nor sun smite them :
For he that hath mercy on them ^z shall lead them,
Even by the springs of water shall he guide them.
- 11 ^a And I will make all my mountains a way,—and my highways shall be exalted.
- 12 Behold, ^b these shall come from far :
And, lo, these from the north and from the west ;
And these from the land of Sinim, ^c
- 13 ^d Sing, O heavens ; and be joyful, O earth ;
And break forth into singing, O mountains :
For ^e the LORD hath comforted his people,—and will have mercy upon his afflicted.
- 14 ^f But Zion said, ^g The LORD hath forsaken me,
And my Lord hath forgotten me.
- 15 ^h Can a woman forget her sucking child,
That she should not have compassion on the son of her womb ?
ⁱ Yea, they may forget,—^j yet will I not forget thee.
- 16 Behold, ^k I have graven thee upon the palms of my hands ; ^l
^m Thy walls *are* continually before me.
- 17 ⁿ Thy children shall make haste ; ^o
^p Thy destroyers and they that made thee waste shall go forth of thee.
- 18 ^q Lift up thine eyes round about, and behold :
^r All these gather themselves together, *and come* to thee.—As I live, saith the LORD,
Thou shalt surely clothe thee with them all, ^s as with an ornament,
And bind them *on thee*, as a bride *doeth*.

^y Eccl. 3. 10 ; Ro. 10. 21 ; Gal. 4. 11.

^z ch. 53. 10—12 ; Ps. 22. 31 ; John 17. 4. 5 ; Heb. 12. 2.

^a ch. 40. 10 ; Eccl. 11. 5 ver. 1.

^c Mt. 15. 24 ; Ac. 10. 36.

^d Mt. 23. 37.

^e Ps. 110. 1—3 ; Mt. 3. 17 ; John 3. 35.

^f ch. 42. 6 ; 60. 3 ; Lk. 2. 32 ; Ac. 13. 47 ;

35. 18.

^g ch. 52. 10 ; Ps. 98. 2, 3.

^h ch. 53. 3 ; Mt. 26. 67 ;

John 18. 40.

ⁱ Mt. 23. 28.

^j ver. 23 ; ch. 52. 15 ;

Ps. 72. 10, 11.

^k ch. 42. 1 ; Lk. 23. 35 ;

1 Pet. 2. 4.

^l see Ps. 69. 17 ; 2 Cor. 6. 2.

^m ch. 59. 7—9.

ⁿ ch. 42. 6.

^o ch. 51. 3 ; Ps. 2. 8.

^p see refs. ch. 42. 7.

Zec. 9. 11, 12.

^q ch. 42. 16 ; 60. 1, 2 ;

Eph. 5. 8, 14.

^r Eccl. 34. 13—15, 23, 24.

^s Deu. 32. 13.

^t John 6. 35 ; Rev. 7. 16.

^u ch. 4. 6 ; 32. 2 ; Ps. 121. 6.

^v ch. 51. 10 ; Ps. 23. 2 ;

Eccl. 31. 23.

^w ch. 11. 16 ; 35. 8 ;

10. 3, 4.

^x see refs. ch. 13. 5, 6 ;

Ps. 22. 27 ; Mic. 4. 2 ;

Rev. 7. 9 ; 11. 15.

^y ch. 41. 23.

^z ch. 12. 1 ; 40. 1 ; 61. 2, 3 ; 66. 13, 14 ; Jer. 31. 13.

^a see ch. 40. 27 ; Ps. 31. 22.

^b see 1 Kl. 3. 26, 27 ;

Ps. 103. 13 ; Mat. 3. 17 ; Mt. 7. 11.

^c Le. 26. 29 ; Lam. 4. 3, 10.

^d ch. 41. 21 ; Jer. 31. 20 ; Ro. 11. 29.

^e see Ex. 13. 9 ; Sol. Song 8. 6 ; Hag. 2. 22.

^f ch. 26. 1 ; 60. 18.

^g ch. 62. 5.

^h ver. 19 ; ch. 51. 22, 23.

ⁱ me. 60. 4 ; Ge. 13. 11.

^j ver. 12, 22 ; ch. 54. 1—3 ; 60. 5—11 ; Jer. 31. 8.

^k Pro. 1700.

most fully possessed both the character and the privileges which the name implied ; and he it is who bestows these upon all others who enjoy them. Comp. Gen. xxxii. 28 ; John xi. 42 ; Heb. vii. 25 ; and see note on title of Psal. xvi.

1 That is, the Jewish people ; to whose feelings in regard to Jesus as the Messiah the description is still most fully applicable.

2 He who once subjected himself to the power of unjust rulers shall receive the homage of kings.

3 Or, 'a time of grace.' This passage is applied by the apostle Paul to the times of the Messiah ; whom it represents as pleading successfully for the extension of gospel blessings to all who seek to be 'reconciled to God' through Him. See 2 Cor. v. 18—vi. 2.

4 This language appears to be borrowed from the restoration of the cities and inhabitants of Palestine ; but it refers to the restoration of man by the gospel from his ruined and enslaved condition. See ch. xlii. 7.

5 The people delivered by the Messiah shall be also supplied and protected by Him as their shepherd. The

expressive language of ver. 10 is applied in Rev. vii. 16 to the consummated blessedness of the redeemed.

6 Converts shall flock into the church from the most distant quarters. 'Sinim' has been variously interpreted ; but the prevailing opinion is that it denotes China, which was known to the ancients under the name of 'Sina' or 'Sinim.' The whole verse contains probably the customary division of the world, at that time, into four quarters.

7 The language of dejection at the delay of God's deliverance. It may be applied to the Jewish exiles in Babylon, or to the ancient believer, waiting for the fulfilment of the preceding promise of the Saviour.

8 It has long been an Eastern custom to make marks upon some part of the flesh, as a memorial of some absent object of regard. If the mark were on the hands, it must be frequently in sight.

9 That is, shall hasten to come to thee, whilst thy enemies depart. By a beautiful figure, the sons, or inhabitants, of Zion are described, in ver. 18, as her bridal dress and jewels, her ornament and glory.

- 19 For thy waste and thy desolate places, and the land of thy destruction,
 * Shall even now be too narrow by reason of the inhabitants,
 And * they that swallowed thee up shall be far away.
- 20 * The children which thou shalt have, * after thou hast lost the other,
 Shall say again in thine ears,
 'The place is too strait for me:—give place to me that I may dwell.
- 21 Then shalt thou say in thine heart,
 * Who hath begotten me these,—seeing I have lost my children,
 And am desolate,—a captive, and removing to and fro?¹
 And who hath brought up these?—Behold, I was left alone;
 These, where *had* they been?
- 22 * Thus saith the Lord God,—Behold, I will lift up mine hand to the Gentiles,
 And set up my standard to the people:
 And they shall bring thy sons in *their* arms,
 And thy daughters shall be carried upon *their* shoulders.²
- 23 * And kings shall be thy * nursing fathers,—and their queens thy nursing mothers:
 * They shall bow down to thee with *their* face toward the earth,
 And * lick up the dust of thy feet;³—and thou shalt know that I *am* the Lord:
 For * they shall not be ashamed that wait for me.
- 24 * Shall the prey be taken from the mighty,⁴—or the lawful captive delivered?
- 25 But thus saith the Lord,—* Even the captives of the mighty shall be taken away,
 And the prey of the terrible shall be delivered:
 * For I will contend with him that contendeth with thee,
 And * I will save thy children.
- 26 And I will * feed them that oppress thee with their own flesh;
 And they shall be drunken with their own * blood, as with sweet [*or, new*] wine:
 And all flesh * shall know that I the Lord *am* thy Saviour,
 And thy Redeemer,—the mighty One of Jacob.

- 50 Thus saith the Lord,
 Where is 'the bill of your mother's divorcement,—whom I have put away?
 Or which of my * creditors *is it* to whom I have sold you?⁵
 Behold, for your iniquities * have ye sold yourselves,
 And for your transgressions is your mother put away.
- 2 Wherefore, when I came, *was there* no man?
 * When I called *was there* none to answer?⁶
 * Is my hand shortened at all, that it cannot redeem?
 Or have I no power to deliver?
 Behold, * at my rebuke I * dry up the sea,—I make the * rivers a wilderness:
 * Their fish stinketh, because *there is* no water,—and dieth for thirst.
- 3 * I clothe the heavens with blackness,—* and I make sackcloth their covering.
- 4 * The⁷ Lord God hath given me the tongue of the learned,
 That I should know how to speak a word in season to *him that is* * weary
 * He wakeneth morning by morning,
 He wakeneth mine ear—to hear as the learned.⁸
- 5 * The Lord God hath opened mine ear,
 And I was not * rebellious,—neither turned away back.
- 6 * I gave my back to the smiters,
 And * my cheeks to them that plucked off the hair:⁹
 I hid not my face from shame and spitting.
- 7 For * the Lord God will help me;—therefore shall I not be confounded:
 Therefore have * I set my face like a flint,¹⁰

p see ch. 51. 3; 54. 1,
 2; Jer. 33. 10, 11;
 Eze. 36. 9–11; Hos.
 1. 10, 11; Zec. 2. 4;
 10. 10.
 q vera. 17, 25, 26; Jer.
 33. 16.
 r ch. 60. 4.
 s Mt. 3. 9; Ro. 11. 11,
 12. etc.
 t ch. 54. 1, 2.
 u Ro. 11. 11–17, 24.

x ch. 11. 10, 11; 60. 3
 11; 60. 20, 21;
 22, 27; 66. 9; Mal.
 1. 11.

y ver. 7; ch. 52. 15;
 60. 16; Pa. 72. 11.
 z Num. 11. 12.
 a ch. 54. 14.
 b Pa. 72. 9; Mic. 7. 17.

c Pa. 25. 3; 34. 22;
 61. 6; Joel 2. 26, 27;
 Ro. 5. 5; 9. 33; 10.
 11.

d Pa. 124. 6, 7; 126. 1–
 3; Mt. 12. 29; Lk.
 11. 21, 22.
 e ch. 52. 2–4; Jer. 23.
 10; 50. 17, 19, 33, 34;
 Heb. 2. 14, 15.

f see refs. ch. 41. 11, 12.
 g ch. 54. 15.
 h ch. 9. 20.
 i Rev. 14. 20; 16. 6.

k ch. 45. 6; 60. 16;
 Pa. 9. 16.

l Den. 24. 1; Jer. 3.
 1, 2; Hos. 2. 2.
 m see 2 Ki. 4. 1; Ne.
 5. 5; Mt. 18. 25.
 n ch. 52. 3; 58. 1, 2;
 Jer. 4. 15.

o ch. 65. 12; 66. 4;
 Pro. 1. 21; Jer. 7. 13,
 35. 15.
 p ch. 50. 1; Ge. 18. 11;
 Num. 11. 23.

q Pa. 106. 9; Nah. 1. 4.
 r see refs. ch. 43. 16;
 Jos. 3. 16.
 t Ex. 7. 18, 21.

u Ex. 10. 21; Pa. 18. 11.
 s Rev. 6. 12.

y Ex. 4. 11, 12; Pa. 15.
 21; Mt. 22. 46; Lk.
 4. 22; John 7. 46.
 z Mt. 11. 29.

a John 7. 15, 16.

b Pa. 40. 6–8.

c Mt. 26. 39; John 8.
 29; 14. 31; 15. 10
 Phil. 2. 8; Heb. 5.
 8; 10. 5, etc.

d Mic. 5. 1; Mt. 26.
 67; 27. 36; John 18.
 22.

e Lam. 3. 30.
 f ch. 42. 1; 49. 8.
 g Eze. 3. 8, 9.

1 Rather, 'removed,' i. e. banished, outcast.

2 In Western Asia and in Egypt young children are seldom carried in the arms, but they often sit astride on the left shoulder of the parent, whose head they grasp to maintain their position.

3 A figurative expression, meaning, 'they shall be completely subject to thee.' See Psa. lxxii. 9.

4 The question implies that such deliverance appears impossible. But God will effect it, driving the oppressor to desperate rage.

5 Two metaphors are here employed; the one of a divorce, the other of a sale into bondage. The questions intimate that, if documents and witnesses be adduced, that is, if the matter be inquired into, Jehovah will be found to have acted neither capriciously nor unjustly in chastising his people; for they have caused their sufferings by their sins.

6 Why did you disobey and disbelieve me? I have always shown myself able to do what I threaten.

7 The servant of Jehovah is qualified to instruct and comfort his people (ver. 4); is obedient and meek (5), yet confiding in God (6), and therefore fearless and successful (7, 8). All this doubtless refers chiefly to our Lord.

8 Or, 'the taught.' He will arouse my attention as a teacher arouses his pupils.

9 Plucking the beard and spitting in the face are, in the East, regarded as the greatest insults. The reference in this verse to our Lord's sufferings will appear from Matt. xxvi. 67; xxvii. 26, 30; John xviii. 22.

10 I can go unflinchingly through all my sufferings; for God will vindicate me (ver. 8) by delivering me from them. See Luke ix. 51; John xvii. 1–5; Rom. i. 4. Ver. 8 seems to be referred to in Rom. viii. 33, 34, and to be applied to the believer, who is justified through Christ.

And I know that I shall not be ashamed.

- 8 ^a *He* is near that justifieth me;
Who will contend with me?—let us stand together:
Who is mine adversary?—let him come near to me.
9 Behold, the Lord God will help me;—who is he *that* shall condemn me?
^a Lo, they all¹ shall wax old as a garment;—^c the moth shall eat them up.

- 10 ^m Who is among you that feareth the Lord,
That obeyeth the voice of ^m his servant,
That ^o walketh in darkness, and hath no light?
^p Let him trust in the name of the Lord,—and stay upon his God.
11 Behold, ^v all ye that kindle a fire,—that compass *yourselves* about with sparks:
^v Walk in the light of your fire,—and in the sparks *that* ye have kindled.
^v This shall ye have of mine hand;—ye shall lie down ^v in sorrow.

Introduction to the prophecy of the Messiah; calls to attention; and addresses to Jehovah and to the church.

- 51 ^m HEARKEN² to me, ^v ye that follow after righteousness,
Ye that seek the LORD:—^v look unto the rock *whence* ye are hewn,
And to the hole of the pit³ *whence* ye are digged.
2 ^v Look unto Abraham your father,—and unto Sarah *that* bare you:
^v For I called him alone,⁴—and^b blessed him, and increased him.
3 For the LORD ^v shall comfort Zion:—^d he will comfort all her waste places;
And he will make ^v her wilderness like Eden,
And her desert ^v like the garden of the Lord;
Joy and gladness shall be found therein,—thanksgiving, and the voice of melody.
4 Hearken unto me, my people;—and give ear unto me, ^v O my nation:
^a For a law shall proceed from me,
And I will make my judgment to rest⁵ ^v for a light of the people.
5 ^a My righteousness is near; my salvation is gone forth,
^a And mine arms shall judge the people;
^m The isles shall wait upon me,—and ^v on mine arm shall they trust.
6 ^o Lift up your eyes to the heavens,—and look upon the earth beneath:
For ^v the heavens shall vanish away like smoke,
^v And the earth shall wax old like a garment,
And they that dwell therein shall die in like manner:
But ^v my salvation shall be for ever,—and my righteousness shall not be abolished.
7 ^v Hearken unto me, ye that know righteousness,
The people ^v in whose heart is my law;
^v Fear ye not the reproach of men,—neither be ye afraid of their revilings.
8 For ^v the moth shall eat them up like a garment,
And the worm shall eat them like wool:
^v But my righteousness shall be for ever,
And my salvation from generation to generation.
9 ^v AWAKE!⁶ awake! ^v put on strength, ^b O arm of the LORD;
Awake! ^v as in the ancient days, in the generations of old.
^a Art thou not it that hath cut ^v Rahab,⁷—and wounded the ^v dragon?
10 Art thou not it which hath ^v dried the sea,—the waters of the great deep;
That hath made the depths of the sea a way for the ransomed to pass over?

¹ That is, my enemies.

² Chapters li.—lvi. 8 contain the great central portion of these prophecies. Ch. li. lii. 1—12 form the introduction, which begins with a threefold call to hear the glorious news of salvation, addressed to God's patiently expectant people (ch. l. 10), cheering them by referring to the humble origin of their national greatness; bidding them to believe that their present depression shall be exchanged for glory and joy (1—3); declaring that God's everlasting righteousness is now to be displayed for the salvation of all people (4—6); and animating them amidst the taunts of those who thought that God's unchangeable purposes had failed (7, 8).

³ The quarry from which were brought the stones composing your national edifice; i. e. your progenitors Abraham and Sarah.

⁴ As a single individual.

⁵ That is, I will establish it. The 'law' and 'judgment' are evidently God's new revelation of truth in the gospel.

⁶ The prophet adds another threefold call, which, like

the preceding, has a verbal agreement in the first and third parts, and a slight variation in the middle portion. Invoking Jehovah to put forth again the omnipotence which had crushed Egypt and freed Israel, he receives an immediate response of promise and comfort (9—16). Awakening Zion from her abject misery and death-like despair, he applies to her the consolation which he has just received (17—23). Arousing her to put on her royal robes, and claim again her queenly rank, he promises her purity, freedom, peace, and glory; points out the herald who announces the Saviour's advent; and bids her sons march with him in triumph to take possession of their promised inheritance (lii. 1—12). The language is derived partly from the deliverance from Egypt, partly from the return from Babylon; but the coming manifestation of the Divine Redeemer is evidently the great subject, which, towards the close, as He is seen approaching, kindles the prophet's feelings to the most impassioned warmth.

⁷ See notes on ch. xxx. 7, and on Psa. lxxiv. 13.

- 11 Therefore ^a the redeemed of the LORD shall return,
And come with singing unto Zion;—and everlasting joy *shall be* upon their head:
They shall obtain gladness and joy;—and sorrow and mourning shall flee away.
- 12 I, *even I*,¹ *am* he ^a that comforteth you:
Who *art* thou, that thou shouldst be afraid ^a of a man *that* shall die,
And of the son of man *which* shall be made ^a 'as grass;
- 13 ^a And forgettest the LORD thy Maker,
^a That hath stretched forth the heavens,—and laid the foundations of the earth;
And hast feared continually every day—because of the fury of the oppressor,
As if he were ready to destroy?—and where is the fury of the oppressor?
- 14 ^a The captive exile hasteneth that he may be loosed,
^a And that he should not die in the pit,—nor that his bread should fail.²
- 15 But I *am* the LORD thy God,—that ^a divided the sea, whose waves roared:
The LORD of hosts is his name.
- 16 And ^a I have put my words in thy mouth,³
And ^a I have covered thee in the shadow of mine hand,
^a That I may plant the heavens, and ^a lay the foundations of the earth,
And say unto Zion, ^a Thou *art* my people.
- 17 ^a Awake! awake! stand up, O Jerusalem,
Which ^a hast drunk ^a at the hand of the LORD the cup of his fury;
^a Thou hast drunken the dregs of the cup of trembling,—and wrung them out.
- 18 There is none to guide her among all the sons *whom* she hath brought forth;
Neither is there *any* that taketh her by the hand
Of all the sons *that* she hath brought up.
- 19 These two *things*⁴ are come unto thee;—^a who shall be sorry for thee?
Desolation, and destruction, and the famine, and the sword:
^a By whom shall I comfort thee?
- 20 Thy sons have fainted, they lie at the head of all the streets,
As a wild bull in a net:
^a They are full of the fury of the LORD,—the rebuke of thy God.
- 21 Therefore hear now this, thou afflicted,—and drunken, ^a but not with wine:
- 22 Thus saith thy Lord the LORD,
And thy God ^a that pleadeth the cause of his people,
Behold, I have taken out of thine hand the cup of trembling,
Even the dregs of the cup of my fury;—thou shalt no more drink it again:
- 23 But ^a I will put it into the hand of them that afflict thee;
^a Which have said to thy soul, Bow down,⁵ that we may go over:
And thou hast laid thy body as the ground,
And as the street, to them that went over.
- 52 Awake! ^a awake! ^a put on thy strength, O Zion;
Put on thy beautiful garments, O Jerusalem, ^a the holy city:
For ^a henceforth there shall no more come into thee the uncircumcised ^a and the
unclean.⁷
- 2 Shake thyself from the dust; arise, and sit down,⁸ O Jerusalem:
^a Loose thyself from the bands of thy neck,—O captive daughter of Zion.
- 3 For thus saith the LORD,
^a Ye have sold yourselves⁹ for nought;—and ye shall be redeemed without money.
- 4 For thus saith the Lord God,
My people went down aforetime into ^a Egypt to sojourn there;
And ^a the Assyrian¹⁰ oppressed them without cause.
- 5 Now therefore, what have I here,¹¹ saith the LORD,

A see refs. ch. 33. 10.

f ver. 3; ch. 66. 13;
2 Cor. 1. 3.A vera 7. 8; Ps. 118. 6;
Pro. 23. 26; Mt. 10.f ch. 40. 6; Ps. 90. 3;
103. 15, 16; 1 Pet. 1.24.
neh. 17. 10.n ch. 40. 22; 42. 5;
44. 24; Job 9. 8; Ps.

104. 2.

o ch. 14. 16, 17; 33.

18; Job 20. 5-9.

p ch. 46. 20; 52. 2.

q Zec. 9. 11.

r ver. 10; Ne. 9. 11;
see refs. Job 25. 12.

s ch. 59. 21; Deu. 18.

18; John 3. 34.

t ch. 49. 2.

u ch. 45. 18; 65. 17;

66. 22; 2 Pet. 3. 13.

x ch. 49. 8.

y ch. 60. 14; Jer. 31.

33; Zec. 8. 8.

z ch. 52. 1; 60. 1, 2.

a Job 21. 30; Ps. 60.

3; Jer. 23. 15, 16, 27.

b see Deu. 28. 28, 31;

Isa. 40. 3; 75. 8; Eze.

23. 32, 34; Zec. 12.

2; Rev. 14. 10.

c ch. 47. 9; Eze. 14.

21.

d Lam. 1. 9, 12, 17.

e Lam. 1. 16; Am. 7. 2.

f Lam. 1. 15; 2. 11.

12; 4. 2.

g ver. 17.

h see ver. 17; ch. 29.

9; Lam. 3. 15.

i see refs. 1 Sam. 24.

15; Pro. 22. 23; Jer.

50. 31; 51. 36.

k ch. 49. 25, 26; Jer.

25. 17, 26-29; Zec.

12. 2.

l Ps. 66. 11, 12.

m ch. 51. 9, 17.

n ch. 61. 3, 10.

o ch. 48. 2; Ne. 11. 1;

Mt. 4. 5; Rev. 21. 2.

p see refs. ch. 33. 8;

60. 21; Nah. 1. 15.

q Rev. 21. 27.

r see ch. 3. 26; 51. 23.

s Zec. 2. 7.

t ch. 45. 13; 50. 1;

Ps. 41. 12; Jer. 15.

13.

u Ge. 16. 6; Ac. 7. 14.

x ch. 36. and ch. 37;

Jer. 50. 17.

1 This emphatic reduplication implies that Jehovah alone is all-sufficient to deliver from the mightiest oppressor (ver. 13).

2 Rather, 'The bending prisoner hasteneth to be loosed, and he shall not die in the pit; his bread shall not fail. And (or, For) I am,' etc. God's salvation shall reach even him who, bent under heavy chains in the lowest dungeon, is perishing with hunger. It shall therefore relieve the most extreme and hopeless suffering.

3 Jehovah seems here to address him who is to bring salvation, the Messiah, the author of the new creation. See ch. lxxv. 17, 18; lxxvi. 22; 2 Cor. v. 17.

4 This figure forcibly represents a state of helpless misery under Jehovah's anger: see refs.

5 The two things may be desolation and destruction for the city, famine and sword for its people; or desolation by famine, and destruction by sword.

6 See Josh. x. 24, and note.

7 The freedom of the church from the contamination of the ungodly is essential to its prosperity and honour. Comp. Rev. xxi. 26, 27.

8 Rather, 'sit,' i. e. arise and take possession of thy throne.

9 Rather, 'ye were sold.' As Israel's oppressors gave nothing for him, so they can claim nothing when he is 'redeemed,' or delivered from them.

10 Pharaoh and Sennacherib were mighty, yet Jehovah freed Israel from their tyranny; and surely he can save him from other enemies. See next verse.

11 Or, 'what is there to me in this case;' i. e. what is there in this case to keep me from interfering? Nay, rather, I must interpose; for 'they that oppress them howl (like wild beasts over their prey), and my name is blasphemed continually,' as if I could not deliver.

That my people is taken away for nought?
They that rule over them make them to howl, saith the LORD;
And my name continually every day is blasphemed.

- 6 Therefore ^a my people shall know my name:
Therefore *they shall know* in that day
That I *am* he that doth speak: behold it is I.
- 7 ^a How beautiful¹ upon the mountains
Are the feet of him that bringeth good tidings, that publisheth peace;
That bringeth good tidings of good, that publisheth salvation;
That saith unto Zion,—^b Thy God reigneth!
- 8 Thy watchmen shall lift up the voice;—with the voice together shall they sing:
For ^c they shall see eye to eye,—when the LORD shall bring again Zion.
- 9 Break forth into joy, sing together,—^d ye waste places of Jerusalem:
^e For the LORD hath comforted his people,—^f he hath redeemed Jerusalem.
- 10 ^g The LORD hath made bare his holy arm²—in the eyes of all the nations;
And ^h all the ends of the earth shall see the salvation of our God.
- 11 ⁱ Depart³ ye! depart ye! go ye out from thence,—^k touch no unclean *thing*;
Go ye out of the midst of her;—^l he ye clean, that bear the vessels of the LORD.
- 12 For ^m ye shall not go out with haste,—nor go by flight:
ⁿ For the LORD will go before you;—^o and the God of Israel *will be* your reward.

Prophecy of the Messiah; his appearance, sufferings, and reward.

- 13 BEHOLD, ^p my servant shall deal prudently [*or, prosper*]^q,
^r He shall be exalted and extolled, and be very high.
- 14 As many were astonished^s at thee;
(His ^t visage was so marred more than any man,
And his form more than the sons of men:)
- 15 ^u So shall he sprinkle⁶ many nations;
^v The kings shall shut their mouths⁷ at him:
For *that* ^w which had not been told them shall they see;
And *that* ^x which they had not heard shall they consider.
- 53 Who ^y hath believed our report?⁸
And to whom is ^z the arm of the LORD revealed?
- 2 For ^a he shall grow up^b before him as a tender plant,⁹
And as a root out of a dry ground:
^c He hath no form nor comeliness; and when we shall see him,
There is no beauty that we should desire him.
- 3 ^d He is despised and rejected of men;
A man of sorrows, and ^e acquainted with grief:
And we hid as it were *our* faces from him;¹⁰
He was despised, and ^f we esteemed him not.
- 4 Surely ^g he hath borne our griefs,—and carried our sorrows:¹¹
Yet we did esteem him stricken,¹²—smitten of God, and afflicted.
- 5 But he *was* ^h wounded for our transgressions,¹³—*he was* ⁱ bruised for our iniquities:

¹ The expected herald now appears; the watchmen of Zion all announce his rapid approach; he comes close, so that the people see him face to face.

² Like a warrior, throwing back the loose sleeve of his robe to have his arm free. This prepares us for an unusual exercise of Divine power.

³ Comp. Exod. xiii. 21, 22; xiv. 19, 20; Ezra viii. 22, 23, 31. All are to march now the Divine Leader is at hand; but their exodus is not to be a flight (Exod. xii. 11), but a march of triumph.

⁴ The Divine Redeemer now appears (ch. lii. 13—liii. 12); but how different from other deliverers, and from all that carnal men expected! Honoured by Jehovah with promises of success and of universal reverence (13—15), he is yet disbelieved, despised, and rejected by men because of his humiliating sorrows (liii. 1—3). But his sufferings and death relieve men's woes and procure their peace with God (4—6); they are borne by the holy sufferer with unrepining submission to Jehovah's will (7—10); and they accomplish the purposes of Divine mercy in the salvation of sinners, which is to him an illustrious and satisfying reward (10—12).

⁵ Or, 'shocked,' at the mean and suffering appearance of the expected deliverer.

⁶ Comp. Lev. xiv. 7. Lowly as was his appearance,

he was nevertheless ordained by God to purify men of all nations from the guilt and pollution of sin.

⁷ In admiration. Receiving abundant blessings from so unexpected a source, they shall gain fresh knowledge of God's perfections, and of his wonderful plans and purposes. Comp. 1 Cor. i. 18—25.

⁸ The prophet mourns over the people's unbelief, occasioned by the humiliation which he is about to describe. The 'arm' of the Lord is the emblem of his power; which, when disguised in our Saviour's lowly state, men did not recognise.

⁹ A weakly shoot from a decayed trunk, giving no promise of beauty or value. See note on ch. xi. 1.

¹⁰ With disgust and contempt.

¹¹ The quotation of these words in Matt. viii. 17, with reference to some of the effects of sin, seems intended to point to Christ's work in the removal of all.

¹² That is, by Divine judgment. The word is applied especially to the infliction of such diseases as the plague or the leprosy. See note on Lev. xiii. 2; and Luke xiii. 1, John ix. 2.

¹³ These sufferings are to be *vicarious*, 'for our transgressions;' and *propitiatory*, for they will be for 'our peace.' The 'chastisement of our peace' means the chastisement by which our peace was effected.

^y ch. 37. 6; Eze. 39. 20—23; Ro. 2. 21.
^z Eze. 20. 44; 38. 27—29.

^a Nah. i. 15; Ro. 10. 12—15.

^b ch. 21. 23; Ps. 63. 1; 96. 10; 97. 1; Mic. 4. 7.

^c Jer. 32. 39; Zeph. 3. 9; Ac. 2. 1; 4. 32.
^d ch. 44. 26.

^e ch. 51. 3.
^f ch. 48. 20.

^g Ps. 94. 1—3; Rev. 15. 4.
^h see refs. Ps. 22. 27;

ⁱ Lk. 3. 8.
^j see refs. ch. 49. 20; 2 Cor. 6. 17.

^k Eze. 44. 23; Eph. 5. 11; 1 Pet. 1. 14. 16.
^l see refs. Isa. 10. 3; 22. 2, etc.

^m see Ex. 12. 33, 39.
ⁿ Ex. 13. 21, 22; Deut. 20. 4; Mic. 2. 13.

^o ch. 58. 8; Ex. 14. 19; Num. 10. 25.
^p ch. 11. 2, 3; 42. 1.

^q ch. 53. 10; Jer. 23. 5.
^r ch. 9. 6, 7; Ps. 110. 1, 2; Eph. 1. 21—23;

^s Phil. 2. 9; Heb. 1. 3.
^t ch. 55. 2, 3; 1's 22. 6, 7, 15, 17.

^u Eze. 36. 25; Ac. 2. 33; Heb. 9. 13, 14; 12. 24; 1 Pet. 1. 2.

^v ch. 49. 7, 23; Job 29. 9, 10.
^w ch. 55. 5; Ro. 15. 21; 16. 25, 26; Eph. 3. 5, 9.

^x John 12. 38; Ro. 10. 16.
^y ch. 51. 9; Ro. 1. 16;

^z 1 Cor. 1. 18.
^a ch. 11. 1; Jer. 23. 5.
^b Lk. 2. 52.

^c ch. 52. 14; Mk. 9. 12.
^d ch. 49. 7; Ps. 22. 6;

^e 49. 9—12, 19, 20; Mt. 26. 67.
^f Mt. 26. 37, 38; John 11. 35; Heb. 4. 15;

^g 1 John 1. 10, 11.
^h Mt. 8. 17; Heb. 9. 28; 1 Pet. 2. 24.

ⁱ Dan. 9. 24; Mt. 20. 28; Ro. 4. 25; A. 6—10; 1 Cor. 15. 3; 1 Pet. 3. 18.

^j ver. 10; Ge. 3. 15.

The chastisement of our peace *was* upon him;—and with his ^a stripes we are healed.

6 'All we like sheep have gone astray;'

^m We have turned every one to his own way;

And the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted,—yet ⁿ he opened not his mouth:

^o He is brought as a lamb to the slaughter,

And as a sheep before her shearers is dumb,—so he openeth not his mouth.

8 He was taken from prison² and from judgment:

And ^p who shall declare his generation?³

For ^r he was cut off out of the land of the living:

For the transgression of my people was he stricken.

9 'And he made⁴ his grave with the wicked,—and with the rich in his death;

Because he had done no violence,—neither *was any* 'deceit in his mouth:

10 Yet it pleased the LORD⁵ to bruise him;—^s he hath put him to grief.

When thou shalt make his soul ^t an offering for sin,

^u He shall see *his* seed, ^v he shall prolong *his* days,

And ^w the pleasure of the LORD shall prosper in his hand.

11 'He shall see of the travail of his soul,⁶ and shall be satisfied:

^b By his knowledge⁷ shall ^c my righteous ^d servant ^e justify many;

^f For he shall bear their iniquities.

12 'Therefore will I divide him *a portion* with the great,⁸

^h And he shall divide the spoil with the strong;

Because he hath ⁱ poured out his soul unto death:

And he was ^j numbered with the transgressors;—and he bare the sin of many,

And ^k made intercession⁹ for the transgressors.

Prophecy of the Messiah continued; the enlargement of his church through his work.

54 SING,¹⁰ ^m O barren, thou *that* didst not bear;

Break forth into singing, and cry aloud, thou *that* didst not travail with child:

For ⁿ more *are* the children of the desolate

Than the children of the married wife, saith the LORD.

2 ^o Enlarge the place of thy tent,

And let them stretch forth the curtains of thine habitations:

Spare not, lengthen thy cords,—and strengthen thy stakes;¹¹

3 ^p For thou shalt break forth on the right hand and on the left;

^r And thy seed shall inherit the Gentiles,

^s And make the desolate cities to be inhabited.

4 Fear not; for thou shalt not be ashamed:

Neither be thou confounded; for thou shalt not be put to shame:

For thou shalt forget the shame of ^t thy youth,

And shalt not remember the reproach of ^u thy widowhood any more.

5 ^v 'For thy Maker *is* thine husband;¹²—the ^w LORD of hosts *is* his name;

And thy Redeemer the Holy One of Israel;

^x The God of the whole earth shall he be called.

1 That is, astray from God; an image expressive of the folly, waywardness, and danger of sinners; the diversity of whose transgressions is represented in the next clause.

2 Or, 'from confinement.' This probably means that, after some form of trial, the sufferings which the Redeemer shall undergo as our substitute will be terminated by a violent death.

3 This may mean either, Who can tell the wickedness of the men of his age? or, Who will identify himself with his family? or, more probably, Who can express his posterity—the number of his descendants? See ver. 10.

4 Rather, 'And his grave was appointed with the wicked; *but* he was with,' etc. The Jewish rulers intended our Saviour to have the disgraceful burial of an executed criminal; but Divine Providence wonderfully ordered it otherwise. See Matt. xxvii. 57—61.

5 Whatever hand men might have in the death of the Redeemer, it was nevertheless the result of the gracious purpose of God. See Acts ii. 23.

6 That is, 'He shall see the *fruit* of his sufferings, and shall be satisfied.' He shall see so much good resulting from his great sorrows, that he shall be abundantly compensated for all that he endured.

7 That is, 'by the knowledge of him;' such a know-

ledge as leads to faith in him, and thus saves the soul.

8 That is, 'among the great;' such as the great are accustomed to receive. As the conquerors of this world gather spoil, so shall the Messiah obtain his portion, the people whom he hath redeemed.

9 Rather, 'shall interpose;' applying to them all the blessings which flow from his atoning death.

10 The first glorious result of Messiah's coming and work is the joyful increase of the church, which has long been desolate and dishonoured (vers. 1—4), but is now to be recognised and claimed by Jehovah her 'husband' and 'kinsman-redeemer,' whose just displeasure is entirely and for ever appeased (5—10). Thus she shall be made attractive, enlightened, peaceful, secure, and victorious (11—17).

11 This beautiful metaphor is taken from the pastoral life of the East. As more room is needed by a growing family, the whole tent must be enlarged, the cords extended, and the pegs strengthened.

12 Rather, 'thy husband is thy Maker,' etc.; *i. e.* God will appear as thy husband and thy Redeemer, avowing the tenderest interest in thy welfare, and taking thee under his special protection. This is connected with the extension of the church through 'the whole earth.'

^a 1 Pet. 2. 24.

ⁱ Ps. 119. 176; Mt. 18. 13—14; Lk. 15. 3—7; 1 Pet. 1. 25.
^m Jer. 11. 8.

ⁿ Mt. 26. 63; 27. 12—14; Mk. 14. 61; 15. 5; Lk. 23. 9; 1 Pet. 2. 23.
^o Ac. 8. 32.

^p Ac. 8. 33.

^q Dan. 9. 26; John 11. 49—52.

^r Mt. 27. 57—60.

^s 2 Cor. 5. 21; Heb. 4. 15; 7. 26; 1 Pet. 2. 22; 1 John 3. 5.
^t Zec. 13. 7; Ro. 8. 32.

^u Ro. 8. 3; 2 Cor. 5. 21; 1 Pet. 2. 24.
^v Ps. 22. 30; 45. 16, 17; John 12. 24; Heb. 2. 13.

^w Ps. 21. 4; 72. 17; Dan. 7. 13, 14; Ro. 6. 9; Rev. 1. 18.

^x John 6. 37—40; Eph. 1. 5, 9; 2 Thes. 1. 11.
^y John 12. 27—32; Heb. 12. 2.

^z John 17. 3; 2 Cor. 4. 6; 2 Pet. 1. 3.

^a 1 John 2. 1.
^b ch. 42. 1; 49. 3.

^c Ro. 3. 22—24; 4. 24, 25; 5. 1, 9, 18, 19.
^d vers. 4, 5; Heb. 9. 24.

^e Ps. 2. 8; Phil. 2. 9.
^f Col. 2. 15.
^g Mt. 27. 50.

^h Mk. 15. 27, 28; Lk. 22. 37.

ⁱ Lk. 23. 34; Ro. 8. 34; Heb. 7. 25; 9. 24; 1 John 2. 1.

^j Zeph. 3. 14; Gal. 4. 27.
^k 1 Sam. 2. 5; Ps. 113. 9.

^l ch. 49. 19, 20.

^m ch. 2. 2—4; 60. 3—9;
ⁿ ch. 55. 5; 60. 10—13; 61. 9.

^o Eze. 36. 35, 36.

^p Jer. 2. 2; Eze. 16. 22; Hos. 2. 15.

^q Lam. 1. 1.
^r ch. 62. 4; Jer. 3. 14;

^s Hos. 2. 19, 20; John 3. 21; Eph. 5. 25—27, 32.
^t Lk. 1. 32.

^u Zec. 14. 9; Ro. 3. 25, 30.

- 6 For the LORD ^a hath called thee as a woman forsaken and grieved in spirit,
And a wife of youth,¹ when thou wast refused,—saith thy God.
- 7 ^a For a small moment have I forsaken thee;
But with great mercies ^b will I gather thee.
- 8 In a little wrath I hid my face from thee for a moment;
^c But with everlasting kindness will I have mercy on thee,
Saith the LORD thy Redeemer.
- 9 For this *is* as the waters of ^a Noah unto me:
For *as* I have sworn that the waters of Noah should no more go over the earth;
So have I sworn that I would not be wroth with thee, nor rebuke thee.²
- 10 For ^a the mountains shall depart,—and the hills be removed;
^f But my kindness shall not depart from thee,
Neither shall the covenant of my peace be removed,
Saith the LORD that hath mercy on thee.
- 11 O thou ^a afflicted, tossed with tempest, and ^a not comforted,
Behold, I will lay thy stones with ^a fair colours,³
And lay thy foundations with sapphires.
- 12 And I will make thy windows of agates,—and thy gates of carbuncles,
And all thy borders of pleasant stones.
- 13 And all thy children *shall be* ^a taught of the LORD;⁴
And ^a great *shall be* the peace of thy children.
- 14 ^a In righteousness shalt thou be established:
^a Thou shalt be far from oppression—^a for thou shalt not fear:
And from terror—for it shall not come near thee.
- 15 ^a Behold, they shall surely gather together, *but not by me*:
Whosoever shall gather together against thee shall fall ^a for thy sake.⁵
- 16 Behold, I have created the smith that bloweth the coals in the fire,
And that bringeth forth an instrument for his work;
And I have created the waster to destroy.⁶
- 17 ^a No weapon that is formed against thee shall prosper;
And ^a every tongue that shall rise against thee in judgment thou shalt condemn.
^a This is the heritage of the servants of the LORD,
^a And their righteousness *is* of me, saith the LORD.

Prophecy of the Messiah continued: the world invited to seek salvation by him.

- 55 HO,⁷ ^a every one that thirsteth! Come ye to the waters!⁸
And he that hath no money! ^a Come ye, buy, and eat!
Yea, come, buy wine and milk—^a without money and without price.
- 2 Wherefore do ye ^a spend money for *that which is not bread*?
And your labour for *that which satisfieth not*?
^a Hearken diligently unto me, and ^a eat ye *that which is good*,
And let your soul delight itself in fatness.
- 3 Incline your ear, and ^a come unto me:—^a hear, and your soul shall live;
^a And I will make an everlasting covenant with you,
*Even the ^a sure mercies of David.*⁹
- 4 Behold, I have given him *for* ^a a witness¹⁰ to the people,

1 One to whom there was early and constant love, which had not been destroyed even by her sins.

2 Whatever may be the troubles of the church, it shall never be swept away and perish.

3 Rather, 'in stibium'; a paint formed from antimony, with which the Hebrew women tinged their eye-lashes. This seems designed to suggest the costliness and beauty of the building.

4 Our Lord quotes this prediction in proof of the necessity of that Divine teaching by which the Holy Spirit both enlightens the mind and influences the heart (John vi. 46).

5 Or, 'shall fall (i. e. come over) to thee.' The enemies of the church shall find that God opposes their unholy alliance against her, and shall join themselves to her.

6 Your interests are safe in my hands; for I am the Creator and Controller both of him who makes and of him who uses the weapons of destruction.

7 The gracious work of Messiah opens the blessings of the church to the whole world. All the spiritually needy, fruitlessly seeking the supply of their souls' wants, are invited to obtain it (vers. 1—3) from Him whom God has appointed (4, 5). There is now abundant pardon for the worst of sinners (6, 7); for God's thoughts

and plans of mercy are infinitely above man's (8, 9); his beneficent promise is infallibly sure (10, 11); and he has connected his honour with the salvation and happiness of the sinner (12, 13).

8 The adaptation, richness, and freeness of gospel blessings are contrasted with the costly and unsatisfying attempts of men to obtain happiness from other sources.

9 The blessings surely promised to David. See note on 2 Sam. vii. 10; and compare 2 Chron. vi. 42; Psa. lxxxix. 1, 3, 28. It is evident that the main and ultimate subject of the promise is the Messiah and his saving work; and to him the apostle Paul applies these words in Acts xiii. 34.

10 This refers to the Messiah, who is to 'the people' (i. e. to all nations) a 'witness' bearing testimony to God's truth, both condemnatory and saving (John xviii. 37; Mal. iii. 5; Rev. i. 5); and a 'leader and commander' (Dan. ix. 25; Heb. ii. 10), ruling his followers and leading them on to victory. Thus He will be to the whole world what the Israelite expected Him to be to his own people; and will 'call' to the participation of these privileges those who had not been 'known' or acknowledged as his, but who shall 'run' eagerly to accept the offered blessings. Comp. Acts xiii. 42—48.

^a ch. 62. 4.

^a ch. 26. 30; 60. 10;
Pa. 30. 5; 2 Cor. 4. 17.
^b ch. 11. 11; Eze. 36. 24.

^c ch. 55. 3; Jer. 31. 3.

^d ch. 55. 11; Ge. 8. 21;
9. 11; Jer. 31. 35, 36.

^e ch. 51. 6, 7; Pa. 46. 2;
Mt. 5. 18.
^f Pa. 80. 33, 34.

^g ch. 51. 17—19.

^h Lam. 1. 1, 2, 16, 17,

31.

ⁱ 1 Chr. 28. 2; Eph.

2. 20; 1 Pet. 2. 4;

Rev. 21. 19—21.

^k ch. 11. 9; Jer. 31.

34; John 6. 43; 14.

36; 1 Cor. 2. 10;

1 Thes. 4. 9; 1 John

2. 20.

^m Pa. 110. 165.

ⁿ Pa. 1. 26, 27; Jer. 31.

23.

^o Zec. 9. 8.

^p Jer. 23. 8, 4; 30. 10;

Zeph. 3. 13—15.

^q Eze. 38. 6—23.

^r ch. 43. 3, 4; Zec. 2. 8;

12. 3, 9.

^s ver. 15; Pa. 46 and

46; Mt. 16. 18; Ro.

8. 28—30.

^t ch. 50. 4, 9; Zec. 3.

1, 2; Rev. 12. 10.

^u Dan. 3. 26—28; 6.

29—32.

^v see note on ch. 45. 24, 25.

^w ch. 41. 17, 18; John

4. 10—14; 7. 37, 39;

Rev. 21. 8; 22. 17.

^y Mt. 12. 41—46; Rev.

3. 18.

^z ch. 52. 3; Ro. 3. 24;

Eph. 4. 4—6.

^a Jer. 2. 13; Hos. 6. 7;

Hag. 1. 6; Ro. 9. 31;

Phil. 3. 4, 7; Heb.

13. 9.

^b Dou. 11. 13; Pro. 1.

33.

^c Pa. 22. 26; 36. 8;

Pro. 9. 5; John 6.

49—58.

^d Mt. 11. 28; John 6.

45.

^e John 5. 24, 25.

^f ch. 51. 8; 61. 8; Ge.

17. 7; 2 Sam. 23. 5;

Jer. 32. 40.

^g 2 Sam. 7. 8—16; Pa.

Ms. 28. 35—37; Jer.

33. 20, 21, 26; Ac. 13.

34.

^h John 18. 37; Rev. 1.

5; 3. 14.

- 'A leader and commander to the people.
- 5 ^a Behold, thou shalt call a nation *that* thou knowest not,
'And nations *that* knew not thee shall run unto thee
Because of the LORD thy God,
And for the Holy One of Israel; ^m for he hath glorified thee.
- 6 ⁿ Seek ye the LORD while he may be found,—call ye upon him ^o while he is near:
- 7 ^p Let the wicked forsake his way,—and the unrighteous man ^q his thoughts:
And let him ^r return unto the LORD,—and he will have mercy upon him;
And to our God,—for ^s he will abundantly pardon.
- 8 ^t For my thoughts *are* not your thoughts,
Neither *are* your ways my ways, saith the LORD.
- 9 ^u For *as* the heavens are higher than the earth,
So are my ways higher than your ways,—and my thoughts than your thoughts. ^v
- 10 For ^w as the rain cometh down, and the snow from heaven,
And returneth not thither, but watereth the earth,
And maketh it bring forth and bud,
^x That it may give seed to the sower, and bread to the eater:
- 11 ^y So shall my word be that goeth forth out of my mouth:
^z It shall not return unto me void,—but it shall accomplish that which I please,
And it shall prosper *in the thing* whereto I sent it.
- 12 ^{aa} For ye shall go out with joy, ^{ab} and be led forth with peace:
The mountains and the hills shall ^{ac} break forth before you into singing,
And ^{ad} all the trees of the field shall clap *their* hands.
- 13 ^{ae} Instead of ^{af} the thorn shall come up the fir tree,
And instead of the brier shall come up the myrtle tree:
And it shall be to the LORD ^{ag} for a name,
For an everlasting sign *that* shall not be cut off. ^{ah}

Prophecy of the Messiah continued: concluding exhortations.

- 56 ^{ai} THUS ^{aj} saith the LORD,—Keep ye judgment, and do justice:
^{ak} For my salvation *is* near to come,—and my righteousness to be revealed.
- 2 Blessed *is* the man *that* doeth this,—and the son of man *that* layeth hold on it;
^{al} That keepeth the sabbath ^{am} from polluting it,
And ^{an} keepeth his hand from doing any evil.
- 3 Neither let ^{ao} the son of the stranger, that hath joined himself to the LORD, speak,
Saying, The LORD hath utterly separated me from his people:
Neither let the eunuch ^{ap} say,—Behold, I *am* a dry tree.
- 4 For thus saith the LORD unto the eunuchs that keep my sabbaths,
And choose *the things* that please me,—and take hold of my covenant; ^{aq}
- 5 Even unto them will I give in ^{ar} mine house and within my walls
A place ^{as} and a name better than of sons and of daughters:
I will give them an everlasting name, ^{at}—that shall not be cut off.
- 6 Also the sons of the stranger, that join themselves to the LORD, to serve him,
And to love the name of the LORD, to be his servants,
Every one that keepeth the sabbath from polluting it,
And taketh hold of my covenant:
- 7 Even them will I ^{au} bring to my holy mountain, ^{av}
And make them joyful in my house of prayer:

^a ch. 49, 8–10; Ps. 2, 6; Jer. 30, 9; Eze. 34, 23, 24; Dan. 9, 25; Hos. 3, 5; Mic. 5, 2.

^k ch. 52, 15; 56, 8; Ps. 143; Eph. 2, 11, 12, 13, 16.

^m ch. 60, 5; Zec. 2, 11; 8, 20–33.

ⁿ ch. 69, 9; John 13, 18, 29; Ac. 3, 13.

^o Ch. 28, 9; Job 8, 5, 6; Ps. 32, 6; Jer. 29, 12–14; Am. 5, 4–6; Mt. 5, 23; 27, 11, 12; Lk. 19, 12; John 7, 34; 8, 21; 12, 35, 36; 2 Cor. 6, 1, 2; Heb. 3, 13.

^p ch. 46, 13; Ps. 145, 18.

^q ch. 1, 16–18; 2 Chr. 19, 29; Ac. 2, 13; Hos. 14, 1, 2; Jon. 3, 10; 1 K. 15, 10, 24.

^r Ch. 6, 5; Ps. 66, 18; Jer. 14; Zec. 8, 17; Mt. 15, 14, 19.

^s ch. 44, 22.

^t Ps. 130, 7; Jer. 3, 12, 13.

^u ch. 43, 25; Ec. 3, 1, 6, 7; Lk. 7, 47; Ro. 5, 21; 1 Tim. 1, 15, 16.

^v 2 Sam. 7, 19; Eze. 29, 29.

^w Ps. 103, 11, 12.

^x ch. 30, 31; 61, 11; Deut. 32, 2; Ps. 65, 9–13.

^y 2 Cor. 9, 9–11.

^z ch. 54, 9; Ro. 10, 17; 1 Cor. 1, 18; 3, 6–9; 1 Thes. 2, 13.

^{aa} ch. 41, 26; 45, 23; 46, 10.

^{ab} ch. 35, 10; 65, 13, 14; Jer. 31, 12–14.

^{ac} ch. 14, 8; 35, 1, 2; 41, 23; Ps. 98, 8.

^{ad} 1 Chr. 16, 33.

^{ae} ch. 41, 19; 60, 13; 1 Cor. 6, 9–11; 2 Cor. 5, 17.

^{af} Mic. 7, 4.

^{ag} ch. 43, 21; Jer. 13, 11; 33, 9; John 15, 8; 1 Pet. 2, 9, 10.

^{ah} see rfs. ch. 66, 13; Mt. 3, 2; 4, 17; Ro. 13, 11, 12.

^{ai} ch. 58, 13; Ec. 20, 8–11; 31, 13–16; Jer. 17, 21, 22.

^{aj} Ps. 13, 14; 119, 101.

^{ak} Deut. 23, 1, 2; Ac. 8, 27; 10, 1, 2, 31; 17, 4; 18, 7; 1 Thes. 1, 9, 10; 1 Pet. 1, 1.

^{al} 1 Tim. 3, 15; Heb. 3, 6.

^{am} John 1, 12; 1 John 3, 1; Rev. 2, 5; 3, 12.

^{an} Ps. 2, 2, 3; 66, 20; Heb. 12, 22; 1 Pet. 1, 1, 2.

1 Man's forgiveness is arbitrary, partial, imperfect, and often reluctant; but God 'delighteth in mercy,' and is ever ready to forgive all sin, according to his own plan of salvation, which is altogether above human conception.

2 The form of this promise was probably suggested by the deliverances from Egypt and Babylon; but its substance is the joyful salvation of those who trust God's 'word' of grace, to whose happiness everything ministers. And this joy is accompanied with a moral change, which converts the wilderness into 'the garden of the Lord.' Comp. Ps. xevi. 11; ch. xxxv. 1, 2.

3 God receives fresh and everlasting glory from his work of salvation. See Rev. v. 13; vii. 10–12.

4 Ch. lvi. 1–8 may be regarded as a practical supplement to the preceding prophecies, bidding the sinner to do works meet for repentance (Matt. iii. 2–8), because God's salvation is at hand (1, 2); and encouraging those who had been regarded as outcasts with the promise of admission to gospel privileges (3–8).

5 The observance of the sabbath appears to be parti-

cularly mentioned, partly because it could be maintained by the Jews even during their exile, and partly because of its great and permanent importance to the maintenance of religion among men.

6 These two classes had been expressly excluded by the law from the congregation of the Hebrews. See Deut. xxiii. 1–8. The gospel has removed all external barriers to religious privileges.

7 The covenant mentioned in ch. lv. 3.

8 A remarkable illustration of this promise is found in the case of the Ethiopian eunuch (Acts viii. 26–39), who has obtained in the church of Christ 'a place and a name' of honour far higher than he could have attained as the progenitor of an illustrious race.

9 As these privileges are to be enjoyed long after the temple, with its ritual observances, has passed away, this language must be a figurative description of a free admission to all the blessedness of God's people. In these 'the stranger' shall 'be gathered with the outcasts of Israel' (ver. 8). See John x. 16; Eph. ii. 12, 13.

- * Their burnt offerings and their sacrifices *shall be* accepted upon mine altar ;
For * mine house shall be called an house of prayer * for all people.
- 8 The Lord God—^a which gathereth the outcasts of Israel saith,
" Yet will I gather *others* to him,—beside those that are gathered unto him.
- Ancient Israel; its sins and chastisements, with promises of mercy to the penitent.*
- 9 * A.L.L.¹ ye beasts of the field,² come to devour,—*yea*, all ye beasts in the forest.
- 10 His watchmen *are* * blind : they are all ignorant,
* They *are* all dumb dogs, they cannot bark ;
Sleeping, lying down, loving to slumber.
- 11 Yea, *they are* * greedy dogs *which* ^b can never have enough,
And they *are* shepherds *that* cannot understand :
* They all look to their own way,—every one for his gain, from his quarter.
- 12 Come ye, *say they*, ^c " I will fetch wine,
And we will fill ourselves with strong drink ;
* And to-morrow shall be as this day,—and much more abundant.
- 57 The³ righteous perisheth, and no man layeth *it* to heart :⁴
And * merciful men *are* taken away, * none considering
That the righteous is taken away from the evil *to come*.
- 2 ^d He shall enter into 'peace :
They shall rest in ^e their beds,—*each one walking*⁵ *in* his uprightness.
- 3 But draw near hither, ^f * ye sons of the sorceress,
The seed of the adulterer and the whore.
- 4 Against whom do ye sport yourselves ?
Against whom * make ye a wide mouth, and * draw out the tongue ?
Are ye not children of transgression, a seed of falsehood,
- 5 * Enflaming yourselves with idols * under every green tree,
* Slaying the children⁷ in the valleys—under the cliffs of the rocks ?
- 6 Among * the smooth *stones*⁸ of the stream *is* thy portion ;—they, they *are* thy lot :
Even * to them hast thou poured a drink offering,—thou hast offered a meat offering.
Should I receive comfort in these ?⁹
- 7 * Upon a lofty and high mountain hast thou set * thy bed :¹⁰
Even thither wentest thou up to offer sacrifice.
- 8 * Behind the doors also and the posts hast thou set up thy remembrance :
* For thou hast discovered *thyself* to another than me,—and art gone up ;
Thou hast enlarged thy bed,—and made thee a *covenant* with them ;
* Thou lovedst their bed where thou sawest it.
- 9 And * thou wentest to the king¹¹ with ointment,—and didst increase thy perfumes,
And didst send thy messengers far off,—and didst debase *thyself* even unto hell.¹²

^a Ro. 12. 1; Heb. 13. 15; 1 Pet. 2. 5.
^b Mt. 21. 13; Mk. 11. 17; Lk. 19. 46.
^c Mal. 11.
^d see refs. ch. 11. 11, 12; Ps. 147. 2.
^e ch. 49. 13; John 10. 16; 11. 51, 52; Eph. 1. 10; 2. 14—16.
^f Deut. 28. 36; Jer. 12. 9; Rev. 10. 17, 18.
^g Mt. 15. 14; 23. 16.
^h Phil. 3. 2.

ⁱ 1 Sam. 2. 12—17; Eccl. 34. 2, 3; Mic. 3. 11; Mal. 1. 10; 4. 20, 29; 1 Tim. 3. 6.
^j Eccl. 34. 2, 3.
^k 2 Pet. 2. 15.
^l ch. 5. 22; 28. 7; Hos. 4. 11; Tit. 1. 7.
^m ch. 22. 13; Ps. 10. 6; Prov. 23. 35; 1 K. 12. 19, 20; 1 Cor. 15. 33.

ⁿ Ps. 12. 1; Mic. 7. 2.
^o 1 K. 14. 13; 2 K. 22. 20.
^p see refs. Job 3. 17; 2 Cor. 5. 1.
^q 1 K. 2. 29.
^r 2 Chr. 16. 14; Rev. 14. 13.
^s Mt. 16. 4; John 8. 30. 41; Jam. 4. 4.

^t Ps. 35. 21.
^u Jos. 10. 31; Ps. 22. 7, 13.
^v Jer. 50. 38.
^w Deut. 12. 4; 1 K. 14. 23; 2 K. 16. 4; 17. 10; Jer. 2. 20.
^x see refs. Le. 18. 21; Eccl. 16. 20, 21, 24.
^y Jer. 3. 9; Hab. 2. 19.
^z Deut. 32. 37, 38; Jer. 7. 18; 19. 13.

^{aa} Eccl. 16. 16, 25; 20. 28, 29.
^{ab} Eccl. 23. 41.

^{ac} Deut. 27. 15.
^{ad} Eccl. 16. 32.

^{ae} Eccl. 16. 26—28; 23. 2—20.
^{af} ch. 31. 1—6; Prov. 7. 17; Eccl. 16. 33; 23. 16; Hos. 7. 11; 12. 1.

1 The prospect of a glorious spiritual state leads to the contemplation of the difference between this and the present corrupt condition of the church, and the necessity of severe judgments to prepare the way of the Lord. From ch. lvi. 9 to lxx. 21, therefore, the prophet is chiefly occupied with denouncing the sins and threatening the chastisement of Israel; not, however, without cheering intimations of Divine mercy. He first calls for punishment upon the slothfulness (ver. 10), greediness (11), and intemperate self-indulgence (12) of Israel's leaders, as chief causes of the national crimes which provoked Divine indignation.

2 God's people being regarded as his flock, their leaders and teachers are called 'watchmen' and 'watch-dogs'; whilst the agents of Divine correction and punishment are appropriately spoken of as 'wild beasts,' who are here abruptly summoned to their savage work.

3 In such times of severe chastening the removal of the righteous is for their own happiness (vers. 1, 2), but it is ominous of evil to the scornful and obstinate idolater (3—43). Whilst these are punished, God regards the contrite, and will deliver them from correction, giving them that peace (13—19) which is unattainable by the wicked (20, 21).

4 The prayers, example, and influence of the pious are among the world's richest blessings. Their removal is a public calamity: and those men show great thoughtlessness who can witness it with indifference. But wicked men hate the secret rebuke of a holy life, and are glad to be free from such a restraint on their own evil practices.

5 That is, each one 'who walks.' This peaceful rest is the end of all who live uprightly.

6 The faithless people are summoned to hear God's charges against them, and remonstrated with for their impiety; which is represented as a carrying out of their fathers' sins in violating God's covenant. Compare Matt. xvi. 4.

7 See notes on Lev. xx. 2; 2 Kings xvi. 3.

8 If the word 'stones' is properly supplied in our translation, the reference is probably to anointed stones, such as were set up by the patriarchs for memorials (see Gen. xxviii. 18; xxxv. 14), and by the heathen as objects of worship. Arnobius says that, before his conversion to Christianity, he never saw an oiled stone without addressing it and praying to it. Such idols were the chosen 'portion' and 'lot' of the idolatrous Jews.

9 Or, 'Shall I be comforted (i. e. satisfied by taking vengeance) for these?' See ch. i. 24.

10 Vers. 7, 8 show the extent, publicity, and grossness of Jewish idolatry. They had filled their houses with the memorials of it; and felt no shame on account of their sins.

11 Some understand by 'the king' the foreign monarchs with whom the Israelites were seeking forbidden alliances (see ch. xxx. 2; Hos. v. 13; xii. 1). Others think that some idol, particularly Moloch, is intended. The Jews, eager for such unhallowed and degrading connections, are represented as an immodest woman, who uses precious unguents and perfumes in order to ingratiate herself with her paramours.

12 That is, to the lowest degree of debasement.

- 10 Thou art ^b wearied in the greatness of thy way ;
^c Yet saidst thou not, There is no hope :
 Thou hast found the life of thine hand ; ¹—^d therefore thou wast not grieved.
- 11 And ^e of whom hast thou been afraid or feared, ²—that thou hast lied,
^f And hast not remembered me, nor laid it to thy heart ?
^g Have not I held my peace even of old,—and thou fearest me not ?
- 12 'I will declare thy righteousness, and thy works ;—for they shall not profit thee.
- 13 When thou criest, let thy companies ³ deliver thee ;
 But the wind shall carry them all away ; vanity shall take *them*.
^h But he that putteth his trust in me shall possess the land,
 And shall inherit 'my holy mountain ;
- 14 And shall say, ⁴ " Cast ye up, cast ye up, prepare the way,
 " Take up the stumblingblock out of the way of my people.
- 15 For ⁵ thus saith the high and lofty One that inhabiteth eternity,
ⁱ Whose name is Holy ;—^j I dwell in the high and holy place,
^k With him also *that is* of a contrite and humble spirit,
^l To revive the spirit of the humble,—and to revive the heart of the contrite ones.
- 16 For I will not contend for ever,—neither will I be always wroth :
 For the spirit should fail before me,—and the souls *'which I have made.'* ⁶
- 17 For the iniquity of ^m his covetousness ⁷ was I wroth, and smote him :
ⁿ I hid me, and was wroth,—^o and he went on frowardly in the way of his heart.
- 18 ^p I have seen his ways, ⁸ and ^q will heal him :
^r I will lead him also, and restore comforts unto him and to ^s his mourners.
- 19 I create ^t the fruit of the lips ; ⁹—Peace, peace ^u to him *that is* far off,
 And to him *that is* near,—saith the Lord ;—and I will heal him.
- 20 But the wicked *are* like the troubled sea,—when it cannot rest, ¹⁰
 Whose waters cast up mire and dirt.
- 21 ^v There is no peace, saith my God, to the wicked.
- 58 CRY ¹¹ aloud, spare not,—lift up thy voice ^a like a trumpet,
 And show my people their transgression,—and the house of Jacob their sins.
- 2 Yet ^b they seek me daily,—and delight ¹² to know my ways,
 As a nation that did righteousness,—and forsook not the ordinance of their God :
^c They ask of me the ordinances of justice ;
 They take delight in approaching to God.
- 3 ^d Wherefore have we fasted, *say they*, and thou seest not ?
 Wherefore have we ^e afflicted our soul, ¹³ and thou takest no knowledge ?
 Behold, in the day of your fast ye find pleasure,—and exact all your labours.
- 4 ^f Behold, ye fast for strife and debate,—and to smite with the fist of wickedness :
 Ye shall not fast as ye *do this* day,—to make your voice to be heard on high. ¹⁴
- 5 Is it ^g such a fast that I have chosen ?—^h a day for a man to afflict his soul ?
 Is it to bow down his head as a bulrush, ¹⁵

^b ch. 47. 13 ; Jer. 9. 5.
^c Jer. 2. 25.

^d Jer. 3. 3 ; & 3.
^e ch. 51. 12, 13 ; Pro.
 23. 35.
^f ch. 30. 9 ; 59. 3, 4.
^g Jer. 2. 23 ; 3. 21.
^h Ps. 50. 21 ; Ecc. 8. 11.

ⁱ ch. 1. 11—15 ; 58. 2—
 6 ; 59. 6—8 ; Mt. 23.
 5—12 ; Ro. 3. 10—20.

^k ch. 26. 3, 4 ; Ps. 37.
 3. 9.
^l ch. 56. 7.

^m ch. 40. 3 ; 62. 10.

ⁿ Ro. 14. 13 ; Heb. 12.
 13.

^o Job 6. 10 ; Lk. 1. 49.
^p ch. 66. 1 ; Ps. 68. 4 ;
 Zec. 2. 13.
^q ch. 66. 2 ; Ps. 34. 18 ;
 51. 17 ; 138. 6.
^r ch. 61. 1 ; Ps. 147. 3 ;
 Mt. 5. 4 ; Jam. 4. 6 ;
 1 Pet. 5. 5.

^s Ps. 78. 38, 39 ; 85. 5 ;
 103. 9—16 ; Mic. 7. 18.
^t ch. 42. 5 ; Num. 16.
 32 ; Job 34. 14 ; Jer.
 39. 16 ; Heb. 12. 9.

^u ch. 5. 8, 9 ; Jer. 6.
 13 ; Eze. 33. 31 ; Lk.
 12. 15 ; Col. 3. 5.

^v ch. 8. 17 ; 45. 15.
^w ch. 9. 13 ; Jer. 5. 3.
^x Jer. 31. 19—20 ; Lk.
 15. 20 ; Ro. 5. 20.

^y Jer. 3. 22 ; 33. 6 ;
 Hos. 14. 4—5.

^z ch. 48. 10 ; Ps. 32. 8.
^{aa} ch. 12. 1 ; 61. 2.
^{ab} Hos. 14. 2 ; Lk. 21.
 15 ; Heb. 13. 15.

^{ac} Mk. 16. 15 ; Lk. 2.
 14 ; Ac. 2. 39 ; 10. 36 ;
 Eph. 2. 14—17.

^{ad} Job 15. 20—21 ; Pro.
 4. 16 ; Jude 13.
^{ae} see refs. ch. 48. 22.

^{af} Hos. 8. 1 ; Rev. 1.
 10.

^{ag} ch. 1. 11—15 ; 29. 13 ;
 Eze. 33. 30—33 ; Mt.
 15. 9 ; Tit. 1. 16.

^{ah} Jer. 42. 2, 3, 20.
^{ai} Mal. 3. 14.

^{aj} Le. 16. 29, 31 ; 23.
 27.
^{ak} 1 Ki. 21. 9, 12, 13 ;
 Pro. 21. 27 ; Mt. 6.
 16.
^{al} Zec. 7. 5.
^{am} ver. 3 ; Le. 16. 29.

1 That is, 'thou hast found vitality,' 'strength.' Notwithstanding all the trouble and disappointments which the Jews experienced in their idol worship, they still clung to it tenaciously.

2 Why have you revered other gods whilst you falsely professed to be my people, encouraging yourselves in your hypocrisy by my forbearance ? I will show what your professed righteousness is by your works, and they shall not avail you (ver. 12).

3 Or, 'gatherings ;' either of idols or of allies, or of both, on which the Israelites relied.

4 Or, 'And one shall say,' etc. Every obstacle shall be removed from the path of those who put their trust in God. See note on ch. xl. 3.

5 This sublime description of the condescension of God assigns a reason why they might trust the foregoing promise, notwithstanding their own unworthiness, and the infinite disparity between Him and them.

6 The fruitfulness of man is adduced as a reason for the exercise of Divine mercy. Comp. Ps. ciii. 14.

7 This was one of the prevailing sins of the Jewish people, which drew down upon them Divine vengeance.

8 Either the people's ways of sin, or their ways of repentance : probably the latter, the 'mourners' being 'the contrite' (ver. 15).

9 'The fruit of the lips' is used in Heb. xiii. 15 in the sense of *thanksgiving*. God is the author of praise by bestowing as the theme of it 'peace to him that is far off, and to him that is near,' etc.

10 Or, 'for it cannot rest.' Their own passions, the accusations of conscience, and the anger of God, make it impossible for the wicked to enjoy 'rest'—real, satisfying peace. See note on ch. xlviii. 22.

11 The prophet is commanded to rebuke Israel unsparingly (ver. 1) for the hypocritical observances with which they covered their sins, specifying particularly their attendance on the *daily service*, and their *fasting* (2—7) ; and to promise Divine favour and true honour to those who enter into the spirit of these duties (8—12), and who rightly observe the *sabbath* (13, 14).

12 They showed much zeal for the ceremonies of religion, and even took a certain pleasure in the punctual observance of them ; while they had no delight in spiritual religion, or even practical morality. Such were those who would not enter the hall of Pilate lest they should disqualify themselves for eating the passover, while they were meditating the death of the Just One. And many still show a great interest in the externals and appendages of religion, who have no real love to God.

13 That is, by fasting. Where professed austerities are a cloak for selfishness, they are most displeasing to God. See 1 Kings xxi. 9—13.

14 Even while fasting, men's passions may remain unsubdued, and display themselves in violent language and conduct.

15 These water-plants, which grow luxuriantly, but have no solid strength, easily bend, and are thus an appropriate emblem of a man bowed down with grief.

- And ^a to spread sackcloth and ashes *under him*?
 Wilt thou call this a fast,—and an acceptable day to the Lord?
 6 *Is not this the fast that I have chosen?*¹
 To loose the hands of wickedness,—^a to undo the heavy burdens,
 And ^a to let the oppressed go free,—and that ye break every yoke?
 7 *Is it not* ^a to deal thy bread to the hungry,
 And that thou bring the poor that are cast out to thy house?
^a When thou seest the naked, that thou cover him;
 And that thou hide not thyself from ^a thine own flesh?²
 8 ^a Then shall thy light break forth as the morning,
 And ^a thine health shall spring forth speedily:
 And ^a thy righteousness shall go before thee;
^a The glory of the Lord shall be thy rereward.³
 9 ^a Then shalt thou call, and the Lord shall answer;
 Thou shalt cry, and he shall say, Here I *am*.
 If thou take away from the midst of thee ^a the yoke,
^a The putting forth of the finger, and ^a speaking vanity;⁴
 10 And ^a if thou draw out thy soul to the hungry,—and satisfy the afflicted soul;
^a Then shall thy light rise in obscurity,—and thy darkness *be* as the noon day:
 11 And ^a the Lord shall guide thee continually,
 And ^a satisfy thy soul in drought,—and make fat thy bones:⁵
 And thou shalt be like a ^a watered garden,
 And like a spring of water, whose waters fail not.
 12 And *they that shall be* of thee ^a shall build the old ^a waste places:
 Thou shalt raise up the foundations of many generations;⁶
 And thou shalt be called, The repairer of the breach,
 The restorer of paths to dwell in.
 13 If ^a thou turn away thy foot⁷ from the sabbath,
From doing thy pleasure on my holy day;
^a And call the sabbath a delight,—the holy of the Lord, honourable;
 And shalt honour him,—not doing thine own ways,
 Nor finding thine own pleasure,—nor speaking *thine own* words:
 14 ^a Then shalt thou delight thyself in the Lord;
 And I will cause thee to ^a ride upon the high places of the earth,⁸
 And ^a feed thee with the heritage of Jacob thy father:
^a For the mouth of the Lord hath spoken *it*.
 59 BEHOLD,⁹ the Lord's hand is not ^a shortened, that it cannot save;
 Neither his ear heavy, that it cannot hear:
 2 But ^a your iniquities have separated between you and your God,
 And your sins ^a have hid *his face* from you, that he will not hear.¹⁰
 3 For ^a your hands are defiled with blood,—and your fingers with iniquity;
^a Your lips have spoken lies,—your tongue hath muttered perverseness.
 4 ^a None calleth for justice,—nor ^a any pleadeth for truth:
^a They trust in vanity, and speak lies;
^a They conceive mischief, and bring forth iniquity.
 5 They hatch cockatrice' eggs,¹¹—and weave the spider's web:
 He that catcheth of their eggs dieth,
 And that which is crushed breaketh out into a viper
 6 ^a Their webs shall not become garments,
^a Neither shall they cover themselves with their works:

^a see refs. 1 Ki. 21. 27;
 Est. 4. 3; Job 2. 8;
 Dan. 9. 3; Jon. 3.
 5-8.

^a No. 5. 10-12.

^a Jer. 34. 9.

^a ver. 10; Job 22. 7;
 Ps. 112. 9; Eze. 18.
 7, 16; Mt. 23. 35.

^a Job 31. 19.
^a Ge. 29. 14; Judg. 9.
 2; No. 5. 5.

^a ver. 10, 11; Job 11.
 17; Ps. 37. 6.
^a Jer. 33. 6; Hos. 6. 2.

^a Ac. 10. 4, 31, 35.

^a ch. 52. 12; Ex. 14. 19.

^a ch. 30. 19; Eccl. 24;
 Jer. 23. 12, 13.

^a ver. 6.

^a ch. 57. 4; Pro. 6. 13.

^a Ps. 12. 2; Eze. 13. 8.

^a ver. 7; Ps. 41. 1, 2;
 Pro. 11. 24, 25.

^a ver. 8.

^a see refs. ch. 57. 18.

^a ch. 33. 16; Ps. 33.
 19; 34. 9, 10; Jer.
 17. 8.

^a Ps. 1. 3.

^a ch. 61. 4; Jer. 31.
 38; Am. 9. 14.
 Mich. 51. 3.

^a see refs. ch. 56. 2.

^a Ps. 84. 2, 10; 122. 1.

^a see refs. Job 22. 26.

^a ch. 33. 16; Deu. 32.
 13; Eccl. 29; Hab. 3.
 18.

^a Ps. 105. 9-11.

^a ch. 1. 20; 40. 5; Mic.
 4. 4.

^a see refs. ch. 50. 2.

^a ch. 50. 1; Deu. 32.
 19; Jer. 5. 25.

^a ch. 57. 17; Deu. 31.
 17, 18; Mic. 3. 4.

^a ch. 1. 15, 21; Jer. 2.
 34; Hos. 4. 2.

^a ch. 30. 9; 57. 11;
 Jer. 9. 3-6; Hos. 7.
 3, 13.

^a Jer. 5. 1; Mic. 7.
 2-5.

^a Job 15. 31.

^a Job 15. 35; Ps. 7.
 14.

^a ch. 28. 18-20; Job
 8. 14, 15.

^a ch. 30. 1; 57. 12;
 61. 6; Ro. 4. 6-8;
 Rev. 3. 17, 18.

1 The fast which God accepts includes the *self-denial* which the exercise of justice and charity often requires.

2 That is, 'from thine own kindred.' Thou shouldest not be ashamed of them because they are poor, nor withhold from them needful help.

3 Alluding to the manner in which the Israelites came up out of Egypt. See Exod. xiii. 21; xiv. 19; and note on ch. lii. 12. By obeying the Divine laws, they would now be as effectually secured and protected as they then were by the pillar of cloud and fire.

4 Or, 'wickedness.'

5 See Prov. xv. 30, and note.

6 The substitution of high spiritual and practical religion for formalism will restore a degraded church or nation to prosperity and honour.

7 See Eccles. v. 1. The 'foot' and the 'way' refer probably to the 'walk' or conduct. Abstain habitually

from all self-indulgence (whether in business or amusement) on the sabbath, which is my *holy* day.

8 See Deut. xxxii. 13.

9 Lest Israel should murmur against God, the prophet traces their sufferings to their sins (vers. 1, 2), which he more fully describes as affecting all their actions, thoughts, and purposes; involving falsehood, injustice, and mischief (3-8), and producing misery and despair (9-11). He thus leads the people to a confession of guilt (12-15); on which God interferes, mingling judgment with salvation (16-19), and finally giving effect to his everlasting covenant of mercy (20, 21).

10 The people must suffer, not because God *could* not save them from their calamities, but because he *would* not on account of their sins.

11 Their purposes are mischievous; but though they hurt others, they do no good to themselves (ver. 6).

- Their works *are* works of iniquity,—and the act of violence *is* in their hands.
- 7 *✓* Their feet run to evil,—and *✓* they make haste to shed innocent blood :
 Their thoughts *are* thoughts of iniquity ;
✓ Wasting and destruction *are* in their paths.
- 8 The way of peace they know not ;—and *there is* no judgment in their goings :
✓ They have made them crooked paths :
✓ Whosoever goeth therein shall not know peace.
- 9 Therefore¹ *is* judgment far from us,—neither doth justice overtake us :
✓ We wait for light, but behold obscurity ;—for brightness, *but* we walk in darkness.
- 10 *✓* We grope for the wall like the blind,—and we grope as if *we had* no eyes :
 We stumble at noon day as in the night ;—*we are* in desolate places² as dead men.
- 11 We roar all like bears,—and *✓* mourn sore like doves :³
 We look for judgment, but *there is* none ;—for salvation, *✓* but it is far off from us.
- 12 For *✓* our transgressions are multiplied before thee,
 And *✓* our sins testify against us :
 For our transgressions *are* with us ;—and *as for* our iniquities, *✓* we know them ;
- 13 In transgressing and lying against the LORD,—and departing away from our God,
 Speaking oppression and revolt,
 Conceiving and uttering *✓* from the heart words of falsehood.
- 14 And judgment is turned away backward,—and justice standeth afar off :
 For *✓* truth is fallen in the street,⁴—and equity cannot enter.
- 15 Yea, truth faileth ;—and he *that* departeth from evil maketh himself a prey.
 AND the LORD saw *it*,—and it displeased him that *there was* no judgment.
- 16 *✓* And he saw that *there was* no man,—and *✓* wondered that *there was* no intercessor :⁵
✓ Therefore his arm brought salvation unto him ;⁶
 And his righteousness, it sustained him.
- 17 *✓* For he put on righteousness as a breastplate,
 And an helmet of salvation upon his head :
✓ And he put on the garments of vengeance *for* clothing,
 And was clad *✓* with zeal as a cloak.
- 18 *✓* According to *their* deeds, accordingly he will repay,
 Fury to his adversaries, recompence to his enemies ;
 To the islands he will repay recompence.
- 19 *✓* So shall they fear the name of the LORD from the west,
 And his glory from the rising of the sun.
 When the enemy shall come in *✓* like a flood,⁷
✓ The Spirit of the LORD shall lift up a standard against him.
- 20 And *✓* the Redeemer shall come to Zion,
 And *✓* unto them that turn from transgression in Jacob,⁸ saith the LORD.
- 21 *✓* As for me, this *is* my covenant with them, saith the LORD ;
✓ My spirit that *is* upon thee,—and my words which I have put in thy mouth,
 Shall not depart out of thy mouth,—nor out of the mouth of *✓* thy seed,
 Nor out of the mouth of thy seed's seed, saith the LORD,
 From henceforth and for ever.

The true Israel ; its increase, blessedness, and glory.

60 ARISE!⁹ *✓* shine! for thy light is come,

¹ Being opposed to all peace and justice (ver. 8), they lose the benefits of God's salvation (ver. 11).

² Or, 'in dark places.' Comp. Lam. iii. 6. This verse probably refers to the threatenings in Deut. xxviii. 28, 29. See also Zeph. i. 17.

³ These expressions seem to allude to the more violent and the more gentle expressions of grief.

⁴ For a similar impressive personification, see Ps. lv. 9—11. So entirely were truth and honesty banished from all public and private transactions, that every one who would not conform to the wicked practices of the multitude exposed himself to ruin (ver. 15).

⁵ Rather, 'none interposing.' Just when the wickedness and the misery of the people have reached a most alarming height, and evidently cannot be arrested by any human power, Jehovah interposes. The astonishment ascribed to him seems to intimate the desperate condition of Israel, which demanded an extraordinary exercise of both 'his arm' (his power) and 'his righteousness.' Like a warrior rousing and arming himself for some great exploit, He employs all his attributes in this work

of salvation. The language can find its full accomplishment only in the personal perfections and glorious work of the Messiah.

⁶ This does not mean that he saved himself (for it was his people whom he saved) ; but that he *for* himself (or *by* himself—all alone) wrought salvation.

⁷ Or, 'For it shall come as the pent-up torrent, the Spirit of Jehovah raising a standard in it.' God's name and glory shall be irresistibly and illustriously displayed when he comes to recompense his enemies (ver. 18), and to be revered by all from West to East. Comp. 2 Thess. i. 8, and perhaps Matt. xxiv. 27.

⁸ In this promise the Jewish nation is clearly included : see Rom. xi. 26.

⁹ The blessed results of the Redeemer's coming are now presented in a brilliant vision to the prophet's mind. Amidst the world's deep darkness a Divine light bursts upon Zion (vers. 1, 2), attracting men to her from every quarter (3—5). In caravans from the east, and ships from the west, come merchants and shepherds with their various gifts (6—9). Now that her chastening is past,

✓ Pro. i. 16 ; Ro. 3. 15—17.
✓ ver. 3 ; Jer. 22. 17 ; Mt. 23. 33.
✓ see ch. 60. 18.

✓ Ps. 125. 5 ; Pro. 2. 15.
✓ ch. 48. 22.

✓ Jer. 8. 15 ; Am. 5. 18—20.
✓ see ref. Deut. 28. 29 ; Am. 8. 9 ; John 11. 9, 10.

✓ ch. 34. 14 ; Eze. 7. 16.
✓ Ps. 119. 155.

✓ Ezra 9. 6.
✓ Jer. 14. 7 ; Hos. 5. 5.

✓ Ne. 9. 33 ; Dan. 9. 5—8.

✓ Mt. 12. 34.

✓ ch. 48. 1 ; Jer. 7. 28.

✓ ch. 50. 2 ; 61. 7 ; Ge. 18. 23—32 ; Jer. 5. 1 ; Eze. 22. 30.
✓ Mk. 16. 6.
✓ ch. 63. 5 ; Ps. 98. 1.

✓ 2 Cor. 6. 7 ; Eph. 6. 14, 17 ; 1 Thos. 5. 8 ; Rev. 19. 11.

✓ Deu. 32. 35—43.

✓ John 2. 17.

✓ ch. 63. 6 ; see ref. Job 34. 11.

✓ Ps. 113. 3 ; Mal. 1. 11.

✓ Rev. 12. 15.

✓ 2 Thes. 2. 8.

✓ Ps. 2. 6 ; (Ohab. 17—21 ; Hos. 11. 26).
✓ Deu. 30. 1—10 ; Eze. 14. 30, 31.

✓ Heb. 8. 10 ; 10. 16.

✓ John 1. 33 ; 3. 34 ;

✓ Rom. 8. 3.

✓ John 7. 16, 17 ; 8. 38.

✓ Ps. 22. 30, 31.

✓ ch. 52. 1, 2 ; Eph. 5. 14.

- And ^a the glory of the LORD is risen upon thee.¹
- 2 For, behold, the darkness shall cover the earth,—and gross darkness the people :
But the LORD shall arise upon thee,—and his glory shall be seen upon thee.
3. And the ^p Gentiles shall come to thy light,
And ^q kings to the brightness of thy rising.
- 4 ^r Lift up thine eyes round about, and see :
All they gather themselves together, ^s they come to thee :
Thy sons shall come from far,—and thy daughters shall be nursed at *thy* side.²
- 5 Then thou shalt see, and flow together,³
And thine heart shall fear, and be enlarged ;
Because ^t the abundance of the sea shall be converted unto thee,
The forces [*or*, wealth ^u] of the Gentiles shall come unto thee.
- 6 ^v The multitude of camels shall cover thee,
The dromedaries of Midian⁴ and ^w Ephah ;
All they from ^x Sheba shall come :—they shall bring ^y gold and incense ;
^z And they shall show forth the praises of the LORD.
- 7 All the flocks of ^a Kedar shall be gathered together unto thee,
The rams of Nebaioth shall minister unto thee :
^b They shall come up with acceptance on mine altar,
And ^c I will glorify the house of my glory.
- 8 Who *are* these ^d that fly as a cloud,—and as the doves to their windows?⁵
- 9 ^e Surely the isles shall wait for me,—and the ships of Tarshish first,
^f To bring thy sons from far,—^g their silver and their gold with them,
^h Unto the name of the LORD thy God,
And to the Holy One of Israel, ⁱ because he hath glorified thee.
- 10 And ^j the sons of strangers shall build up thy walls,
^k And their kings shall minister unto thee :
For ^l in my wrath I smote thee,—^m but in my favour have I had mercy on thee.
- 11 Therefore thy gates ⁿ shall be open continually ;⁶
They shall not be shut day nor night ;
That ^o men may bring unto thee the forces [*or*, wealth ^p] of the Gentiles,
And ^q that their kings *may* be brought.
- 12 ^r For the nation and kingdom that will not serve thee shall perish ;
Yea, ^s those nations shall be utterly wasted.
- 13 ^t The glory of Lebanon shall come unto thee,
The fir tree, the pine tree, and the box together,
To beautify the place of my sanctuary ;
And I will make ^u the place of my feet glorious.
- 14 The sons also of them that afflicted thee shall come bending unto thee ;
And all they that despised thee
Shall ^v bow themselves down at the soles of thy feet ;
^w And they shall call thee, The city of the LORD,
The Zion of the Holy One of Israel.
- 15 Whereas ^x thou hast been forsaken and hated,—so that no man went through *thee*,
I will make thee an eternal excellency,—^y a joy of many generations.
- 16 Thou shalt also suck the milk of the Gentiles,
^z And shalt suck the breast of kings :
And thou shalt know that ^a I the LORD *am* thy Saviour
And thy Redeemer, the mighty One of Jacob.

^a vers. 19, 20; Mal. 4. 2; Rev. 21. 11.

^p ch. 49. 6, 23; 54. 1—3; Rev. 21. 24.
^q vers. 10, 16.

^r ch. 49. 18.
^s ch. 49. 20—22; 66. 12.

^t Ro. 11. 25.

^u ver. 11; ch. 61. 6.

^x ch. 30. 6; 1 Ki. 10. 2.

^y Ge. 25. 4.

^z ch. 45. 14; 2 Chr. 9. 1; Ps. 72. 10.

^a ch. 61. 6; Mal. 1. 11; Mt. 2. 11.

^b Ro. 15. 9.

^c ch. 42. 11; Ge. 25. 13.

^d ch. 56. 7.

^e Hag. 2. 7—9.

^f ver. 4.

^g ch. 42. 4; 51. 5; Ps. 72. 10.

^h Gal. 4. 28.

ⁱ Ps. 68. 30; Zec. 14. 14.

^j Jer. 3. 17.

^k ch. 55. 5; Jer. 30. 18.

^l ch. 61. 5; Zec. 6. 15.

^m ver. 3; ch. 49. 23;

Rev. 21. 24.

ⁿ ch. 57. 17, 18.

^o ch. 54. 7, 8; Ps. 30. 5

^p Rev. 21. 25.

^r ver. 5.

^s see refs. ch. 41. 11; Zec. 14. 17—19; Mt. 21. 44.

^t ch. 35. 2; 41. 19.

^u see ch. 66. 1; 1 Chr. 28. 2; Ps. 132. 7.

^v ch. 45. 14; 49. 23;

Rev. 3. 9.

^w Ps. 47. 3; Heb. 12. 22; Rev. 14. 1.

^x ch. 49. 14; 54. 6;

Jer. 30. 17; Lam. 1. 1, 2.

^y ch. 61. 7.

^z ch. 49. 23; 61. 6;

66. 11, 12.

^a ch. 43. 3, 4.

kings rebuild her walls, and their people flock into her open gates, whilst her enemies utterly perish (10—12). Lebanon, as of old, adorns her temple, and her oppressors yield her homage and service on account of her Saviour-King, who dwells in her for ever (13—16). The wealth and peace of Solomon's days are surpassed (17, 18); for her glory is more truly Divine, and her citizens are personally holy; therefore her honours are lasting, and her numbers multiplied (19—22). Some of the imagery here employed appears to have been suggested by Ps. lxxii., the subject of which is somewhat similar; and much of it recurs in Rev. xxi.

1 There may be here a reference to the *Shechinah*, or visible splendour which accompanied the manifestation of God to the ancient Israel. In still greater glory will Messiah appear as his people's Protector and Guide.

2 Rather, 'shall be carried at the side.' This may

refer to the Eastern mode of carrying children on the hip.

3 This verse describes the joyful excitement with which the church would witness the vast accession made to her numbers. It may be rendered thus: 'Then shalt thou see, and brighten up, and thy heart shall throb and swell; because the abundance of the sea shall be turned upon thee, the strength of nations shall come to thee;' referring to the *multitudes* and the *wealth* of distant lands, which should be poured in like a flood upon her.

4 On these tribes, see Gen. xxv. 2, 4, 13, 14; and note on Ps. lxxii. 10.

5 This image conveys the idea of vast numbers. Morier describes the flocks of pigeons at Ispahan as being so large and compact that they 'looked, at a distance, like a cloud, and obscured the sun in their passage.'

6 An emblem of *security*, which encourages the influx of strangers.

- 17 ^a For brass I will bring gold,—and for iron I will bring silver,
And for wood brass, and for stones iron:
I will also make ^c thy officers peace,—and thine exactors ¹ righteousness.
- 18 ^f Violence shall no more be heard in thy land,
Wasting nor destruction within thy borders;
But thou shalt call ^e thy walls, Salvation,—and thy gates, Praise. ²
- 19 The ^a sun shall be no more thy light by day;
Neither for brightness shall the moon give light unto thee:
But the LORD shall be unto thee an everlasting light,—and ^c thy God thy glory. ³
- 20 ^a Thy sun shall no more go down;—neither shall thy moon withdraw itself:
^c For the LORD shall be thine everlasting light,
And ^m the days of thy mourning shall be ended.
- 21 ⁿ Thy people also *shall be* all righteous;—they shall inherit the land for ever,
ⁿ The branch of my planting, ^a the work of my hands,—^r that I may be glorified.
- 22 ^a A little one shall become a thousand,—and a small one a strong nation:
I the LORD will hasten it in his ⁵ time.

The true Israel; its Prophet, Intercessor, and Restorer.

- 61 THE ⁶ Spirit of the Lord God is upon me; ⁷
Because the LORD ^a hath anointed me ⁸—^r to preach good tidings unto ^v the meek;
He hath sent me ² to bind up the brokenhearted,
To proclaim ^c liberty to the captives,
And the opening of the prison to *them that are bound*; ⁹
- 2 ^b To proclaim the acceptable year ¹⁰ of the LORD,
And ^e the day of vengeance of our God; ¹¹
- 3 ^a To comfort all that mourn;—to appoint unto them that mourn in Zion,
^c To give unto them beauty for ashes, ¹²—the oil of joy for mourning,
The garment of praise for the spirit of heaviness;
That they might be called, Trees of righteousness, ¹³
^f The planting of the LORD, ^e that he might be glorified.
- 4 And they shall ^a build the old wastes,—they shall raise up the former desolations,
And they shall repair the waste cities,—the desolations of many generations. ¹⁴
- 5 And ^a strangers shall stand and feed your flocks,
And the sons of the alien *shall be* your plowmen and your vinedressers. ¹⁵
- 6 ^a But ye shall be named, The priests of the LORD:
Men shall call you, The ministers of our God:
^m Ye shall eat the riches of the Gentiles,
And in their glory shall ye boast ¹⁶ yourselves.
- 7 ^a For your shame *ye shall have* double; ¹⁷
And *for* confusion they shall rejoice in their portion:
Therefore in their land they shall possess the double:
Everlasting joy shall be unto them.
- 8 For ^a I the LORD love judgment,—^r I hate robbery for burnt offering; ¹⁸

^d ch. 30. 26; Zec. 12. 8.

^e ch. 1. 26.

^f ch. 11. 9; Ps. 72. 3-7; Mic. 4. 3.

^g ch. 26. 1.

^A Ps. 36. 9; Rev. 21. 23; 22. 5.

ⁱ Zec. 2. 5.

^k see Am. 8. 9.

^l Ps. 18. 28.

^m ch. 25. 8.

ⁿ ch. 32. 1; Zec. 14. 20, 21; Rev. 21. 27.

^o Ps. 37. 11, 22; Mt. 5. 5.

^p ch. 61. 3; Mt. 15. 13; John 15. 2.

^q ch. 20. 23; 45. 11; Eph. 2. 10.

^r ch. 43. 21; 44. Eph. 1. 6.

^s ch. 66. 8; Mt. 13. 31, 32.

^t ch. 11. 2-5; 42. 1; Lk. 4. 16-21; John 1. 32; 3. 34.

^u Ps. 2. 6; 45. 7; John 1. 41.

^v Mt. 11. 5.

^w see refs. Ps. 31. 18.

^x ch. 42. 7; Jer. 34. 8; Ro. 7. 23-25.

^y see Lev. 25. 9-13; 2 Cor. 6. 2.

^z ch. 34. 8; 35. 4; 63. 4; 66. 14; Mal. 4. 1.

^{aa} 3 Thes. 1. 7-9.

^{ab} ch. 57. 18; Jer. 31. 13; Mt. 5. 4.

^{ac} Ps. 30. 11.

^{ad} see refs. ch. 60. 21.

^{ae} Mt. 5. 16; John 15. 8.

^{af} ch. 49. 8; see refs. 59. 12; Eze. 36. 31-36.

^{ag} ch. 14. 1, 2; 60. 10; Eph. 2. 12.

^{ah} ch. 60. 17; 66. 21; Ex. 19. 6; 1 Pet. 2. 5, 9; Rev. 1. 6; 5. 10.

^{ai} 1 Cor. 3. 3; 4. 1.

^{aj} ch. 23. 18; 60. 5-7, 10, 11, 16; Ro. 15. 26, 27.

^{ak} ch. 40. 2; Zec. 9. 12.

^{al} Ps. 11. 7; Jer. 9. 24.

^{am} ch. 1. 11-13; 1 Sam. 15. 21-24; Am. 5. 21-24.

^{an} who announces his own saving work (ver. 3): see refs.

^{ao} See note on Exod. xxx. 25, and refs.

^{ap} See note on ch. xlii. 6.

^{aq} This probably alludes to the year of jubilee, when liberty was given to the bondsman (see Lev. xxv. 9, 10).

^{ar} The Messiah frees men from the degrading servitude of sin. Comp. John viii. 36.

^{as} God's works of deliverance illustrate his justice as well as his mercy, and therefore involve 'vengeance' upon the obstinately impenitent, as well as salvation for the faithful believer.

^{at} Or, 'a turban for ashes.' Mourners laid aside their head-dress and other ornaments, abstained from using the 'oil of joy,' and put dust and ashes on their heads. See Josh. vii. 6, and refs.; and 2 Sam. xii. 20. The Messiah changes the sinner's despondency into grateful joy.

^{au} That is, trees bearing the fruits of righteousness. See Ps. i. 3; xcii. 12; and ch. lx. 21.

^{av} See notes on ch. xlii. 8; lviii. 12.

^{aw} The church imparting spiritual blessings to the world (ver. 6), shall receive its services and wealth.

^{ax} Or, 'and their glory ye shall transfer to yourselves.'

^{ay} See note on ch. xl. 2. The privileges which the Great Prophet will confer upon the people of God will be far greater than had ever been enjoyed before.

^{az} God's displeasure against injustice is not diminished because its gains may be offered to him. But the

1 Offices which have been abused by rapacious tyranny shall be filled by men of equity and peace.

2 Thou shalt rejoice in thy security and honour.

3 All inferior sources of illumination shall be eclipsed by the clear and bright manifestation which God will make of his truth, presence, and power.

4 The spiritual life which every member of the true church possesses is of Divine origin: see refs.

5 Or, 'in its time.' When God sees that the proper time is come, there shall be no delay. See Heb. x. 37.

6 The great Personage who is qualified and appointed to effect this glorious change now appears, declaring his mission and its object (vers. 1-3), with the honour and joy which he will secure to the church (4-7); pledging Jehovah's truth to accomplish this (8, 9), and triumphing in the prospect of the universal diffusion of righteousness (10, 11). He himself will not rest until this is achieved, and Israel, once forsaken, is honoured by all as Jehovah's bride (lxii. 1-5); and he commands his servants to add their incessant prayers, till Jehovah has fulfilled his oath and restored his people (6-9). The people are then bidden to go forth and prepare the way for this glorious Personage, 'The Salvation of Israel' (10-12). His gorgeous dress, stained with blood, occasions inquiries, which he answers, declaring at once his vengeance and his redemption (lxiii. 1-6).

7 The speaker is the Great Prophet of the church,

- And ^q I will direct their work in truth,
^r And I will make an everlasting covenant with them.
- 9 And ^s their seed shall be known among the Gentiles,
 And their offspring among the people:
 All that see them shall acknowledge them,
^t That they *are* the seed *which* the Lord hath blessed.
- 10 ^u "I will greatly rejoice in the Lord,—my soul shall be joyful in my God;
 For ^v he hath clothed me with the garments of salvation,
^w He hath covered me with the robe of righteousness,
^x As a bridegroom decketh *himself* with ornaments,¹
 And as a bride adorneth *herself* with her jewels.
- 11 ^y "For as the earth bringeth forth her bud,
 And as the garden causeth the things that are sown in it to spring forth;
 So the Lord God will cause ^z righteousness and ^a praise
 To spring forth before all the nations.²
- 62 ^b "For Zion's sake will I not hold my peace,
 And for Jerusalem's sake I will not rest,
 Until the righteousness thereof go forth as brightness,
 And the salvation thereof as a lamp *that* burneth.
- 2 ^c And the Gentiles shall see thy righteousness,—and all kings thy glory:
^d And thou shalt be called by a new name,³
 Which the mouth of the Lord shall name.
- 3 Thou shalt also be ^e a crown of glory in the hand of the Lord,
 And a royal diadem in the hand of thy God.
- 4 ^f Thou shalt no more be termed, 'Forsaken;
 Neither shall thy land any more be termed, ^g 'Desolate:
 But thou shalt be called, 'Hephzi-bah,—and thy land, ^h 'Beulah:⁴
 For the Lord delighteth in thee,—and thy land shall be married.
- 5 For ⁱ as a young man marieth a virgin,—^j so shall thy sons⁵ marry thee:
 And ^k as the bridegroom rejoiceth over the bride,
 So ^l shall thy God rejoice over thee.
- 6 ^m "I have set watchmen⁶ upon thy walls, O Jerusalem,
 Which shall never hold their peace day nor night:
- 7 Ye that make mention⁷ of the Lord, ⁿ keep not silence,—and give him no rest,
 Till he establish, and till he make Jerusalem—^o a praise in the earth.
- 8 The Lord hath ^p sworn by his right hand, and by the arm of his strength,
 Surely I will no more ^q give thy corn⁸ to be meat for thine enemies;
 And the sons of the stranger shall not drink thy wine,
 For the which thou hast laboured:
- 9 But they that have gathered it shall eat it,—and praise the Lord;
 And they that have brought it together shall drink it,
^r "In the courts of my holiness.
- 10 Go through, go through the gates;—^s prepare ye⁹ the way of the people;
 Cast up, cast up the highway;—gather out the stones;
^t Lift up a standard for the people.
- 11 Behold, the Lord hath proclaimed unto the end of the world,
^u Say ye to the daughter of "Zion, Behold, thy salvation cometh;
 Behold, his ^v reward *is* with him,—and his work¹⁰ [*or*, recompense] before him.

q Ps. 25. 8—12.

r see refs. ch. 55. 3.

s Ge. 22. 18; Zec. 8. 13.

t ch. 65. 23.

u see refs. ch. 25. 4, 9; 55. 10; 62. 4, 5; Hab. 3. 18; Zec. 10. 7; Ro. 5. 11.

v ch. 52. 1; 2 Chr. 6. 41; Ps. 132. 9, 16;

w Rev. 3. 5.

x Ro. 3. 22; 13. 14;

y Phil. 3. 9.

z ch. 45. 18; Rev. 21. 2.

a ch. 55. 10, 11.

b ch. 45. 8; 62. 1; Ps.

72. 3; 85. 11.

c ch. 60. 18; 62. 7;

d Jer. 33. 9.

e Ps. 122. 6—9.

f ch. 60. 3.

g see vers. 4, 12; ch. 65. 15; Ge. 17. 5.

h 32. 34; Jer. 33. 16;

i Rev. 2. 17; 14. 1.

j Zec. 9. 16; 1 Thes.

2. 19.

k Hos. 1. 10; 1 Pet. 2.

l 10.

m ch. 49. 14; 54. 6, 7.

n ch. 54. 1.

o Zeph. 3. 17.

p Jer. 3. 14; Hos. 2.

q 19, 20; Eph. 5. 25—

r 27; Rev. 21. 2, 9, 10.

s ch. 40. 18—22.

t ch. 65. 19.

u ch. 52. 8; Ere. 3. 17

v —21; 33. 7; Eph. 4.

w 11, 12; Heb. 13. 17.

x Lk. 18. 1—8; 1 Thes.

y 5. 17.

z see ver. 1; ch. 61.

a 11; Zeph. 3. 19, 20.

b see refs. Ge. 14. 22;

c Eze. 20. 5.

d Is. 28. 16; Deu. 28.

e 31, etc.; Jer. 5. 17.

f see refs. Dou. 12. 7.

g see refs. ch. 40. 3.

h ch. 11. 12; 49. 22.

i ch. 40. 9; Zec. 9. 9;

j Mt. 21. 5; John 12.

k 15.

l see refs. ch. 21. 23.

m ch. 40. 10; Rev. 22.

n 12.

passage may be rendered, 'I hate robbery *with* iniquity; and I will give their reward with truth.' *i. e.* I hate rapine, accompanied, as it always is, with iniquity; and I will give my people an ample recompense for all they have suffered. See note on ch. xl. 10.

¹ Or, 'puts on a priestly crown.' See Exod. xxviii. 36, 37; Zech. vi. 11. With this beautiful description of Messiah's joy in his investiture with righteousness and salvation, compare ch. lxiii. 1, 2; Luke x. 21; Heb. xii. 2.

² Messiah's coming shall be to the world like rain to the earth, making it bring forth the fruits of righteousness and praise. Comp. Ps. lxviii. 6, 7.

³ Significant of God's favour and of Israel's advancement to higher dignity. See Gen. xvii. 5, 15; xxii. 28.

⁴ See ch. liv. 4, 5. The four names here used, Azubah (*forsaken*), Shemamah (*desolate*), Hephzibah (*my delight is in her*), and Beulah (*married*), were all probably not unfamiliar female names: for the first and third occur in

1 Kings xxii. 42; 2 Kings xxi. 1; and men's names corresponding to the second are found in 1 Chron. ii. 28, 44; iv. 17; vii. 37.

⁵ Many prefer to read, without changing a letter of the Hebrew, 'thy builders,' which is plural, like 'makers' and 'husbands' in ch. liv. 5; but, being applied to Jehovah, is to be rendered in the singular, 'thy Builder.' This removes an apparent incongruity.

⁶ Those whom God had appointed to be the instructors of his people, to whom in the Old Testament the name of 'watchmen' is often applied. See ch. lvi. 10; also Ezek. iii. 17; xxxiii. 7.

⁷ Rather, as in ch. xliii. 28, 'ye that put in remembrance,' or remind Jehovah. Comp. Luke xviii. 1—7.

⁸ Referring probably to the threatenings of the earlier prophet Hosea, ch. ii. 9. The chastenings of past sins shall recur no more.

⁹ See note on ch. xl. 3.

¹⁰ See note on ch. xl. 10.

- 12 And they shall call them, 'The holy people, The redeemed of the LORD:
And thou shalt be called, 'Sought out,—A city 'not forsaken.
- 63 Who is this that cometh¹ from Edom?¹—with ²dyed² garments from Bozrah?
This *that* is glorious in his apparel,—³travelling in the greatness of his strength?
⁴I that speak in righteousness,—⁴mighty to save.
- 2 Wherefore ¹art thou red in thine apparel,
And thy garments like him that treadeth in the winefat?³
- 3 I have ²trodden the winepress alone;—and of the people *there was* none with me:
For I will tread them in mine anger,—and trample them in my fury;
And ²their blood shall be sprinkled upon my garments,
And I will stain all my raiment.
- 4 For the ²day of vengeance is in mine heart,—and the year of my redeemed⁵ is come.
- 5 ²And I looked, and ²there was none to help;
And I wondered that *there was* none to uphold:
Therefore mine own ²arm brought salvation unto me;—²and my fury, it upheld me.
- 6 And I will tread down the people in mine anger,
And ²make them drunk⁶ in my fury,
And I will bring down their strength to the earth.

Praise for former deliverances, and prayer for the fulfilment of God's promises.

- 7 I WILL mention⁷ the lovingkindness of the LORD,—and the praises of the LORD,
According to all that the LORD hath bestowed on us,
And ²the great goodness toward the house of Israel,
Which he hath bestowed on them according to his mercies,
And according to the multitude of his lovingkindnesses.
- 8 For he said, ²Surely they are my people,—children *that* will not lie:⁸
So he was their Saviour.
- 9 ²In all their affliction he was afflicted,⁹
²And the angel of his presence¹⁰ saved them:
²In his love and in his pity he redeemed them;
And ²he bare them,¹¹ and carried them all the days of old.
- 10 But they ²rebelled, and ²vexed his holy Spirit:¹²
²Therefore he was turned to be their enemy,¹³—and he fought against them.
- 11 Then he¹⁴ remembered the days of old, Moses,—and his people, *saying*,
Where is he that ²brought them up out of the sea—with the ²shepherd of his flock?
²Where is he that put his holy Spirit within him?¹⁵
- 12 That led *them* by the right hand of Moses ²with his glorious arm,

1 The salvation of God's people is always connected with the punishment of his enemies; therefore, to complete the prophetic picture, Israel's Almighty Saviour appears as the blood-stained destroyer of Edom. See ch. xxxiv. 1, and note. The same idea, clothed in imagery and even in language derived from this passage, reappears in John's vision of the Divine Word (Rev. xix. 11—16), who not only speaks and judges, but 'makes war in righteousness.' By this frequent combination of vengeance with mercy, the impenitent sinner is solemnly warned of his dreadful doom.

2 Rather, 'dazzling'; alluding to military dress.

3 Or, 'wine-vat'; into which the grapes were put to be trodden with the feet, whilst the juice flowed off into a reservoir. A person so employed would naturally be splashed with the red juice, and thus resemble one who was covered with blood.

4 As the Messiah is here taking 'vengeance' on his foes, and 'their blood,' not his own, is 'sprinkled on his garments,' this passage cannot refer to his bearing alone the guilt of man, in which he could not have expected any human help. It means that, in vindicating the cause of righteousness in the world, he might reasonably claim the assistance of men, but was left to do it alone.

5 That is, the year long ago appointed for their redemption has arrived.

6 See note on ch. li. 17.

7 As the bright visions of the future fade from his sight, the inspired seer betakes himself to prayer that they may be realized. Praising Jehovah for former deliverances, mixed, indeed, with needful chastenings (vers. 7—10), and especially for the deliverance by Moses (11—14), he pleads for further interposition, on

the ground of God's covenant-relation to Israel as a holy people (15—19). He entreats God to appear as at Sinai (lxiv. 1—4); not, however, in strict justice, for their sins have deserved severe wrath (5—7), but in paternal pity for their deep affliction (8—12). The whole is a beautiful and affecting example of humble and contrite, but earnest pleading with God. Comp. Dan. ix. In this, as in other elegiac poetry, there are numerous triplets.

8 Rather, 'children will not be false to me,' indicating the reasonableness of the expectation that Israel, admitted to the privileges of Jehovah's children, would not accordingly.

9 Some read, 'In all their affliction there was not affliction:' this rendering suggesting the completeness of Divine deliverance and support; whilst that of the text expresses the tenderness of Divine sympathy. But the passage may also be translated, 'In all their enmity [to Him] He was not an enemy [to them];' and thus it shows his long-suffering, which, however, they did at last exhaust (ver. 10).

10 See note on Gen. xvi. 7; and compare Exod. xiii. 21 with xiv. 19.

11 See note on ch. xl. 11.

12 See Exod. xxxiii. 20, 21; Ps. lxxviii. 17, 40; 1 Cor. x. 9.

13 Their repeated provocations made it necessary to alter his conduct and punish them.

14 Some refer this to Jehovah, who is supposed to determine to interpose lest his power or faithfulness should be called in question. See Deut. xxxii. 27. Others apply it to Israel, who remembers the past, and uses it as a plea for renewed mercy. See ch. li. 9, 10.

15 Or, 'in the midst of him,' i. e. of Israel, the flock. This may refer to the working of miracles.

e Deut. 26. 19; 1 Pet. 2. 9; Rev. 20. 6.
d Exe. 24. 11—16; Lk. 19. 10.

e ver. 4.
f ch. 34. 5, 6.
g vers. 2, 3; Rev. 19. 13.

A Pa. 45. 3, 4; Rev. 11. 17, 18.

h ch. 45. 10, 23.
i Heb. 7. 25.

j Exe. 28. 18—20; Joel 2. 13, 14; Rev. 19. 15.

k Lam. 1. 15; Exe. 36. 18—20; Joel 3. 13, 14; Rev. 14. 19, 20; 19. 15—15.

n see refs. ch. 26. 21.

o see refs. ch. 34. 8, and 61. 2.

p ch. 41. 28; 50. 16.

q see refs. ch. 34. 2, 6, 8; John 16. 34; Rev. 5. 3.

r ch. 59. 16; Pa. 98. 1. ch. 59. 17, 18.

t see refs. Job 21. 20; Rev. 16. 6.

u 2 Chr. 7. 10; Zec. 9. 17.

x ch. 41. 8; Ge. 17. 7.

y Ex. 3. 7—9; Judge. 10. 16; Zec. 2. 8; Ac. 9. 4; Heb. 4. 15.

z Ex. 14. 19; 23. 20, 21; 33. 11; Mal. 3. 1; Ac. 12. 11.

a Deut. 7. 7, 8.

b ch. 46. 3, 4; Ex. 19. 4; Deut. 1. 31; 32. 11, 12.

c Ex. 15. 24; 32. 8; Num. 14. 9, 11; Pa. 78. 26.

d comp. Pa. 78. 8, 40, and 95. 9, with Ac. 7. 51; Eph. 4. 30.

e Ex. 23. 31; Le. 26. 17.

f ch. 51. 9, 10; Ex. 14. 22, 23, 30; 32. 11, 12; Num. 14. 13, 14, etc.; Jer. 2. 6.

g Pa. 77. 20.

h Num. 11. 17, 25; Ne. 9. 20; Dan. 4. 8; Hag. 2. 5.

i Ex. 15. 6.

- * Dividing the water before them,—¹ to make himself an everlasting name?
 13 ^a That led them through the deep,
 As an horse in the wilderness, *that* they should not stumble?¹
 14 As a beast² goeth down into the valley,
^a The Spirit of the LORD caused him to rest:
 So didst thou lead thy people,—^a to make thyself a glorious name.
 15 ^a Look down from heaven, and behold,
 From the habitation of thy holiness and of thy glory:
 Where *is* thy zeal and thy strength,
 The sounding ^a of thy bowels³ and of thy mercies toward me? are they restrained?
 16 ^a Doubtless thou *art* our father,
 Though Abraham ^a be ignorant⁴ of us,—and Israel acknowledge us not:
 Thou, O LORD, *art* our father, “our redeemer;—thy name *is* from everlasting.
 17 O LORD, why hast thou ^a made us to err from thy ways,
 And ^a hardened our heart from thy fear?⁵
^a Return for thy servants’ sake,—the tribes of thine inheritance.
 18 ^a The people of thy holiness have possessed *it* but a little while:
^a Our adversaries have trodden down thy sanctuary.
 19 ^a We are *thine*: thou never barest rule over them;
^a They were not called by thy name.⁶
 64 Oh that thou wouldest ^a rend the heavens, that thou wouldest come down,
 That ^a the mountains might flow down⁷ at thy presence,
 2 As *when* the melting fire burneth,⁸—the fire causeth the waters to boil,
 To make thy name known to thine adversaries,
^a That the nations may tremble at thy presence!
 3 When ^a thou didst terrible things *which* we looked not for,
 Thou camest down, the mountains flowed down at thy presence.
 4 For since the beginning of the world
^a Men have not heard, nor perceived by the ear,
 Neither hath the eye seen, O God, beside thee,
 What he hath prepared for him ^a that waiteth for him.⁹
 5 ‘Thou meetest him that rejoiceth ^a and worketh righteousness,
^a Those that remember thee in thy ways:
 Behold thou art wroth; for we have sinned:
^a In those is continuance, and we shall be saved.¹⁰
 6 But we are all ^a as an unclean thing,
 And all ^a our righteousnesses *are* as filthy rags;—and we all do ^a fade as a leaf;
^a And our iniquities, like the wind, have taken us away.
 7 And ^a *there is* none that calleth upon thy name,
 That stirreth up¹¹ himself ^a to take hold of thee:
 For thou ^a hast hid thy face from us,
 And hast consumed us, because of our iniquities.
 8 ^a But now, O LORD, thou *art* our father;

^a Ex. 14. 21; Jos. 3. 16;
 Ps. 78. 13.
^a Ex. 9. 16; 14. 17.
^a Ps. 106. 9.

^a Jos. 22. 4; Heb. 4.
 8—11.
^a ver. 12; 2 Sam. 7. 23.

^a Deut. 26. 15; Ps. 80.
 14; Lam. 3. 60.
^a Ps. 33. 14.

^a Ps. 25. 6; Jer. 31.
 20; Hos. 11. 8.
^a ch. 64. 8; Ex. 4. 22;
 Deut. 32. 6; 1 Chr.
 29. 10; Rev. 14. 1.
^a Job 14. 21; Eccl. 9. 5.
^a ch. 41. 14; 54. 5.
^a Ps. 119. 10.

^a ch. 6. 10; see refs.
 Ex. 4. 21.
^a Num. 10. 36; Ps. 71.
 2; 90. 13; Zec. 1. 12.
^a see refs. Ex. 15. 6;
 Dan. 8. 24.
^a ch. 61. 11, 12; see
 refs. Ps. 74. 3—7.
^a Ps. 135. 7.
^a ch. 65. 1.

^a Ps. 144. 5; Mk. 1. 10.
^a Ex. 3. 8; Judg. 5.
 5; Ps. 98. 8; Mic. 1.
 3, 4; Nah. 1. 5, 6.

^a see Ex. 15. 14—16;
 Deut. 2. 25; Mic. 7.
 15—17.
^a Ex. 31. 10; Judg. 5.
 4, 5; 2 Sam. 7. 23;
 Ps. 68. 8; Hab. 3. 3,
 6.
^a Ps. 31. 19; 1 Cor. 2.
 9, 10.

^a Lam. 3. 25.
^a Ex. 20. 21; 25. 22.
^a Ps. 37. 1; 112. 1;
 Ac. 10. 35.
^a ch. 26. 8, 9.

^a Ps. 103. 17, 18; Hos.
 11. 8, 9; Mat. 3. 6.
^a see refs. Job 14. 4.

^a ch. 57. 12; Phil. 3.
 9; Rev. 3. 17, 18.
^a ch. 40. 6—8; Ps. 90.
 3, 6.
^a ch. 57. 13; 59. 2.
^a Hos. 7. 7.
^a ch. 27. 5.

^a ch. 57. 17; 59. 2;
 Deut. 31. 17.

^a ch. 63. 16.

1 The word ‘*that*’ ought not to have been inserted. ‘They shall not stumble’ in the sea, any more than the horse of the desert does in his native wilds.

2 Rather, ‘cattle.’ This comparison appears to be drawn from the custom of cattle retiring towards noon from the scorching heat of the exposed hill-side to the shade and water of the valley. The passage refers to the end rather than the course of God’s leadings. He brought them into valleys with green pastures and still waters; i. e. into the ‘rest’ of Canaan.

3 That is, ‘Where is thy former pity for thy people in their distress?’ In Hebrew phraseology, the ‘bowels’ are spoken of as the seat of the tender emotions.

4 No relation is so close and unchanging as that into which God has brought his children to himself. Comp. ch. xlix. 15.

5 See note on Exod. iv. 21. It need not be supposed that God exerts any positive influence to harden the hearts of men; but he may, because of their wickedness, withhold from them his grace, and leave them in circumstances from which they will take occasion to pursue their own ways, which lead to spiritual blindness and obduracy.

6 Vers. 18, 19 may be rendered, ‘For a little while they (i. e. our enemies) have possessed thy holy people;

our enemies have trodden down thy sanctuary: we have been from of old; thou hast not ruled over them, they were not called by thy name.’ Our enemies are recent intruders, and are not thy people; we are the ancient rightful possessors of thy land, as thy subjects. *

7 See note on Judg. v. 5.

8 Or, ‘as the fire kindleth brushwood.’ The presence of Jehovah is evidently desired for the purpose of displaying his justice in punishing his people’s enemies.

9 Or, ‘Neither hath the eye seen a God beside thee [who] will act for one who trusteth in him.’ None of the heathen gods had ever appeared to deliver their worshippers, as Jehovah had for the salvation of his people. See Deut. iv. 7. On the use made of this language by the apostle Paul, see note on 1 Cor. ii. 9.

10 Perhaps the best meaning of this difficult verse is as follows: ‘Thou meetest [as a friend] him that rejoiceth and doeth righteousness (i. e. rejoices in doing it); such shall remember thee by thy ways (i. e. by thy kind dealings with them); behold, thou art wroth, and (i. e. for) we have sinned, [yet] in those there is perpetuity (i. e. thy gracious dealings are unchanged), and we shall be saved.’

11 The people were too deeply sunk in spiritual torpor to make the efforts needful to obtain God’s help.

- We are the clay, *and thou our potter;—and we all are *the work of thy hand.¹
- 9 Be not *wroth very sore, O Lord,—neither remember iniquity for ever:
Behold, see, we beseech thee, *we are all thy people.
- 10 Thy holy cities are a wilderness,—Zion is a wilderness,—Jerusalem a desolation.
- 11 /Our holy and our beautiful house, where our fathers praised thee,
Is burned up with fire:—and all *our pleasant things² are laid waste.
- 12 ^aWilt thou refrain thyself for those things, O Lord?
^bWilt thou hold thy peace, and afflict us very sore?

Jehovah's answer to the foregoing prayer.

- 65 I³ *AM sought⁴ of them that asked not for me;
I am found of them that sought me not:
I said, 'Behold me, behold me,—unto a nation that *was not called by my name.
2 *I have spread out my hands all the day unto *a rebellious people;⁵
3 *Which walketh in a way that was not good,—after their own thoughts;
4 A people *that provoketh me to anger continually to my face;
*That sacrificeth in gardens,⁶—and burneth incense upon *altars of brick;⁷
4 *Which remain among the graves,⁸—and lodge in the monuments,
*Which eat swine's flesh,⁹—and broth of *abominable things is in their vessels;
5 *Which say, Stand by thyself, come not near to me;—for I am holier than thou.¹⁰
These are a smoke in my nose,¹¹—a fire that burneth all the day.
6 Behold, *it is written before me:¹²
^aI will not keep silence, *but will recompense,¹³
Even recompense into their bosom
7 Your iniquities, and *the iniquities of your fathers together, saith the LORD,
*Which have burned incense upon the mountains,
/And blasphemed me upon the hills:
*Therefore will I measure their former work into their bosom.
- 8 Thus saith the LORD,—^aAs the new wine is found in the cluster,¹⁴
And one saith, Destroy it not; for *a blessing is in it:
^bSo will I do for my servants' sakes,—that I may not destroy them all.
- 9 /And I will bring forth a seed out of Jacob,
And out of Judah an inheritor of my mountains:
And mine *elect shall inherit it,—and my servants shall dwell there.
- 10 And *Sharon shall be a fold of flocks,
And *the valley of Achor¹⁵ a place for the herds to lie down in,
For my people that have sought me.
- 11 But ye are they that forsake the LORD,—that forget *my holy mountain,

¹ Thou wilt not, therefore, reject those who are so entirely dependent upon thee. Comp. Ps. cxxxviii. 8.

² All the objects of our desire. See 2 Chron. xxxvi. 19, where the same word is used.

³ Jehovah now replies to the supplicants by whom he had been addressed in ch. lxiii. lxiv., and tells them, for their encouragement, that he has blessed the Gentiles, who had not sought him, nor been in covenant with him (ver. 1); that he has constantly offered his mercy to the Jews, until the sins of successive generations, especially their idolatry, which had been aggravated by their hypocrisy and self-righteousness, have provoked him to punish them (2—7); but that still the contrite shall be spared and shall be increased (8—10), though the obstinately impenitent must perish fearfully (11—16). And then in the most glowing language He repeats his promises of future blessedness to his people in moral renovation, and the everlasting removal of curse and of all that could injure or molest them (17—25).

⁴ Rather, 'I am inquired of,' i. e. successfully. The 'nation' here evidently means the Gentile world, in opposition to the Hebrews, who were called by God's name. See Rom. x. 20.

⁵ To the people of Israel. See Rom. x. 21. God had continually given them the most pressing invitations to partake of his favours; but they had contumaciously rejected them.

⁶ Or, 'groves.' See ch. i. 29.

⁷ Or, 'upon bricks' or 'tiles.' This may refer either to altars made of tiles, and used for idolatrous purposes, or to the worship of idols on the roofs of the houses, mentioned

in 2 Kings xxiii. 12; Jer. xix. 13; Zeph. i. 5.

⁸ That is, probably for purposes of necromancy; seeking to obtain a knowledge of future events from the spirits of the dead, which they imagined to hover about their tombs.

⁹ The eating of swine's flesh was expressly prohibited by the law; partly, perhaps, because swine's flesh was offered to heathen deities, and eaten at their feasts. See note on Lev. xi. 7.

¹⁰ In our Lord's time, the Pharisees and their disciples, who formed a large part of the nation, displayed much of this self-righteous pride.

¹¹ As offensive as smoke is to the nostrils. Or perhaps the meaning is, 'These [produce] a smoke in my wrath, a fire,' etc. Comp. Deut. xxxii. 22.

¹² As a royal decree or judicial sentence, 'written' and preserved amongst the public records. This intimates the certainty and the publicity of the punishment.

¹³ Rather, 'I will not keep silence, unless I requite,' etc.

¹⁴ While the corrupt mass is destroyed, whatever is good shall be carefully preserved as the seed (ver. 9) of a future nation. This is one of the permanent principles of the Divine government, observable in the case of Noah (to which reference is made in the Chaldee paraphrase upon this text), and repeatedly afterwards in the history of Israel. Comp. Rom. xi. 4, 5.

¹⁵ This was a valley near Jericho, where Achan was put to death. See Josh. vii. 24. Sharon lying on the west, and Achor on the east of the kingdom of Judah, the two are perhaps put for the whole land. Respecting 'Sharon,' see note on ch. xxxiii. 9.

ch. 20. 16; 45. 9;
Jer. 18. 2-6; Ro. 9.
20, 21.
a see ref. ch. 43. 7.
b Pa. 74. 1, 2; 70. 8;
Jer. 10. 24; Hab. 3. 2.
c Jer. 3. 19.
d ch. 63. 19; Pa. 70. 13.
e ch. 1. 7; 2 Ki. 25. 9;
Pa. 70. 1-7; Lam. 1.
f 2 Ki. 25. 9; 2 Chr.
36. 19; Pa. 74. 7;
Jer. 52. 13.
g Lam. 1. 7, 10, 11;
Eze. 24. 21, 26.
h ch. 42. 14; Pa. 74.
10, 11, 18, 19; Ro. 3.
4; Zec. 1. 12; Rev.
6. 10.
i Pa. 83. 1.
k ch. 55. 5; Pa. 22. 27;
Ro. 9. 21-26, 30; 10.
20; Eph. 2. 12, 13.
l ch. 45. 22.
m ch. 63. 19.
n Pro. 1. 24; Ro. 10. 21
o ch. 1. 2; 63. 10.
p ch. 26. 7, 8.
q ch. 1. 7; Deu. 32. 16
-19; Jer. 32. 30-35.
r ch. 1. 29; 66. 17;
Lev. 17. 5; Eze. 30. 28.
s see Eze. 20. 24, 25;
30. 1-5.
t Num. 19. 11, 16; Deu.
19. 11; Mt. 9. 24.
u ch. 66. 17; Le. 11. 7.
v Deu. 14. 3.
w see Mt. 9. 11; 1 Lk.
9. 30; 18. 9-12; Ro.
2. 17-20; Jude 19.
x Deu. 32. 22.
y Deu. 32. 34; Mal.
3. 16; Rev. 20. 12.
z ch. 42. 14; Pa. 50.
3, 21.
a Pa. 70. 12; Jer. 16.
18; Eze. 11. 21.
b see ref. Eze. 20. 5.
c Eze. 18. 6.
d 1 Ki. 22. 43; Eze. 20.
27, 28.
e ver. 6; Jer. 5. 9;
13, 25.
f Ro. 9. 27, 28.
g Joel 2. 14.
h see ref. ch. 1. 9; Jer.
39. 11; Am. 9. 8, 9.
i ch. 10. 20-22; Jer.
31. 36, 37.
m vera. 15, 22; Mt. 21.
22; Ro. 11. 5-7, 28;
Rev. 22. 3.
n ch. 33. 9; 35. 2; Eze.
34. 13, 14.
o Hos. 2. 15.
p ver. 25; ch. 2. 3; 11.
9; 56. 7; 57. 13; Pa.
132. 13, 14.

- That prepare ^a a table for that troop,
And that furnish the drink offering unto that number.¹
- 12 Therefore will I number² you to the sword,
And ye shall all bow down to the slaughter:
^a Because when I called, ye did not answer;—when I spake, ye did not hear;
But did evil before mine eyes,—and did choose *that* wherein I delighted not.
- 13 Therefore thus saith the Lord God,
^a Behold, my servants shall eat, but ye shall be hungry:
Behold, my servants shall drink, but ye shall be thirsty:
Behold, my servants 'shall rejoice, ' but ye shall be ashamed:
14 Behold, my servants shall sing for joy of heart,
But ye shall cry for sorrow of heart,—and ^a shall howl for vexation of spirit.³
- 15 And ye shall leave your name ^a for a curse⁴ unto ^a my chosen:
^a For the Lord God shall slay thee,—and ^b call his servants by another name:
16 'That he who blesseth himself in the earth
Shall bless himself in the ^a God of truth;⁵
And ^c he that sweareth in the earth—shall swear by the God of truth;
^a Because the former troubles are forgotten,
And because they are hid from mine eyes.
- 17 For, behold, I create ^a new heavens and a new earth:⁶
And the former shall not be remembered, nor come into mind.
- 18 But be ye glad and rejoice for ever *in that* which I create:
For, behold, ^a I create Jerusalem a rejoicing,—and her people a joy.
- 19 And ^a I will rejoice in Jerusalem,—and joy in my people:
And the ^a voice of weeping shall be no more heard in her,—nor the voice of crying.
- 20 There shall be no more thence an infant of days,
Nor an old man that hath not filled his days:
For the child shall die an hundred years old;
^a But the sinner *being* an hundred years old shall be accursed.⁷
- 21 And ^a they shall build houses, and inhabit *them*;
And they shall plant vineyards, and eat the fruit of them.
- 22 They shall not build, and another inhabit;
They shall not plant, and another eat:
For ^a as the days of a tree⁸ are the days of my people,
And ^a mine elect shall long enjoy the work of their hands.
- 23 They shall not labour in vain,—^a nor bring forth for trouble;⁹
For ^a they are the seed of the blessed of the Lord,—^a and their offspring with them.
- 24 And it shall come to pass,—that ^a before they call, I will answer;
And ^a while they are yet speaking, I will hear.¹⁰
- 25 The ^a wolf and the lamb shall feed together,
And the lion shall eat straw like the bullock:
^a And dust shall be the serpent's meat.¹¹
^a They shall not hurt nor destroy in all ^a my holy mountain,—saith the Lord.

^a ch. 57. 5, 6; Deu. 28. 17; Jer. 2. 28; Eze. 33. 41; 1 Cor. 10. 21.

^a ch. 66. 4; 2 Chr. 36. 15, 16; Pro. 1. 24, etc.; Jer. 7. 13; Zec. 7. 7; Mt. 21. 31—43.

^a ch. 66. 14; Mal. 3. 18.

^a see refs. ch. 25. 8. u. Lk. 13. 27.

^a Mt. 8. 12; Lk. 13. 28.

^a see Jer. 29. 22; Zec. 8. 13.

^a vers. 9, 22.

^a Mt. 21. 41; 22. 7.

^a ch. 62. 2; Ac. 11. 26; Ro. 9. 26.

^a ch. 72. 17; Jer. 4. 2.

^a Deu. 32. 4.

^a ch. 13. 18; see refs.

Deu. 6. 13; Zeph. 1. 5.

^a ver. 19; Jer. 31. 12; Zeph. 3. 14—20.

^a see refs. ch. 51. 16; Rev. 21. 1—3.

^a see refs. ch. 33. 20—22.

^a ch. 62. 1, 5; S. Song 3. 11; Jer. 32. 41.

^a see refs. ch. 35. 10; Rev. 7. 17; 21. 4.

^a Eccl. 8. 12.

^a see refs. ch. 62. 8, 9; Ana. 9. 14.

^a Ps. 92. 12—14.

^a vers. 9, 15.

^a Le. 26. 3—10, 20; Deu. 28. 41; Hos. 9. 12.

^a ch. 61. 9; Ge. 12. 2; 17. 7; Ro. 4. 16; Gal. 3. 29.

^a Ps. 115. 14, 15; Ac. 2. 32.

^a Ps. 32. 5; Dan. 9. 13—23; 10. 12; Lk. 15. 22.

^a ch. 59. 9; Ps. 50. 15; Mk. 11. 24; 1 John 5. 14, 15.

^a ch. 11. 6—9; Ac. 9. 1, 19—21; 1 Cor. 6. 11; Tit. 3. 3—7.

^a Ge. 3. 14; Rev. 12. 7—9; 20. 2, 3.

^a see refs. ch. 11. 9.

^a ver. 11.

1 Rather, 'And as for you who forsake Jehovah, who forget my holy mountain, who prepare for Gad a table, and who fill for Meni a mixed draught.' Gad and Meni were probably idol deities representing Fortune and Destiny, for whom the idolatrous Jews held sacrificial feasts. Comp. Jer. vii. 18; xlv. 17.

2 There is here an allusion to the name of the idol 'Meni' just mentioned; as if he had said, 'You worship *Destiny*, and I have *destined* you to the sword.'

3 These verses forcibly display the difference which God will make 'between the righteous and the wicked.' Comp. Mal. iii. 17—iv. 3.

4 That is, their punishment would be so awful and irremediable, that it would become a formula of curse for those who wished to utter the most terrible imprecations. See 1 Cor. xvi. 22.

5 That is, the God of faithfulness; so called here because he had fulfilled his threatenings and promises. The very Hebrew word here used is applied to Christ, with this explanation of it, in Rev. iii. 14, and perhaps in Rev. i. 18.

6 This new creation signifies a great moral and spiritual revolution, which shall bring to an end the former confusions, iniquities, and miseries of the human race, and shall fill the church with perpetual joy. Compare vers. 17—19 with Rev. xxi. 1—5.

7 That is, he who dies when only a hundred years old shall be regarded as a child in age, and a sinner in character. As under the former economy length of days was one token of Divine favour (see Exod. xx. 12; Psa. xci. 16), it forms part of the representation of the promised blessings; death, the curse, being far removed, if not done away, so that the happiness of that blessed period may be fully enjoyed (ver. 21).

8 This refers to the great age which certain trees attain. The olive, the oak, and the terebinth, among the trees of Palestine, are said to live much more than a thousand years.

9 Heb., 'for the terror;' perhaps meaning, 'for sudden death.' See Lev. xxvi. 16.

10 With these encouraging assurances of God's readiness to hear and answer his people's prayers, compare Dan. ix. 20, 21; Matt. vi. 8; Acts ii. 1, 2, etc.

11 We have here an almost verbal repetition of the beautiful picture of universal harmony in ch. xi. 6—9. Under the reign of the Messiah, the evil passions and propensities of men, and all other hurtful influences, will be subdued, and peace and concord shall universally prevail. If by 'the serpent' is specifically meant the author of evil and tempter of mankind, this prediction may be regarded as having the same meaning as the promise in Rom. xvi. 20.

The conclusion.—The old economy superseded by the new; the true Israel enjoying perfect peace and blessedness, and the wicked doomed to eternal punishment.

66 THUS saith the LORD,¹

- ^a The heaven is my throne, and the earth is my footstool:
^b Where is the house that ye build unto me?²—and where is the place of my rest?
 2 ^c For all those things³ hath mine hand made,—and all those things have been,
 Saith the LORD:—^d but to this man will I look,
^e Even to him that is poor and of a contrite spirit,—and ^f trembleth at my word.
 3 ^g He that killeth an ox is as if he slew a man;
 He that sacrificeth a lamb, as if he ^h cut off a dog's neck;
 He that offereth an oblation, as if he offered ⁱ swine's blood;
 He that burneth incense, as if he blessed an idol.⁴
 Yea, ^k they have chosen their own ways,
 And their soul delighteth in their abominations.
 4 I also ^l will choose their delusions,⁵—and ^m will bring their fears upon them;
ⁿ Because when I called, none did answer;—when I spake, they did not hear:
^o But they did evil before mine eyes,—and chose ^p that in which I delighted not.
 5 Hear the word of the LORD,—^q ye that tremble at his word;
^r Your brethren that hated you,—that cast you out for my name's sake,
 Snid,⁶ ^s Let the LORD be glorified:
 But ^t he shall appear to your joy,—and they shall be ashamed.
 6 ^u A voice of noise from the city,⁷—a voice from the temple,
 A voice of the LORD,—^v that rendereth recompense to his enemies.
 7 Before she⁸ ^w travailed, she brought forth;
 Before her pain came, she was delivered of a man child.
 8 Who hath heard such a thing?—who hath seen such things?
^x Shall the earth be made to bring forth in one day?
 Or shall a nation be born at once?
 For as soon as Zion travailed, she brought forth her children.
 9 ^y Shall I bring to the birth, and not cause to bring forth? saith the LORD:
 Shall I cause to bring forth, and shut ^z the womb?⁹ saith thy God.
 10 ^a Rejoice ye with Jerusalem,—and be glad with her, all ye that love her:
 Rejoice for joy with her, all ye that mourn for her:
 11 ^b That ye may suck, and be satisfied—with the breasts of her consolations;
 That ye may milk out, and be delighted—with the abundance of her glory.¹⁰

^a 1 Ki. 8. 27; 2 Chr. 6. 18; Ps. 11. 4; Mt. 6. 31; 35; 23. 21, 22; Ac. 7. 49—50; 17. 24.
^b John. 4. 20, 21, 23, 24.
^c ch. 40. 26; Ge. 1. 1.
^d see refs. ch. 57. 15.
^e Ps. 34. 18; 51. 17.
^f ver. 5; Ezra 9. 4; 10. 3; Ps. 119. 161; Pro. 28. 14.
^g ch. 1. 11—15; Pro. 15. 8; Am. 5. 21, 22.
^h Deu. 23. 18.
ⁱ ch. 65. 4.

^k ch. 65. 12.

^l ch. 65. 12; 1 Ki. 22. 10—23; Ps. 81. 12; Pro. 1. 31; 2 Thes. 2. 10, 12.
^m Pro. 1. 24.
ⁿ see refs. ch. 65. 12.
^o ch. 65. 3.
^p ver. 2.

^q Mt. 5. 10—12; John 16. 2.
^r ch. 5. 19.

^s 2 Thes. 1. 6—10; Tit. 2. 13; Heb. 9. 29;
 1 Pet. 4. 12—14.
^t Rev. 16. 17.
^u see refs. ch. 31. 8; Am. 1. 2.
^v ch. 54. 1; Gal. 4. 26, 27.

^w ch. 49. 20—22; Ac. 2. 41; 4. 4.

^x ch. 37. 3.

^y ch. 65. 18; Deu. 32. 43; Ro. 15. 9—12.

^z Ps. 122. 6.

1 Jehovah, through his prophet, announces the coming of his new spiritual economy, and the consequent rejection of the temple and services of the old ritual (vers. 1—4); encourages the converts to the new faith by predicting the punishment of their persecutors, and the rapid increase and abundant blessedness of the church (5—14); threatens destruction to the nation whose unbelief had filled up the measure of their fathers' idolatries (15—18); and promises to gather, in their place, multitudes from all parts of the earth to the New Jerusalem, where they shall serve him in peace for ever (19—23), beholding the final ruin of his and their enemies (24). With this vividly painted contrast between the final destiny of the righteous and the wicked the prophet closes his book.

2 These words plainly declare that the ancient observances of the Mosaic ritual shall no longer be acceptable to God. Some suppose an actual building of the temple to be referred to. If so, the passage may be designed in part to rebuke the self-righteous and hypocritical formalists of our Lord's days, who were glorying in the rebuilding of the temple at the very time when God was superseding it. See John ii. 20.

3 That is, heaven and earth (ver. 1). I need no temples made with hands; all creation is my dwelling. But my temple, the 'place of my rest,' is the humble and reverentially obedient heart. Comp. ch. lvii. 15.

4 The various offerings of the Mosaic law are here classed with the most revolting sacrifices of heathenism. Some suppose this to refer to the union of punctilious ritualism with flagitious crimes; or to declare that the most regular outward service, if the heart and life be not right, is as offensive to God as flagrant idolatry. Others remark that, by the one offering of Jesus on the cross, all the Mosaic sacrifices and oblations were for

ever set aside; and regard this as declaring that any attempt to revive them is as displeasing to the Most High as the cruel and abominable customs of the heathen.

5 Or, 'calamities.'

6 Like all other persecutors, professing to do this for God's glory. There was a fulfilment of this in the treatment of the first Christian converts by the unbelieving Jews. See John xvi. 2; Acts xxi. 28; xxvi. 9—11. Some, however, regard the words as ironical, and render them thus: 'Jehovah will be glorified, and we shall gaze upon your joy.' Upon which the prophet adds, 'But they shall be a-hamed.'

7 That is, from Jerusalem. The prophet hears the roar of war in the city, even in the temple itself. Jehovah, like a warrior (see ch. xlii. 13), is taking vengeance on his enemies, who have cast out their brethren (ver. 6). This powerfully depicts the confusion and horrors which prevailed in Jerusalem (and even in the temple) during its siege and capture by the Romans. The vengeance then taken on the impenitent Jews was a necessary part of that grand combination of events which was to open the way for the wider diffusion of spiritual religion.

8 That is, the true Jerusalem, the church of the Messiah, by which, even before the convulsions of the great crisis, a new spiritual Israel shall spring suddenly to life. At the first preaching of the apostles three thousand were converted in one day; and the gospel was speedily propagated over almost the whole of the known world. And this may probably be regarded as only a partial fulfilment of the prophecy.

9 God will not leave the work for which he has made such preparation, till all is accomplished.

10 Those who have sympathized with Zion in her sorrows shall partake of her abundance and her glory;

- 12 For thus saith the LORD,—Behold, ^c I will extend peace to her like a river,
And ^d the glory of the Gentiles like a flowing stream :
Then shall ye ^e suck,—ye shall be ^f borne upon ^g her sides,
And be dandled upon ^h her knees.¹
- 13 As one whom his mother comforteth,—so will I comfort you ;
ⁱ And ye shall be comforted in Jerusalem.
- 14 And when ye see ^j this, your heart shall rejoice,
And ^k your bones shall flourish like an herb :²
And ^l the hand of the LORD shall be known toward his servants,
And ^m his indignation toward his enemies.
- 15 ⁿ For, behold, the LORD will come with fire,
And ^o with his chariots like a whirlwind,
To render his anger with fury,—and his rebuke with flames of fire.
- 16 For ^p by fire and by ^q his sword—will the LORD plead with all flesh :
And ^r the slain of the LORD shall be many.
- 17 ^s They that sanctify themselves,—and purify themselves in the gardens³
Behind one ^t tree in the midst,
Eating swine's flesh, and the abomination,⁴ and ^u the mouse,
Shall be consumed together, saith the LORD ;
- 18 For ^v I *know*⁵ their works and ^w their thoughts.
It shall come,⁶ ^x that I will gather all nations and tongues ;
And they shall come, ^y and see my glory.
- 19 ^z And I will set a sign among them,
And ^{aa} I will send those that escape⁷ of them unto the nations,
To Tarshish, Pul, and Lud, that draw the bow,
To Tubal, and Javan, ^{ab} to the isles afar off,
^{ac} That have not heard my fame,—neither have seen my glory ;
^{ad} And they shall declare my glory among the Gentiles.
- 20 And they shall bring all your brethren,
^{ae} For an offering unto the LORD out of all nations,
Upon horses, and in chariots, and in litters,
And upon mules, and upon swift beasts,⁸
To ^{af} my holy mountain Jerusalem, saith the LORD,
As the children of Israel bring an offering
In a clean vessel into the house of the LORD.
- 21 And I will also take of them—for ^{ag} priests and Levites,⁹ saith the LORD.
- 22 For as ^{ah} the new heavens and the new earth, which I will make,
Shall remain before me, saith the LORD,
So shall your seed and your name remain.
- 23 And ^{ai} it shall come to pass, ^{aj} that from one new moon to another,
And from one sabbath to another,
^{ak} Shall all flesh come to worship before me, saith the LORD.¹⁰
- 24 And they shall go forth, and look
Upon ^{al} the carcases of the men that have transgressed against me :
For their ^{am} worm shall not die,—^{an} neither shall their fire be quenched ;
And ^{ao} they shall be an abhorring unto all flesh.¹¹

^c ch. 48. 18 ; 60. 5.
^d vera. 19, 20 ; see refs.
^e ch. 45. 14.
^f ch. 60. 16.
^g ch. 48. 22 ; 60. 4.

^h ch. 65. 18, 19.

ⁱ see Eze. 37. 1, etc.

^j ch. 65. 13, 14 ; Ezra 7. 9.

^k ch. 9. 5 ; see refs.
28. 21 ; 2 Thes. 1. 7-9 ; 2 Pet. 3. 10-12.
^l Jer. 4. 13.

^m Eze. 38. 22 ; Mt. 3. 12 ; 13. 30, 41-43 ; 2 Thes. 1. 8 ; Rev. 14. 9, 10 ; 19. 3, 20.
ⁿ ch. 27. 1 ; Rev. 19.

^o see refs. ch. 26. 21.
^p see refs. ch. 65. 3, 4.
^q Le. 11. 29.

^r Deu. 31. 21 ; Am. 5. 12 ; Rev. 2. 2.

^s Job 42. 2.
^t see refs. ch. 24. 22 ; Ro. 15. 8-12 ; Rev. 11. 15.

^u Eze. 33. 21.
^v ch. 11. 10 ; 62. 10 ; Lk. 2. 34.
^w Mk. 16. 15 ; Ro. 11. 1-6 ; Eph. 3. 8.

^x Mal. 1. 11 ; Ro. 15. 21.
^y ch. 43. 6 ; 60. 3, etc.

^z Ro. 15. 16.

^{aa} see refs. ch. 24. 23.

^{ab} see r. ^{ac} ch. 61. 6 ; Jer. 33. 18-22.
^{ad} ch. 65. 17 ; Ps. 45. 17 ; 2 Pet. 3. 13 ; Rev. 21. 1.

^{ae} Zec. 14. 16.
^{af} see refs. Ps. 65. 2, and 86. 9 ; Joel 2. 28 ; Zec. 8. 20-23.

^{ag} ver. 16 ; Ps. 58. 10, 11 ; Eze. 33. 17-20 ; Zeph. 1. 17 ; Rev. 19. 17, 18, 21.

^{ah} ch. 14. 11 ; Mk. 9. 44-45.
^{ai} ch. 34. 10 ; Mt. 3. 12 ; Rev. 14. 11 ; 20. 10.

^{aj} Eze. 33. 11 ; Joel 2. 30 ; Rev. 18. 2.

nourished by the same truth, and comforted from the same sources of consolation.

¹ That is, as a child is by its mother.

² See note on Prov. iii. 8.

³ That is, by idolatrous rites. See ch. lxx. 3, 5. In the following clause, instead of the word 'tree,' it is perhaps better to supply the word 'priest,' the allusion being apparently to an idolatrous procession, with the priest as the leader, through the midst of the garden or grove where the rites were celebrated.

⁴ This term comprehends whatever was held as abominable in the law of God, such as creeping things and reptiles. See Lev. xi. 10. The 'mouse' is probably a large and destructive species of field-mouse, which abounds in the fields in Syria.

⁵ More probably, 'And I [will punish] their deeds and their thoughts.' The verb may be omitted to give terseness and force to the sentence.

⁶ Rather, 'It is come,' representing the suddenness of the transition.

⁷ That is, those who shall have survived the judgments predicted; and who, by what they shall have

witnessed, shall have been brought to acknowledge and receive the Messiah. These are to become missionaries to the world. The nations specified are obviously put for the whole world.

⁸ These were the most easy, swift, and magnificent methods of conveyance in use in ancient times.

⁹ That is, I will give them an honourable place in my public service.

¹⁰ This verse cannot reasonably be interpreted as referring to any periodical assemblage (either monthly or weekly) of all nations at Jerusalem; but it indicates the regularity and constancy with which the whole human family shall worship the true God.

¹¹ The spiritual Israelites, offering perpetually their pure worship in the New Jerusalem, shall look down from its heights upon Tophet, and see with abhorrence the death-fires and corruption of apostate Israel. Such is the sublime picture of the final difference which God will make between the righteous and the wicked; the one for ever blessed and glorified in the presence and service of God, the other sunk in the degradation and misery of eternal death.

THE BOOK OF THE PROPHET JEREMIAH.

JEREMIAH was the son of Hilkiah, a priest of Anathoth. This Hilkiah was probably not the high priest of that period (2 Kings xxii. 4), for he would not have been spoken of indefinitely as 'of the priests' (ch. i. 1); and the priests of Anathoth seem to have been of the house of Ithamar (see 1 Kings ii. 26), while the high priesthood had long been in the line of Phinehas (1 Chron. vi. 13).

Jeremiah was called to the prophetic office about seventy years after the death of Isaiah, in the thirteenth year of Josiah, whilst he was very young (ch. i. 6), and was still living at Anathoth. Shortly afterwards he received a charge to deliver a message in the metropolis (ch. ii. 1): and some suppose him to have made a tour through the cities and towns of Judah for the purpose of announcing to the inhabitants the contents of the book of the law which had been found in the temple (see ch. xi. 2, 6; 2 Kings xxii.) On his return to Anathoth, his fellow-townsmen, including even some of his own family, offended at his reproofs of their wicked practices, conspired against his life (ch. xi. 21; xii. 6); upon which he appears to have taken up his abode at Jerusalem.

During the reign of Josiah, he was, doubtless, a valuable assistant to that pious monarch in the religious reformation of the people. But when Jehoiakim came to the throne, he was quickly interrupted in his ministry; 'the priests and prophets' becoming his accusers, and demanding, in conjunction with the populace, that he should be put to death for denouncing woe against the city (ch. xxvi.). The princes did not dare to defy God thus openly; but Jeremiah was either placed under restraint, or deterred by his adversaries from appearing in public. In these circumstances he was commanded by God to write his predictions, which Baruch then read in the temple on a fast day. The princes were alarmed, and endeavoured to rouse the king by reading to him the prophetic roll. But it was in vain: the reckless monarch, after hearing three or four pages, cut the roll in pieces, and cast it into the fire, giving immediate orders for the apprehension of Jeremiah and Baruch. God, however, preserved them; and soon afterwards directed Jeremiah to write again the same messages, with some additions (ch. xxxvi.).

In the short reign of the next king, Jehoiachin, he still uttered the voice of warning (comp. 2 Kings xxiv. 12, and ch. xxii. 24—30), though without effect.

In the reign of Zedekiah, Jeremiah was repeatedly commissioned to declare that the Chaldeans should take Jerusalem, and burn it with fire. Endeavouring to leave the city, he was accused of deserting to the enemy, and was cast into prison, where he remained until the city was taken. Nebuchadnezzar, who had been led to respect the prophet's character, gave a special charge to his general, Nebuzar-adan, to protect him. It was put to his choice whether he would go to Babylon, where doubtless he would have been honoured at the court, or would remain with his own people; but he preferred the latter. He subsequently dissuaded the leaders of the people from fleeing to Egypt; assuring them that if they remained in their own land God would protect and bless them. The people refused to obey, and went to Egypt, compelling Jeremiah and Baruch to accompany them (ch. xliii. 6). In Egypt he still sought to turn them to the Lord (ch. xlv.); but his writings gave no information respecting his later life. Ancient authors, however, assert that the Jews, offended by his faithful remonstrances, stoned him to death in Egypt.

Jeremiah was contemporary with Zephaniah, Habakkuk, Ezekiel, and Daniel. Between his writings and those of Ezekiel there are many interesting points both of comparison and of contrast. They were both long labour-

ing for the same object, at nearly the same time; the one in Palestine, the other in Chaldea; yet the substance of both messages is the same. But they were dissimilar in character and disposition, and differ widely in their modes of expression. We see in Jeremiah a man reluctantly brought out from private life into the publicity and peril which attended the prophet's office. Naturally mild, susceptible, and inclined rather to mourn in secret for the iniquity which surrounded him than to brave and denounce the wrong-doer, he stood forth at the call of God, and proved himself a faithful champion of the truth, amidst reproaches and persecutions. In Ezekiel, on the other hand, we see the power of Divine inspiration acting on a mind naturally of the firmest texture, and absorbing all the powers of the soul.

The writings of Jeremiah correspond with his character. They are peculiarly marked by pathos, and abound in expressions of tenderness, and in affecting descriptions of the miseries of his people.

As, in the days of Jeremiah, the Jewish nation had filled up the measure of their iniquities, his chief duty was to expose the heinous sins of all classes of the people, and to denounce impending judgments. But these subjects, which take up the greater part of the book, and necessarily give to it a mournful aspect, are accompanied with some cheering declarations of God's merciful designs, both as to the restoration of the Jews from the captivity, and as to their future history. There are also a few bright pictures of the times of the Messiah, to whom this prophet repeatedly applies the designation 'The Branch,' which Isaiah had given to Him. Indeed, Jeremiah often uses the very words of his predecessor; yet in such new combinations as to impart even additional interest and importance to those earlier predictions.

The prophecies of this book evidently do not stand in chronological order; and it is not easy to reduce them to order of time, or to account for the present arrangement.

In the Septuagint the prophecies against foreign nations (ch. xlv. —li.) are inserted after ch. xxv., and follow each other in a different course; whilst there are numerous omissions throughout the book.

Blayney alters the order thus: Prophecies delivered (1) in the reign of Josiah, ch. i.—xii.; (2) in that of Jehoiakim, ch. xiii.—xx.; xxii.; xxiii.; xxv.; xxvi.; xxxv.; xxxvi.; xlv.—xlviii.; xlix. 1—33; (3) in the time of Zedekiah, ch. xxi.; xxiv.; xxvii.—xxxiv.; xxxvii.—xxxix.; xlix. 34—39; l.; li.; lii.; (4) under Gedaliah's administration, and in Egypt, ch. xl.—xlv.

Dahler makes still greater changes than these.

Ewald proposes divisions founded upon the present order. He remarks that various portions are prefaced by the expression, 'The word which came to Jeremiah from the Lord,' or, 'The word of the Lord which came to Jeremiah;' that other divisions, chiefly historical, are plainly marked by notices of time prefixed; and that two others (ch. xxix. 1; xlv. 1) are in themselves sufficiently distinct. He thus forms five books:—I. *The introduction*, ch. i. II. *Reproofs of the sins of the Jews*, in seven sections, ch. ii.—xxiv. III. *A general view of all nations*, the heathen as well as the people of Israel, consisting of two sections, ch. xxv., and xlv.—xlix.; with an historical appendix of three sections, ch. xxvi.—xxix. IV. *Two sections picturing brighter times*, ch. xxx.—xxxiii.; to which, as in the last book, is added an historical appendix in three sections, ch. xxxiv., xxxv. V. *The conclusion* in two sections, ch. xxxvi., and xlv. All this he supposes Jeremiah to have arranged in Palestine during the short interval between the capture of the city and his departure into Egypt. In Egypt he thinks the prophet wrote three

sections, ch. xxxvii.—xxxix., xl.—xliii., and xlv.; completed his earlier prophecy respecting that country, by adding ch. xlv. 13—26; and made, perhaps, some short insertions in other parts.

It is probable that the present arrangement was made by the prophet himself; who seems to have revised and condensed his oral predictions, putting together those which in the main related to similar subjects; although of course the chief topics of one section are mentioned casually in others. Upon this supposition the following division appears to be the most natural:—I. Introduction,

ch. i. II. Charges of heinous sin brought against the people of Israel, ch. ii.—x. III. Speedy and destructive punishment threatened, ch. xi.—xvii. IV. The ill-treatment of the prophet and rejection of his messages, ch. xviii.—xxix. V. Encouragements to the penitent and obedient, ch. xxx.—xxxiii. VI. Circumstances which aggravated the sins of the kings and people, leading to the catastrophe, ch. xxxiv.—xxxix. VII. The condition and conduct of the remnant, with a brief appendix, ch. xl.—xlv. VIII. Prophecies against heathen nations, ch. xlv.—li. IX. Historical supplement, ch. lii.

Jeremiah's call and commission as a prophet; and two symbolical visions.

- 1 THE words¹ of Jeremiah the son of Hilkiah, of the priests that were² in
- 2 Anathoth³ in the land of Benjamin: ⁴to whom the word of the LORD came
- 3 in the days of Josiah the son of Amon king of Judah, ⁵in the thirteenth year
- of his reign: it came also in the days of Jehoiakim⁶ the son of Josiah king of
- Judah, ⁷unto the end of the eleventh year of Zedekiah the son of Josiah king of
- Judah, ⁸unto the carrying away of Jerusalem captive ⁹in the fifth month.
- 4 Then the word of the LORD came unto me, saying,
- 5 Before I ¹⁰formed thee in the belly ¹¹I knew thee;
- And before thou camest forth out of the womb I ¹²sanctified thee,
- And I ordained thee a prophet unto the nations.⁴
- 6 Then said I, 'Ah, Lord God! behold, I cannot speak: ¹³for I am a child.
- 7 But the LORD said unto me, Say not, I am a child:
- For thou shalt go to all that I shall send thee,
- And ¹⁴whatsoever I command thee thou shalt speak.
- 8 ¹⁵Be not afraid of their faces: for ¹⁶I am with thee to deliver thee, saith the LORD.
- 9 Then the LORD put forth his hand, and ¹⁷touchèd my mouth. And the LORD
- 10 said unto me, Behold, I have ¹⁸put my words in thy mouth. ¹⁹See, I have this
- day set thee over the nations and over the kingdoms, to ²⁰'root out,'⁵ and to pull
- down, and to destroy, and to throw down, to build, and to plant.
- 11 Moreover the word of the LORD came unto me, saying, Jeremiah, what seest
- 12 thou? And I said, I see a rod of an almond tree.⁶ Then said the LORD unto me,
- Thou hast well seen: for ²¹I will hasten my word to perform it.
- 13 And the word of the LORD came unto me the second time, saying, What seest
- 14 thou? And I said, I see ²²a seething pot; and the face thereof is toward the
- north.⁷ Then the LORD said unto me,
- Out of the ²³north an evil shall break forth upon all the inhabitants of the land.
- 15 For, lo, I will ²⁴call all the families of the kingdoms of the north,—saith the LORD;
- And they shall come,—and they shall ²⁵'set every one his throne'⁸
- At the entering of the gates of Jerusalem,
- ²⁶And against all the walls thereof round about,—and against all the cities of Judah.
- 16 And I will utter my judgments against them,—touching all their wickedness,
- ²⁷Who have forsaken me,—²⁸and have burned incense unto other gods,
- ²⁹And worshipped the works of their own hands.
- 17 Thou therefore ³⁰'gird up thy loins,'⁹ and arise,
- ³¹And speak unto them all that I command thee:
- ³²Be not dismayed at their faces,—lest I confound thee before them.
- 18 For, behold, I have made thee this day ³³'a defenced city,'¹⁰ and an iron pillar,

¹ ch. 32. 7—9; Jos. 21. 19; 1 Chr. 6. 90.
² Heb. 1. 1; 2 Pet. 1. 21.
³ 2 Ki. 21. 25, 26.
⁴ ch. 25. 1—3.
⁵ ch. 39. 2.
⁶ ch. 52. 12, 15.
⁷ 2 Ki. 25. 8.
⁸ Isa. 49. 1, 5; Gal. 1. 15.
⁹ Ex. 33. 12, 17; 2 Tim. 2. 10.
¹⁰ 1 Ki. 1. 15, 41; Gal. 1. 15, 16.
¹¹ Ex. 4. 10; 6. 12, 30; Isa. 6. 5.
¹² 1 Ki. 3. 7.

¹³ vers. 17, 18; Num. 22. 20, 30; Mt. 28. 20.
¹⁴ ver. 17; 1 Sa. 17. 7, 12; Ex. 2. 6; 3. 9; Mt. 10. 28.
¹⁵ ch. 15. 20, 21; Ex. 3. 12; Deu. 31. 4, 8; Jos. 1. 5; Mt. 28. 20; Ac. 26. 17; Heb. 13. 6.
¹⁶ 1 Sa. 6. 5—7.
¹⁷ ch. 5. 14; 1 Sa. 51. 16; Mt. 10. 19, 20.
¹⁸ 1 Ki. 19. 17; Am. 3. 7; ch. 18. 7; 2 Cor. 10. 4, 5.

¹⁹ see ch. 39 and 52.

²⁰ Exe. 11. 3, 7; 24. 3—11.

²¹ ch. 4. 6; 6. 1, 22; 10. 22.
²² ch. 5. 15; 6. 22; 10. 22; 25. 8—11; 52. 4—7.
²³ ch. 39. 3; 43. 10.

²⁴ ch. 1. 16; 9. 11; Deu. 29. 49—52.
²⁵ ch. 16. 11; 17. 13; Deu. 28. 30; 2 Chr. 7. 10, 20.
²⁶ ch. 11. 12, 17; 44. 17; 2 Chr. 28. 14—31.
²⁷ see ref. 1a, 2, 8.
²⁸ see ref. 1 Ki. 18. 46.
²⁹ ver. 7.
³⁰ Ex. 2. 6; Ex. 3. 12; ch. 6. 27; 15. 20; 1a. 50. 7; Exe. 3. 8, 9; Mic. 3. 8, 9.

¹ Ch. i. contains the general heading to the book (vers. 1—3); the prophet's call to his office (4, 5); his reluctance to undertake it, overcome by the promise of Divine support (6—8); the purport of his commission (9, 10); followed by two visions symbolical of the speedy fulfilment of his predictions, and of the quarter whence the threatened evil was to come (11—19).

² Anathoth was a city of the priests (Josh. xxi. 18), in the tribe of Benjamin, about three miles north of Jerusalem; now called Anata.

³ In this list of kings Jehoahaz and Jehoiachin are omitted, as each of them reigned only three months.

⁴ Not merely to the Jews. See ch. xlv. —li. To this office Jeremiah was 'sanctified' or set apart in God's purposes before his birth. Comp Gal. i. 15.

⁵ That is, to announce these things. See Ezek. xliii. 3. The greatest prominence is here given to threatenings, because, in consequence of the extreme wickedness of the Jews, and of the surrounding nations at this

period, they occupied the chief place in these predictions.

⁶ The almond tree, which flowers very early in the year, derives its Hebrew name from its watching, as it were, for the first dawn of spring. Hence this shoot of an almond tree represented the speedy fulfilment of these predictions, of which God says, 'I am watching over my word to perform it.'

⁷ Rather, 'from the north.' A boiling pot is a common Oriental image of war; which is here seen to come 'from the north,' because the Chaldean invaders always entered Palestine from that quarter.

⁸ Comp. ch. xxxix. 3. In ver. 16, God speaks of the heathen conquerors as uttering His sentence.

⁹ Prepare thyself resolutely for thy work. The phrase is derived from the Eastern custom of binding up the long robes with a girdle, before undertaking any laborious employment.

¹⁰ Thou shalt be as secure under my protection as a fortified city.

And brasen walls against the whole land,
Against the kings of Judah, against the princes thereof,
Against the priests thereof, and against the people of the land.

- 19 ^a And they shall fight against thee;—but they shall not prevail against thee;
^b For I *am* with thee, saith the LORD,—to deliver thee.

Jeremiah is sent to Jerusalem to expostulate with the people on their sins.

- 2 **MOREOVER** ¹ the word of the LORD came to me, saying, ^m Go and cry in the ears of Jerusalem, saying,—Thus saith the LORD;
- 2 I remember thee,—ⁿ the kindness of thy youth, ²—the ^o love of thine espousals, ³
^p When thou wentest after me in the wilderness,—in a land *that was* not sown.
- 3 ^q Israel *was* holiness unto the LORD,—*and* ^r the firstfruits of his increase: ⁴
^s All that devour him shall offend;—evil shall come upon them,—saith the LORD.
- 4 Hear ye the word of the LORD, O house of Jacob, ⁵
5 And all ^t the families of the house of Israel:—Thus saith the LORD,
^u What iniquity have your fathers found in me,—that they are gone far from me,
6 ^v And have walked after vanity, ^w and are become vain? ⁶—Neither said they,
Where *is* the LORD that ^z brought us up out of the land of Egypt,
That led us through ^a the wilderness,—through a land of deserts ⁷ and of pits,
Through a land of drought, and of ^b the shadow of death,
Through a land that no man passed through,—and where no man dwelt?
- 7 And I brought you into ^c a plentiful country,
To eat the fruit thereof and the goodness thereof;
But when ye entered, ye ^d defiled my land,—and made mine heritage an abomination.
- 8 ^e The priests said not, Where *is* the LORD?
And they that handle the ^f law knew me not:
^g The pastors ^h also transgressed against me,
ⁱ And the prophets prophesied by Baal,
And walked after *things that* ^j do not profit.
- 9 Wherefore ^k I will yet plead with you,—saith the LORD,
And ^l with your children's children ⁹ will I plead.
- 10 For pass over ¹⁰ ^m the isles of Chittim, and see;
And send unto ⁿ Kedar, and consider diligently,—and see if there be such a thing.
- 11 ^o Hath a nation changed *their* gods, ¹¹ which *are* ^p yet no gods?
^q But my people have changed their glory for ^r *that which* doth not profit.
- 12 ^s Be astonished, O ye heavens, at this,—and be horribly afraid,
Be ye very desolate,—saith the LORD.
- 13 For my people have committed two evils;
^t They have forsaken me the ^u fountain of living waters,
And hewed them out cisterns,—^v broken cisterns, that can hold no water.
- 14 *Is* Israel ^w a servant? *is* he ^x a homeborn slave? ¹²—why is he spoiled?

¹ The prophet, having received his commission, is bidden to go to Jerusalem (ver. 1) and remind his countrymen of the signal favours which God had bestowed on them from the very beginning of their national history (2, 3), and of their unreasonable and ungrateful rebellion against him (4—13). He warns them of the danger of forsaking God (14—19); and sets forth their inveterate propensity to this by a variety of striking images; rebuking especially their idolatry, cruelty, insensibility to correction, and presumptuous abuse of God's covenant and mercy (20—37; iii. 1—5).

² This may mean, 'thy piety and love towards me;' and may refer to that faithful generation who, after being led through the wilderness, took possession of Canaan. See Preface to Joshua, and note on Josh. xxii. 1. Or it may mean, 'my kindness and love to thee from the time when I chose thee as my people.' See Hos. xi. 1. Their present wickedness is enhanced, according to the one interpretation, by contrast with their forefathers' piety, and, according to the other, by the consideration of God's early choice and care of them.

³ On this metaphor, which is applied only to the nation, never to an individual, see Preface to Sol. Song.

⁴ Rather, 'Israel was holy to Jehovah, [being] the first-fruit of his (i. e. God's) produce: all who eat him will [therefore] be guilty,' etc. God regarded Israel as consecrated, like the first-fruits, to himself (see Exod. xxiii. 19, and refs.); and severely punished all who attempted to injure him, as in the cases of the Amalekites

and the Amorites. See Exod. xvii. 14—16; Deut. ii. 30, etc.

⁵ When the ten tribes had been carried captive, the kingdom of Judah represented the nation of Israel.

⁶ These words are quoted from 2 Kings xvii. 15. Men assimilate themselves to the object of their worship.

⁷ See Numb. xi. 1; xxi. 4, and notes. 'A more frightful desert,' says Dr. Robinson, 'it had hardly been our lot to behold.' This description is introduced here, partly to show God's care of them, and partly to enhance the value of their own land (ver. 7).

⁸ Or, 'shepherds.' This may mean kings or rulers, as distinguished from priests and prophets. See 1 Kings xxii. 17. Or it may be parallel with 'prophets.' See ch. xvii. 16.

⁹ As the provocation has been prolonged, so shall the chastisement be. The history of nations shows that the correction of inveterate national sins is rarely accomplished in a single generation.

¹⁰ Or, 'over to.' 'Chittim' and 'Kedar' are put for *west* and *east*. See refs.

¹¹ While the heathen cling to their idols, though they obtain from them no good, Israel has exchanged truth for error—the ever fresh and full fountain of life for the broken cistern which would be stagnant, if it were not dry (ver. 13).

¹² 'How is it that Israel, Jehovah's first-born son (Exod. iv. 22), once free and happy under his protection, is now enslaved and despoiled?' Some understand this as referring to the past; supposing the ruin of the

^a ch. ii. 19—22; 26.
^b 14; 38. 6—13;
30. 11—18.
^c ver. 8.
^d ch. 7. 2; 11. 6; Is.
40. 1.
^e Ex. 14. 31; 15. 1—
20; see refs. Is. 54.
4; Eccl. 16. 8, 22, 60;
23. 3, 8, 10.
^f Ex. 24. 3, 8.
^g ver. 6; Deu. 2. 7; 8.
15, 16.
^h see refs. Ex. 19. 5, 6.
ⁱ Am. 6. 1; Ro. 11. 16;
Jam. 1. 18; Rev. 14. 4.
^j ch. 12. 14; see ch.
50. 7; Ex. 4. 22, 23;
Is. 41. 11; Zec. 2. 8.
^k ch. 33. 24.
^l ver. 31; Is. 5. 3, 4;
Mic. 1. 2, 3.
^m Deu. 32. 21; 1 Sam.
12. 21; 2 Kl. 17. 15;
Jon. 2. 8.
ⁿ ch. 18. 18; Is. 44.
9; Ro. 1. 21.
^o Ex. ch. 14 and 15;
Is. 63. 9, 11, 13; Hos.
14. 4.
^p ver. 2; Deu. 8. 15;
32. 10.
^q see refs. Job 3. 5, and
note on Ps. 23. 4.
^r Num. 13. 27; 14. 7.
8; Deu. 8. 7—9.
^s ch. 3. 1; 16. 18; 1 Le.
18. 21—28; Num. 35.
33, 34; Ps. 78. 58, 59;
106. 34, 35.
^t Hos. 4. 6.
^u ch. 8. 8, 9; Deu. 33.
10; Mal. 2. 6—9;
Is. 11. 52; Ro. 2.
20.
^v ch. 10. 21.
^w ch. 23. 13.
^x ver. 11; Hab. 2. 18.
^y Ex. 20. 33, 36; Mic.
6. 2.
^z Ex. 20. 5; 1 Le. 20. 5.
^a Num. 21. 21.
^b Ge. 25. 13; Is. 21. 17.
^c Mic. 4. 5.
^d ch. 16. 20; Ps. 115.
7; Is. 37. 19; 1
Cor. 8. 4.
^e Ps. 106. 20; Ro. 1.
23.
^f ver. 8.
^g ch. 6. 19; Is. 1. 2.
^h ver. 11; ch. 1. 16;
17. 13; 1 Sam. 12. 10.
ⁱ ch. 18. 14; Ps. 36.
9; Is. 12. 3; John
4. 11; 7. 37—39; Rev.
21. 6.
^j Ps. 115. 3, 4; Is. 41.
9; 55. 2.
^k see Ex. 4. 22.
^l Is. 15. 3; Eccl. 2. 7.

- 15 ^a The young lions roared upon him, *and* yelled,
^b And they made his land waste:—his cities are burned without inhabitant.
- 16 Also ^c the children of ^d Noph and ^e Tahapanes¹
^f Have broken² the crown of thy head.
- 17 ^g Hast thou not procured this unto thyself,
 In that thou hast forsaken the LORD thy God,—when ^h he led thee by the way?
- 18 And now what hast thou to do ⁱ in the way of Egypt,
 To drink³ the waters of ^j Sihor?
 Or ^k what hast thou to do in the way of Assyria,—to drink the waters of the river?
- 19 Thine own ^l wickedness shall correct thee,
 And ^m thy backslidings shall reprove thee:
 Know therefore and see that *it* is an evil *thing* and ⁿ bitter,
 That thou hast forsaken the LORD thy God,
 And that my fear is not in thee,—saith the Lord God of hosts.⁴
- 20 For of old time ^o I have broken⁵ thy yoke,
 And burst thy bands;—and ^p thou saidst, I will not transgress;
 When ^q upon every high hill—and under every green tree
 Thou wanderest, ^r playing the harlot.
- 21 Yet I had ^s planted thee a noble vine,—wholly a right seed:
 How then art thou turned into ^t the degenerate plant of a strange vine unto me?
- 22 For though thou ^u wash thee with nitre,⁶—and take thee much soap,⁷
 Yet ^v thine iniquity is marked before me,—saith the Lord God.
- 23 ^w How canst thou say, I am not polluted,—I have not gone after Baalim?
^x See thy way ^y in the valley,⁸—know what thou hast done:
 Thou art a swift dromedary traversing her ways;⁹
- 24 ^z A wild ass used to the wilderness,
 That snuffeth up the wind at her pleasure;
^a In her occasion who can turn her away?
 All they that seek her will not weary themselves;
 In her month they shall find her.
- 25 ^b Withhold thy foot from being unshod,—and thy throat from thirst:¹⁰
 But ^c thou saidst, There is no hope:¹¹
 No; for I have loved ^d strangers,—and ^e after them will I go.
- 26 As the thief is ashamed when he is found,—^f so is the house of Israel ashamed;
 They, ^g their kings, their princes,—and their priests, and their prophets,
 27 ^h Saying to a stock, Thou art my father;
 And to a stone, Thou hast brought me forth:
 For they have ⁱ turned *their* back unto me, and not *their* face:
 But in the time of their ^j trouble they will say,—Arise, and save us.
- 28 But ^k where *are* thy gods that thou hast made thee?
 Let them arise, if they ^l can save thee in the time of thy trouble:
 For ^m according to the number of thy cities are thy gods, O Judah.
- 29 ⁿ Wherefore will ye plead¹² with me?
^o Ye all have transgressed against me,—saith the LORD.
- 30 In vain have I ^p smitten your children;—they received no correction:
 Your own sword hath ^q devoured your prophets,—like a destroying lion.
- 31 O generation, see ye the word of the LORD.
^r Have I been a wilderness¹³ unto Israel?—a land of darkness?

a ch. 4. 7; 5. 6; 1a. 1.
 7; 5. 25.
 b ch. 26. 9.
 c Kt. 18. 21; 1a. 31
 1—3.
 d ch. 46. 14.
 e ch. 43. 7—9.
 f Deu. 32. 20; 1a. 8. 6.
 g ver. 16; ch. 4. 18;
 1a. 26. 15, etc.; Ps.
 107. 17.
 h Deu. 32. 10.
 i ver. 36; 1a. 30. 1—7;
 Hos. 7. 11.
 j 2 Kt. 16. 7—9; Hos.
 5. 13.
 k ver. 17; Pro. 1. 31;
 5. 22; 1a. 3. 9; Hos.
 5. 5.
 l ch. 5. 6; Hos. 4. 16;
 11. 7.
 m ch. 4. 18; Job 20. 12
 —16.
 n ch. 30. 8; 1a. 26. 13;
 Deu. 4. 20.
 o Ex. 19. 8; Deu. 26.
 17; Jos. 24. 16—24;
 Judg. 10. 16; 1 Sam.
 12. 10.
 p ch. 3. 6; Deu. 12. 2;
 Ps. 78. 59; 1a. 37.
 5—7.
 q ch. 2. 1; Ex. 34. 15,
 16; Eccl. 16. 15, 16,
 28.
 r see refs. Ex. 15. 17,
 and Ps. 80. 8; 1a. 5. 1;
 40. 21; Mt. 21. 33;
 Mk. 12. 1; Lk. 20. 9.
 u Deu. 32. 32; 1a. 1.
 21; 5. 4.
 v Job 9. 30, 31.
 w ch. 16. 17; see refs.
 Deu. 32. 34.
 x Ps. 36. 2; Pro. 30.
 12, 20; 1 John 1. 8—
 10.
 y ch. 3. 2; Ps. 50. 21.
 z ch. 7. 31; 1a. 57. 5.
 a ch. 14. 6; Job 39.
 5—8.
 b ver. 27; Hos. 5. 15.
 c 1a. 55. 2; John 6. 27.
 d ch. 18. 12.
 e ch. 3. 13; Deu. 32.
 16; 1a. 2. 6.
 f ch. 44. 17.
 g ver. 36; ch. 3. 24,
 25; 1a. 1. 29; Ro. 6.
 21.
 h Ezra 9. 7; Ne. 9.
 32—34.
 i 1a. 44. 9, 20.
 j Eccl. 23. 35.
 k Judg. 10. 8—16; Ps.
 78. 24, 35; 1a. 26. 16;
 Hos. 5. 15.
 l Deu. 32. 37; Judg.
 10. 14.
 m 1a. 45. 20.
 n ch. 11. 13; Deu. 32.
 16, 17; 1a. 2. 8; Hos.
 10. 1.
 o vera. 23, 25.
 p ch. 5. 1; 6. 13; Dan.
 9. 11.
 q ch. 5. 3; 1a. 1. 5; 9.
 13; Zeph. 3. 2.
 r ch. 26. 20—24; 1 Kt.
 19. 10; 2 Chr. 36. 16;
 Ne. 9. 25; Mt. 23. 29,
 etc.; Ac. 7. 43; 1
 Thes. 2. 15.
 s vera. 5, 6; Ne. 9. 21
 —25.

kingdom of Israel to be held up as a warning to Judah. But it may be a prophetic description of the impending Egyptian invasion and the Babylonian captivity.

¹ See note on Isa. xix. 13. Tahapanes was probably a fortified city on the northern frontier, called by the Greeks *Daphne*, near Pelusium. See ch. xliii.

² Or, 'consume the crown of thy head'; i. e. make thee bald; causing thee the greatest shame and grief. See ch. xlvii. 5; xlviii. 37; Isa. iii. 24.

³ A recurrence to the figure in ver. 13. Instead of seeking supply from me, you have gone to the Nile or the Euphrates—to Egypt or Assyria. 'Sihor' is the Nile. See note on Isa. xxiii. 3.

⁴ The very alliances with foreign powers into which the Jews had been led by their mistrust of God and disobedience to Him, were both the cause and the means of their punishment. See ver. 36.

⁵ Rather, 'I broke.' But the ancient versions, with a slight change in the punctuation, read, 'Thou hast broken thy yoke and hast burst thy bonds; and hast

said, I will not serve (or obey); for upon every high hill, etc. This agrees better with the latter clause.

⁶ Rather, 'natron,' a native carbonate of soda, found in great abundance in Egypt.

⁷ Or, 'potash,' an alkali obtained from the ashes of plants; which, mixed with oil, is still used in the East for cleansing.

⁸ Alluding to the worship of Moloch in the valley of Hinnom. See note on 2 Kings xxiii. 10.

⁹ That is, running hither and thither.

¹⁰ This may mean either, 'Do not so ardently follow thy wicked ways; do not so thirst after idols;' or, 'Do not, by persevering in thy sins, expose thyself to the shame and suffering of captivity.' Comp. Isa. xx. 3.

¹¹ That is, It is useless to oppose me: I say 'No' to all thine entreaties, for I have loved strange gods, etc.

¹² Or, 'contend with me,' i. e. why do you complain of me as if I had wronged you?

¹³ This question implies a strong negation, 'I have not failed to supply all your wants, and to bless you.'

Wherefore say my people,—^v We are lords; ¹—^v we will come no more unto thee?
 32 Can a maid forget her ornaments,—^{or} a bride her attire?

Yet my people ^a have forgotten me days without number.

33 ^a Why trimmest thou thy way to seek love?

^c Therefore hast thou also taught the wicked ones thy ways.²

34 Also in thy skirts is found ^a the blood of the souls of the poor innocents: ³
 I have not found it by secret search,—but upon all these.⁴

35 ^c Yet thou sayest, Because I am innocent,—surely his anger shall turn from me.
 Behold, ^v I will plead with thee,—^s because thou sayest, I have not sinned.

36 ^a Why gaddest thou about so much to change thy way?

ⁱ Thou also shalt be ashamed of Egypt,—^a as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him,—and ⁱ thine hands upon thine head: ⁵

^m For the Lord hath rejected thy confidences,

And ^a thou shalt not prosper in them.

3 They say, ⁶ If a man put away his wife,

And she go from him, and become another man's,

^c Shall he return unto her again?—shall not that ^v land be greatly polluted?

But thou hast ^v played the harlot with many lovers;

^v Yet return again to me, saith the Lord.

2 Lift up thine eyes unto ⁱ the high places,

And see where thou hast not been lien with.

^v In the ways hast thou sat for them,⁷—as the Arabian⁸ in the wilderness;

^v And thou hast polluted the land—with thy whoredoms and with thy wickedness.

3 Therefore the ^v showers have been withholden,

And there hath been ^v no latter rain;

And thou hadst a ^v whore's forehead,—thou refusedst to be ashamed.

4 ^a Wilt thou not from this time cry unto me,

My father, thou art ^c the guide of ^a my youth? ⁹

5 ^v Will he reserve his anger for ever?—will he keep it to the end?

Behold, thou hast spoken and done evil things as thou couldst.

Charges and threatenings against both Judah and Israel; with remonstrances, gracious invitations, and promises.

6 THE LORD¹⁰ said also unto me in the days of Josiah the king, Hast thou seen
 that which ⁱ backsliding Israel hath done? she is ^v gone up upon every high

7 mountain and under every green tree, and there hath ^a played the harlot. ⁱ And
 I said after she had done all these things, Turn thou unto me. But she returned

8 not. And her treacherous ^a sister Judah saw it. And I saw, when ⁱ for all the
 causes whereby backsliding Israel committed adultery I had ^m put her away,

^v and given her a bill of divorce; ^c yet her treacherous sister Judah feared not,

1 Or, 'We rove' at pleasure; like a beast which has
 broken loose from his master's yoke.

2 That is, Thou hast even taught idolatrous nations
 to practise new idolatries. Or, 'Thou hast taught thy
 ways wickednesses;' i. e. Thou hast made sin a study
 and an art, in which thou hast attained such proficiency
 that thou canst openly practise the most atrocious cruelties
 (ver. 34), and yet call them innocent or venial (35).

3 Rather, 'the life-blood of the innocent poor, [though]
 thou didst not find them in breaking in.' There is here
 an allusion to the law in Exod. xxii. 2, which allowed a
 night-robber to be slain if he were caught breaking into
 a house. The meaning is, for thy cruel deeds of dark-
 ness thou hast no excuse.

4 These words may be connected with the following
 verse: 'And yet, notwithstanding all these things, thou
 sayest, Because I am innocent,' etc.

5 As one in the deepest shame and grief. See ref.

6 This verse may be connected with the preceding, thus:
 'Jehovah hath rejected thy expectations,' etc., saying,
 Lo (or suppose), a man shall put away his wife, and she
 has gone from him and become another's, shall he return
 to her again? shall not that land (in which such a thing
 is done) be greatly defiled? And hast thou played the
 harlot with many lovers, and [yet thinkest] to return
 unto me! saith Jehovah.' The passage so read is an ex-
 posure of the fallacy of the people's hopes. On the laws
 of divorce here alluded to, see Deut. xxiv. 1—4.

7 See Gen. xxxviii. 14, 21.

8 The Arabs of the deserts around Palestine have long
 been notorious for lying in wait for travellers.

9 See Prov. ii. 17, and note. God puts into the people's
 mouth words whereby they may express their humiliation,
 and their hope in his mercy; at the same time telling
 them that he knows that his arguments will have no
 weight with them. Some, however, render vers. 4, 5 as
 follows: 'Dost thou not already cry unto me, 'Thou art
 my father, the guide of my youth: will he keep his
 anger for ever, will he retain it perpetually?' Behold
 thou sayest this, and yet thou doest evil and prevalest'
 (i. e. doest it with all thy might). Jehovah thus accuses
 the people of having claimed the privileges of their
 covenant with God, whilst they continued to speak and
 do evil. See ch. ii. 27.

10 Ch. iii. 6—vi. 30 form one series of prophecies,
 probably delivered in the latter part of Josiah's reign.
 It begins with a reproof of the people of Judah for emu-
 lating instead of avoiding the apostasy of the Israelites
 (vers. 6—11). The ten tribes are then addressed and are
 graciously invited to return to God, with promises of
 pardon (12—20). Some are heard penitently responding
 to this appeal (21—25), and are restored (iv. 1, 2); and
 Judah is solemnly warned to do the same (3, 4). The
 prophet then describes the punishment of the people as
 being near and terrible (5—31); and their sins as most
 aggravated and all but universal (v. 1—31), embracing
 impiety, unrighteousness, and self-delusion. From these
 he aims to arouse them by their danger, which is imminent;
 but their supineness and the false hopes held out by their
 teachers make all of no avail; so that they must be
 rejected (vi. 1—30). Remonstrances, appeals, and mer-
 ciful invitations are interspersed throughout.

^v Ps. 12. 4.
^a Deut. 8. 12—14; 32.
 15; Hos. 13. 6.

^c ch. 3. 21; 13. 25; Ps.
 106. 21; 1s. 17. 10;
 Hos. 8. 14.

ⁱ 1s. 37. 7—10; Hos.
 2. 5—7, 13.

^c 2 Chr. 33. 9; Eze.
 16. 27, 44—51.

^d ch. 19. 4; 2 Ki. 21.
 16; Ps. 106. 37, 38;
 1s. 37. 5.

^e vers. 23, 29.
^f ver. 9.

^g Pro. 28. 13; 1 John
 1. 8—10.

^h vers. 18, 33; ch. 31.
 22; Hos. 5. 13; 7. 11;
 12. 1.

ⁱ ch. 37. 7; 1s. 30. 1—
 7; Lam. 4. 17.

^k 2 Chr. 28. 16, 20, 21;
 Hos. 10. 6.

^l 2 Sam. 13. 19.
^m ver. 30; ch. 17. 5;

ⁿ 2 Chr. 16. 7; Eze.
 17. 15—30.

^o Num. 14. 41; 2 Chr.
 13. 12.

^p Deut. 24. 1—4.
^q ch. 2. 7.

^r see refs. ch. 2. 20.
^s vers. 12—14, 22; ch.
 4. 1; Deut. 4. 29—31;
 Zec. 1. 3.

^t ch. 2. 23.
^u see refs. ch. 2. 20.

^v Ge. 38. 14; Pro. 23.
 29; Eze. 16. 24, 25.

^w see refs. ch. 2. 7.
^y ch. 9. 12; see refs.
 1s. 26. 19; Am. 4. 7.

^z ch. 5. 24.
^a ch. 5. 31; 6. 15; 8.
 12; Eze. 3. 7; 16.
 30—34; Zeph. 3. 5.

^b ver. 19; Hos. 14. 1—3.
^c Pro. 2. 17.

^d ch. 2. 2; Hos. 2. 15.
^e ver. 12; Ps. 77. 7.
 etc.; 103. 9; 1s. 57.
 16.

^f vers. 11, 14; see refs.
 ch. 2. 19; 7. 24.

^g see refs. ch. 2. 20.
^h ver. 1.

ⁱ 2 Ki. 17. 13, 14.
^k vers. 8—11; Eze. 16.
 25; 23. 4.

^l Eze. 23. 9.
^m 2 Ki. 17. 6—18.
ⁿ Deut. 24. 1.

^o 2 Ki. 17. 19; Eze. 23.
 11—21.

9 but went and played the harlot also. And it came to pass through the lightness¹ of her whoredom, that she² defiled the land, and committed adultery with
 10 stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto me³ with her whole heart, but feignedly,² saith the LORD.
 11 And the LORD said unto me, 'The backsliding Israel hath justified³ herself
 12 more than treacherous Judah. Go and proclaim these words toward 'the north,⁴ and say,

"Return, thou backsliding Israel, saith the LORD;

And I will not cause mine anger to fall upon you:

For I am² merciful, saith the LORD,—and I will not keep anger for ever.

13 Only acknowledge thine iniquity,

That thou hast transgressed against the LORD thy God,

And hast² scattered thy ways to the² strangers—⁶ under every green tree,

And ye have not obeyed my voice,—saith the LORD.

14 Turn, O backsliding children, saith the LORD;—^d for I am married⁵ unto you:

And I will take you² one of a city, and two of a family,⁶

And I will bring you to Zion:⁷

15 And I will give you² pastors⁸ according to mine heart,

Which shall² feed you with knowledge and understanding.

16 And it shall come to pass,—when ye be multiplied and increased in the land,

In those days, saith the LORD,—they shall say no more,

The ark⁹ of the covenant of the LORD:

Neither shall it come to mind:—neither shall they remember it;

Neither shall they visit it; neither shall that be done any more.

17 At that time they shall call Jerusalem 'the throne of the LORD;

^a And all the nations shall be gathered unto it,

^c To the name of the LORD,¹⁰ to Jerusalem:

Neither shall they² walk any more after the imagination of their evil heart.

18 In those days 'the house of Judah shall walk with the house of Israel,¹¹

And they shall come together out of the land of 'the north,

To 'the land that I have given for an inheritance unto your fathers.

19 But I said,—How shall I put thee among the children,¹²

And give thee 'a pleasant land,—a goodly heritage of the hosts of nations?

'And I said,—'Thou shalt call me, 'My father;

'And shalt not turn away from me.

20 Surely as a wife treacherously departeth from her husband,

So² have ye dealt treacherously with me,—O house of Israel, saith the LORD.

21 A voice was heard upon 'the high places,

Weeping and supplications of the children of Israel:

For they have perverted their way,—^a and they have forgotten the LORD their God.

22 Return, ye backsliding children,—and² I will heal your backslidings.

Behold, we come unto thee;—for thou art the LORD our God.

23 Truly in vain is salvation hoped for from the hills,¹³

¹ Rather, 'infamy.' This of course refers to Israel and her idolatries.

² With a mere external reformation.

³ Great as were the sins of Israel, she might be almost called 'just' when compared with Judah; because Judah had possessed the temple of God, with his Divinely-appointed worship and priests (see 2 Chron. xi. 13—17, and note), had been favoured with many pious kings and zealous prophets, and had also been solemnly warned by the defection and the punishment of Israel. If, in spite of all these advantages, she persisted in her idolatry, she was even more culpable than Israel, and deserved to be treated more severely.

⁴ Towards the countries in which the exiles of the ten tribes were dispersed—Mesopotamia, Assyria, and Media (2 Kings xvii. 6).

⁵ Some render this, 'Though I have rejected you, yet I will take you,' etc. See ch. xxxi. 32, and note.

⁶ Or, 'tribe.' Though in a whole city or nation there should be only one or two of my people, I will not forget even these, but will bring them back with the rest. See Deut. xxx. 1—5.

⁷ You shall again enjoy the protection and favours of Israel's Divine King. The prophecy was fulfilled, in part, when many from the ten tribes joined themselves to the people of Judah on their return from Babylon, and at

many subsequent periods. But it cannot be regarded as completely fulfilled till 'all Israel shall be saved' Comp. Acts xxvi. 7; Rom. xi. 26.

⁸ See note on ch. ii. 8.

⁹ The ark was the most sacred of all the religious symbols, and the second temple was regarded as having far less glory than the first, because it had not this. But the prophet declares that the ark shall not be needed or even desired; for Jerusalem—the church—into which all nations shall be gathered, shall be Jehovah's throne. Comp. Rev. xxi. 22.

¹⁰ To Jehovah, who there manifests his perfections.

¹¹ The ancient enmity between the two kingdoms shall be extinguished, and the exiles of Judah shall return with those of Israel to their own country.

¹² Some consider this to be a continuation of the preceding promise, thus: 'And I have said, How will I put thee among the children!' etc. But others regard the passage as a question designed to bring out the condition of Israel's restoration. I will put thee among my children, when thou shalt call me, My Father, and shalt not turn away from me, as you have hitherto done (ver. 20). The rest of the chapter represents the people as penitently calling upon God, and sets forth his gracious encouragements.

¹³ That is, from the idols worshipped there.

^p ver. 2; see refs. ch. 2, 7.
^q ch. 2, 27.

^r 2 Chr. 34, 33; Ps. 78, 26, 27; Hos. 7, 14.
^s Eze. 16, 37, 31; 23, 11; Hos. 4, 16.
^t ver. 18; ch. 23, 8; 2 Ki. 15, 29; 17, 6.

^u vers. 1, 7; Is. 44, 22.

^x ver. 5; see refs. Ex. 31, 6.
^y ver. 25; see refs. Le. 26, 40—42.

^z vers. 2, 6; Eze. 16, 15, 24, 25.
^a ch. 2, 25.
^b Deut. 12, 2.

^c ch. 31, 32; see refs. Is. 54, 5.
^d ch. 22, 3; 31, 8—10; see refs. Is. 1, 9.
^e ch. 22, 4; Eze. 34, 23; Eph. 4, 11.
^f Lk. 12, 42; Ac. 20, 28.

^g Is. 65, 17.

^h Eze. 43, 7.

ⁱ see refs. Is. 2, 2—4; Zec. 2, 11.
^j Is. 56, 6; 60, 9.

^k ch. 11, 8.

^l ch. 33, 3; 50, 4; see refs. Is. 11, 11—13; Zec. 10, 2, 6.
^m ver. 12; ch. 31, 8.
ⁿ Am. 9, 15.

^o Ps. 106, 24; Eze. 20, 6; Dan. 8, 9; 11, 16, 41, 45.
^p Ro. 5, 20.
^q ver. 4; Is. 64, 8; Ro. 8, 15—17; Gal. 4, 4.

^r Is. 63, 16.
^s ch. 32, 39, 40.
^t ch. 5, 11; see refs. Is. 48, 8.
^u ch. 31, 9, 18—20; 50, 4, 5; Is. 15, 2.
^v ch. 2, 32.

^w ver. 14; Hos. 14, 1.
^x Hos. 3, 5; 6, 1, 2; 14, 4.

And from the multitude of mountains :

^a Truly in the LORD our God is the salvation of Israel.

24 ^a For shame¹ hath devoured the labour of our fathers from our youth ;
Their flocks and their herds, their sons and their daughters.

25 ^f We lie down in our shame,—and our confusion covereth us :

^a For we have sinned against the LORD our God,

^a We and our fathers,—from our youth even unto this day,

And ^a have not obeyed the voice of the LORD our God.

4 If thou wilt return, O Israel, saith the LORD, ^a return unto me : ²

And if thou wilt put away thine abominations out of my sight,

^a Then shalt thou not remove.

2 ^a And thou shalt swear, ³ The LORD liveth,

^a In truth, in judgment, and in righteousness ;

^a And the nations shall bless themselves in him, ⁴—and in him shall they ^g glory.

3 For thus saith the LORD—to the men of Judah and Jerusalem,

^a Break up⁵ your fallow ground,—and ^a sow not among thorns.

4 ^a Circumcise yourselves to the LORD,—and take away the foreskins of your heart,

Ye men of Judah and inhabitants of Jerusalem :

Lest my fury come forth like fire,—and burn that none can quench it,

Because of the evil of your doings.

5 Declare⁶ ye in Judah,—and publish in Jerusalem ; and say,

Blow ye the trumpet⁷ in the land :—cry, gather together, and say,

^a Assemble yourselves, and let us go into the defended cities.

6 Set up the standard toward Zion :—retire,⁸ stay not :

For I will bring evil from the ^a north,—and a great destruction.

7 ^a The lion is come up from his thicket,

And ^a the destroyer of the Gentiles⁹ is on his way ;

He is gone forth from his place—to make thy land desolate ;

And thy cities shall be laid waste, without an inhabitant.

8 For this ^a gird you with sackcloth,—lament and howl :

For ^a the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD,

That ^a the heart of the king shall perish,¹⁰—and the heart of the princes ;

And the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord God !

^a Surely thou hast greatly deceived¹¹ this people and Jerusalem,

^a Saying, Ye shall have peace ;—whereas ^f the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem,

^a A dry wind of the high places¹² in the wilderness

Toward the daughter of my people,—not to fan, nor to cleanse,

12 Even a full wind from those ^a places shall come unto me : ¹³

Now also ^a will I give sentence against them.

13 Behold, he shall come up as clouds,—and ^a his chariots *shall be* as a whirlwind :

^a His horses are swifter than eagles.—^a Woe unto us ! for we are spoiled.

¹ Heb., 'the shame' : probably meaning the *shameful* idols. See refs. Idolatry debases the soul ; and what is spent upon it is altogether thrown away.

² Or, 'If thou wouldst return, O Israel, saith Jehovah, to me thou must return.' A sincere return in righteousness to God's service is insisted upon as needful to ensure his blessing.

³ That is, if thou publicly profess and adhere to his service. See Deut. vi. 13 ; Isa. xix. 18.

⁴ Your faithfulness to Jehovah, and the prosperity resulting from it, shall lead the Gentiles to seek Him.

⁵ The two metaphors in vers. 3, 4 are designed to show that there must be a thorough putting away of all sin from the heart, whatever trouble or pain it may involve ; otherwise reformation will be as fruitless as a sowing among thorns. See refs.

⁶ The prophet sees the threatened punishment as if it were actually present (see Isa. x. 28, etc.) ; he beholds the northern invader entering and ravaging the land. Some suppose this to refer to the Scythians, who overran great part of Western Asia about this time. See Herodot. i. 103. But it is more probable that it alludes to the Chaldeans, who shortly afterwards destroyed Jerusalem,

and carried away the princes and many of the people.

⁷ That is, the trumpet of alarm.

⁸ Or, 'flee for safety ;' *i. e.* to Zion.

⁹ Rather, 'of the nations.'

¹⁰ Or, 'shall fail ;' *i. e.* with fear.

¹¹ That is, Thou hast suffered them to be greatly deceived. Some regard this as referring to the promises which God had made, and which the people had appropriated to themselves, neglecting the conditions of faithfulness and obedience annexed to them. But most commentators apply the words to the false prophets, who predicted peace in God's name (ch. vi. 14). God is said to deceive the people when in his anger he leaves them to their delusions, because they had presumed upon his promises and neglected his warnings. Comp. Exod. iv. 21, and Isa. vi. 10.

¹² Rather, 'a dry wind of the barren hills in the desert,' etc. God says that he will sweep the land, not with the cool breeze which winnows the grain, but with the deadly Samiel and its clouds of scorching sand. This represents the terrible Chaldean invaders who shall sweep over the country. See Hab. i. 9.

¹³ Rather, 'a wind fuller (*i. e.* stronger) than these shall come for me ;' *i. e.* to do my bidding.

^d ch. 14. 8 ; see refs.

^e Ps. 3. 8 ; Isa. 12. 2 ; Hos. 1. 7.

^f ch. 11. 13 ; Hos. 9. 10 ; 10. 6 ; Ro. 6. 21.

^g ch. 2. 26 ; Lam. 5. 16.

^h Ezra 9. 6, 7.

ⁱ No. 9. 32—34.

^j ch. 22. 21 ; Dan. 9. 10.

^k see refs. ch. 3. 1, 22 ; Joel 2. 12, 13.

^l 2 Chr. 33. 8.

^m see refs. Deu. 6. 13.

ⁿ Isa. 48. 1 ; Zec. 8. 8.

^o Ge. 22. 18 ; Ps. 72. 17 ; Isa. 65. 16 ; Gal. 3. 8.

^p Isa. 45. 24, 25 ; 1 Cor. 1. 31 ; Phil. 3. 3.

^q Hos. 10. 12.

^r Mt. 13. 7, 22 ; Mk. 7. 18, 19 ; Gal. 6. 6—8.

^s ch. 9. 26 ; see refs. Deu. 10. 16 ; Exo. 19. 31.

^t ch. 8. 14 ; 35. 11.

^u ch. 1. 13—15 ; 6. 1, 22.

^v see refs. ch. 2. 15 ; 2 Ki. 24. 1 ; Dan. 7. 4.

^w ch. 25. 9 ; 27. 8 ; Exo. 26. 7—13 ; Dan. 5. 19.

^x ch. 2. 15.

^y ch. 6. 26 ; see refs. Isa. 22. 12.

^z Isa. 5. 25.

^{aa} see 2 Ki. 25. 1—7.

^{ab} ch. 14. 13, 14 ; Exo. 14. 9 ; 2 Thes. 2. 11.

^{ac} ch. 5. 12 ; 6. 14.

^{ad} Lam. 2. 21.

^{ae} ch. 23. 19 ; 30. 23, 24 ; 51. 1 ; Exo. 17. 10 ; Hos. 13. 3, 15.

^{af} ch. 1. 16.

^{ag} Isa. 4. 28.

^{ah} Deu. 28. 49 ; Lam. 4. 19 ; Hos. 8. 1 ; Hab. 1. 8.

^{ai} ver. 31.

- 14 O Jerusalem, "wash thine heart from wickedness,—that thou mayest be saved.
How long shall thy "vain thoughts lodge within thee?
- 15 For a voice declareth "from Dan,¹—and publisheth affliction from mount Ephraim.
- 16 "Make ye mention² to the nations;—behold, publish against Jerusalem,
That "watchers³ come "from a far country,
"And give out their voice against the cities of Judah.
- 17 "As keepers of a field, are they against her round about;
"Because she hath been rebellious against me, saith the LORD.
- 18 "Thy way and thy doings have procured these *things* unto thee;
This is thy wickedness,—because it is bitter,—because it reacheth unto thine heart.
- 19 My "bowels! my bowels!⁴—I am pained at my very heart;
My heart maketh a noise in me; I cannot hold my peace,
Because thou hast heard, O my soul, the sound of the trumpet,—the alarm of war.
- 20 "Destruction upon destruction is cried;—for the whole land is spoiled:
Suddenly are "my tents spoiled,—and my curtains in a moment.
- 21 How long shall I see the standard,—and hear the sound of the trumpet?
- 22 For "my people is foolish,—they have not known me;
They are sottish children,—and they have none understanding:
"They are wise to do evil,—but to do good they have no knowledge.
- 23 "I beheld the earth—and, lo, it *was* "without form and void;⁵
And the heavens—⁶and they *had* no light.
- 24 "I beheld the mountains—and, lo, they trembled, and all the hills moved lightly.
- 25 I beheld, and, lo, "there *was* no man,—and all the birds of the heavens were fled.
- 26 I beheld, and, lo, "the fruitful place *was* a wilderness,
And all the cities thereof were broken down,
At the presence of the LORD, and by his fierce anger.
- 27 For thus hath the LORD said,
"The whole land shall be desolate;—"yet will I not make a full end.⁶
- 28 For this "shall the earth mourn,—and "the heavens above be black:
Because I have spoken *it*, I have purposed *it*,
And "will not repent, neither will I turn back from it.
- 29 The whole city "shall flee,—for the noise of the horsemen and bowmen;
They shall go into thickets,—and climb up upon the rocks:
Every city *shall* be forsaken,—and not a man dwell therein.
- 30 And *when* thou *art* spoiled, what wilt thou do?
Though thou clothest thyself with crimson,
Though thou deckest thee with ornaments of gold,
"Though thou rentest thy face⁷ with painting,
In vain shalt thou make thyself fair;
"Thy lovers will despise thee,—they will seek thy life.
- 31 For I have heard a voice as of a woman in travail,
And the anguish as of her that bringeth forth her first child,
The voice of the daughter of Zion,
That bewaileth herself, that "spreadeth her hands,
Saying, "Woe is me now!—"for my soul is wearied because of murderers.
- 5 Run ye to and fro through the streets of Jerusalem,
And see now, and know, and seek in the broad places thereof,
"If ye can find a man,—⁸if there be *any* that executeth judgment,
That seeketh the truth;—"and I will pardon it.⁸
- 2 And "though they say, "The LORD liveth;—surely they "swear falsely.
- 3 O LORD, are not "thine eyes upon the truth?
Thou hast "stricken them,—but they have not grieved;

"see refs. Ia. 1. 16.
"Pa. 119. 113.
o ch. 8. 16.
"ch. 31. 10; Ia. 34. 1.
"ver. 17; ch. 5. 6.
"ch. 5. 12.
"Eze. 21. 22.
"ch. 6. 2, 3; 2 Ki. 25. 1—4.
"ch. 5. 23; Ia. 1. 20—23.
"see refs. ch. 2. 17, 19; G. 19; Ia. 50. 1.
"ch. 9. 1, 10; 23. 9; Ia. 15. 5; 16. 11; 21. 3; 22. 4; Lk. 19. 42.
"Pa. 42. 7; Eze. 7. 26.
"ch. 10. 20; Lam. 2. 6—9; Hab. 3. 7.
"ch. 8. 7—9; Ia. 1. 3.
"Hos. 5. 4.
"Ro. 16. 19.
"Ia. 21. 1—12, 19.
"Ge. 1. 2.
"Joel 3. 15, 16; Am. 8. 9.
"ch. 9. 10; see refs. J. 5. 4, 5; Ia. 5. 25; Eze. 38, 39.
"Hos. 4. 3; Zeph. 1. 2, 3.
"see Den. 29. 23—28.
"ver. 7; ch. 7. 34; 2 Chr. 36. 21.
"ch. 5. 10, 18; 30. 11; 46. 28; 1. 20, 44; Ia. 6. 13; Am. 5. 8, 9.
"Hos. 4. 3.
"Ia. 5. 30; 34. 4; 50. 3.
"ch. 7. 16; see refs. Num. 23. 19.
"ch. 39. 4—6; 2 Ki. 25. 4—7.
"2 Ki. 9. 20; Eze. 23. 40.
"ch. 22. 30—32; 2 Ki. 24. 7; Lam. 1. 2, 10.
"Ia. 1. 15; Lam. 1. 17.
"ch. 10. 19; Ia. 3. 26.
"Lam. 1. 20; 2. 21.
"Pro. 20. 6; Eze. 22. 30.
"Ge. 18. 23, etc.; Pa. 12. 1; Mic. 7. 2.
"Ge. 18. 26.
"Le. 19. 12; Ia. 48. 1; Tit. 1. 16.
"ch. 4. 2.
"ch. 7. 9.
"2 Chr. 16. 9.
"see refs. ch. 3. 30.

¹ This may mean, There is no time to be lost; for the invader has passed the northern frontier, and is already at Mount Ephraim. Or it may be a warning to Judah, derived from the two great Assyrian captivities (2 Kings xv. 29; xvii. 6); in the former of which Dan and all Galilee, and in the latter Samaria and Mount Ephraim, were overrun and subdued.

² That is, 'report it to the nations.' God's chastisement of his people is to be public and exemplary.

³ That is, 'besiegers;' so called to agree with the figure in ver. 17.

⁴ The prophet speaks in the name of the people. Comp. ver. 20 with ch. x. 20; and see Isa. xxvi. 19.

⁵ This is an awful vision of the desolating effects of

Jehovah's wrath, reducing all things, as it were, to primeval chaos. See Gen. i. 2, 3; Nahum i. 2—6.

⁶ When all seems to be destroyed, God has yet a reserve in mercy. See ch. v. 10, 18, and comp. Rom. xi. 6.

⁷ Rather, 'distendest thine eyes.' See note on 2 Kings ix. 30. The figure of ch. ii. is resumed, to show how useless shall be all the efforts of the people to obtain help in their distress.

⁸ Or, 'her.' This is not to be taken literally, for there were good men in Jerusalem, such as Baruch, etc.; but it is designed to show that Jerusalem was as guilty as Sodom, and yet that God was willing to carry his long-suffering and clemency farther, if possible, than in that case. See Gen. xviii. 23—31.

<p>Thou hast consumed them,—<i>but</i> * they have refused to receive correction : ^a They have made their faces harder than a rock ;—they have refused to return. 4 Therefore I said,—‘ Surely those <i>are</i> poor ;—they are foolish : For ^a they know not the way of the LORD,—<i>nor</i> the judgment of their God : 5 I will get me unto the great men,—and will speak unto them ; For ^a they have known the way of the LORD,—<i>and</i> the judgment of their God. But these have altogether ^m broken the yoke,—<i>and</i> burst the bonds. 6 Wherefore ^a a lion out of the forest shall slay them, ^o And a wolf of the evenings [<i>or</i>, deserts] shall spoil them, ^p A leopard shall watch ¹ over their cities : Every one that goeth out thence shall be torn in pieces : ^q Because their transgressions are many,—<i>and</i> their backslidings are increased. 7 ^r How shall I pardon thee for this ? Thy children have forsaken me,—and ^s sworn by <i>them</i> ‘ that are no gods : ^t When I had fed them to the full,²—they then committed adultery, And assembled themselves by troops in the harlots’ houses. 8 ^u They were <i>as</i> fed horses in the morning : Every one ^v neighed after his neighbour’s wife. 9 ^w Shall I not visit for these <i>things</i> ? saith the LORD : ^x And shall not my soul be avenged on such a nation as this ? 10 ^y Go ye up upon her walls, and destroy ;—^z but make not a full end : Take away her battlements ;³—for they <i>are</i> not the LORD’s. 11 For ^a the house of Israel and the house of Judah Have dealt very treacherously against me, saith the LORD. 12 ^b They have belied ^a the LORD,—and said, ^c <i>It is not he</i> ; Neither shall evil come upon us ;—^d neither shall we see sword nor famine : 13 And the prophets shall become ^e wind,—and the word is not in them : Thus shall it be done unto them.⁵ 14 Wherefore thus saith the LORD God of hosts,—Because ye speak this word, ‘ Behold, I will make my words in thy mouth fire, And this people wood, and it shall devour them. 15 Lo, I will bring a ^f nation upon you ‘ from far,—O house of Israel, saith the LORD : It is ^g <i>a</i> mighty nation,—it is an ancient nation, A nation whose language thou knowest not,—neither understandest what they say. 16 Their quiver is as an open sepulchre,⁶—they <i>are</i> all mighty men. 17 And they shall eat up thine ^h harvest, and thy bread, Which thy sons and thy daughters should eat : ⁱ They shall eat up thy flocks and thine herds : They shall eat up thy vines and thy fig trees : They shall impoverish thy fenced cities,—wherein thou trustedst, with the sword. 18 Nevertheless in those days, saith the LORD,—I ^j will not make a full end with you. 19 And it shall come to pass, when ye shall say, ‘ Wherefore doeth the LORD our God all these <i>things</i> unto us ? Then shalt thou answer them, Like as ye have ^k forsaken me,—and served strange gods in your land, So ^l shall ye serve strangers in a land <i>that is</i> not yours. 20 Declare this in the house of Jacob,—and publish it in Judah, saying, 21 Hear now this, O ‘ foolish people, and without understanding ; Which have eyes, and see not ;—which have ears, and hear not :⁷ 22 ^m Fear ye not me ? saith the LORD :⁸—will ye not tremble at my presence, Which have placed the sand ⁿ for the ^o bound of the sea By a perpetual decree, that it cannot pass it ; And though the waves thereof toss themselves, yet can they not prevail ; Though they roar, yet can they not pass over it ? 23 But this people hath ^p a revolting and a rebellious heart ; They are revolted and gone. 24 Neither say they in their heart,—Let us now fear the LORD our God,</p>	<p>^g ch. 7. 28 ; Zeph. 3. 2. ^a Is. 48. 4 ; Zec. 7. 11, 12. ⁱ ch. 4. 22. ^h ch. 8. 7. ⁱ Mic. 3. 1. ^m Ps. 2. 3 ; Esa. 22. 6 —5, 25—29. ⁿ ch. 2. 15 ; 4. 7. ^o Ps. 104. 20 ; Hab. 1. 8 ; Zeph. 3. 3. ^p Hos. 13. 7. ^q ch. 2. 17, 19. ^r ch. 3. 19 ; Hos. 11. 8. ^s Jer. 23. 7 ; Zeph. 1. 5. ^t ch. 2. 11 ; Deut. 32. 21 ; Gal. 4. 8. ^u Deut. 32. 15 ; Hos. 13. 6. ^x ch. 9. 2 ; 23. 10 ; 23. 23 ; Esa. 22. 11. ^y ch. 13. 27. ^z ver. 29 ; ch. 9. 9. ^a ch. 44. 22 ; Is. 26. 35 ; Deut. 32. 35. ^b ch. 36. 8. ^c ver. 18 ; ch. 4. 27. ^d ch. 3. 6—11, 20. ^e ch. 4. 10 ; 2 Chr. 36. 16 ; 1 John 5. 10. ^f ch. 23. 17 ; Is. 28. 14, 15. ^g ch. 14. 13. ^h Job 6. 26 ; 8. 2. ⁱ ch. 1. 9 ; 23. 29. ^j see refs. ch. 1. 14, 15 ; Is. 5. 26. ^k ch. 4. 16 ; Is. 39. 3. ^l Dan. 2. 37, 38 ; 7. 7 ; Hab. 1. 5—10. ^m see refs. Le. 26. 16. ⁿ ch. 4. 7. ^o see refs. ch. 4. 27. ^p ch. 13. 22 ; 16. 10 ; Deut. 29. 24—28 ; 1 Ki. 9. 8, 9. ^q ch. 2. 13. ^r Deut. 28. 47, 48 ; Lam. 5. 8. ^s Ps. 94. 8 ; see refs. Is. 6. 9, 10 ; Esa. 12. 2 ; John 12. 40. ^t Rev. 15. 4. ^u see refs. Job 26. 10. ^v ver. 5 ; ch. 6. 28 ; Is. 31. 6.</p>
---	---

¹ That is, shall watch for prey. The invaders shall combine all that is terrible in these three savage beasts. Comp. Hab. i. 8, 9.

² As the Hebrew stands, the words mean, ‘ When I had bound them in covenant.’ But the rendering of our translators is supported by many manuscripts and versions. The ‘adultery’ is evidently *idolatry*, not without a reference to its licentious accompaniments.

³ Or, ‘branches’; i. e. leave only the root or stem. The metaphor is that of a vineyard. Comp. Isa. vi. 13.

⁴ That is, they have denied ; as in Job xxxi. 28.

⁵ This is the language of the scoffing Jews. They said the gloomy predictions of the prophets shall turn out to be wind, and shall return on their own heads.

⁶ See note on Ps. v. 9.

⁷ See note on Deut. xxix. 4.

⁸ Man’s reverence is due to God, as the Creator, Controller, and beneficent Sustainer (ver. 24) of all things. But the Jews had utterly disregarded even these natural claims.

- * That giveth rain, both the *former and the latter, in his season :
 * He reserveth unto us the appointed weeks of the harvest.
- 25 * Your iniquities have turned away these *things*,
 And your sins have withholden good *things* from you.
- 26 For *among my people are found wicked *men* :
 They *lay wait, as he that setteth snares ;—they set a trap, they catch men.
- 27 As a cage is full of birds,—so *are* their houses full of deceit :
 Therefore they are become great, and waxen rich.
- 28 They are waxen *fat*, they shine :—yea, * they overpass the deeds of the wicked :¹
 They judge not * the cause,—the cause of the fatherless,—yet they prosper ;
 And the right of the needy do they not judge.
- 29 * Shall I not visit for these *things*? saith the LORD :
 Shall not my soul be avenged on such a nation as this?
- 30 A wonderful and * horrible thing is committed in the land ;
- 31 The prophets prophesy * falsely,—and the priests bear rule by their means ;²
 And my people * love to have it so :—and what will ye do in the end thereof? ³
- 6 O ye children of * Benjamin, * gather yourselves to flee
 Out of the midst of Jerusalem,
 * And blow the trumpet in * Tekoa,—and set up a sign of fire in * Beth-haccerem :
 * For evil appeareth out of the north,—and great destruction.
- 3 * I have likened the daughter of Zion to a comely and delicate *woman*.⁵
- 3 * The shepherds⁶ with their flocks shall come unto her ;
 * They shall pitch *their* tents against her round about :
 They shall feed every one in his place.
- 4 * Prepare⁷ ye war against her ;—arise, and let us go up * at noon.
 Woe unto us !⁸ for the day goeth away,
 For the shadows of the evening are stretched out.
- 5 Arise, and let us go by night,—and * let us destroy her palaces.
- 6 For thus hath the LORD of hosts said,
 * Hew ye down trees,—and cast a mount against Jerusalem :
 * This is the city to be visited ;—she is wholly oppression in the midst of her.
- 7 * As a fountain casteth out her waters,—so she casteth out her wickedness :
 * Violence and spoil is heard in her ;—before me continually is grief and wounds.
- 8 * Be thou instructed, O Jerusalem,—lest * my soul depart from thee ;
 Lest I make thee desolate,—a land not inhabited.
- 9 Thus saith the LORD of hosts,
 * They shall thoroughly glean the remnant of Israel as a vine :
 Turn back thine hand as a grapegatherer into the baskets.⁹
- 10 To whom shall I speak,—and give warning, that they may hear?
 Behold, their * ear is uncircumcised,¹⁰—and they cannot hearken :
 Behold, * the word of the LORD is unto them a reproach ;
 They have no delight in it.
- 11 Therefore I am full of the fury of the LORD ;—* I am weary with holding in :
 I will pour it out * upon the children abroad,
 And upon the assembly of young men together :
 For even the husband with the wife shall be taken,
 The aged with *him that is* full of days.
- 12 And * their houses shall be turned unto others,
 With *their* fields and wives together :
 For * I will stretch out my hand upon the inhabitants of the land,—saith the LORD.

* ch. 14. 22 ; Ps. 147.
 8 ; Mic. 5. 45 ; Ac.
 14. 17.
 a Deu. 11. 14 ; Joel 2.
 23.
 b Ge. 8. 22.
 c ch. 2. 17—19 ; 3. 3 ;
 Is. 50. 2.
 d ch. 4. 22 ; Is. 56. 1.
 e Ps. 10. 8, 10 ; 54. 5 ;
 Pro. 1. 11, 17, 18 ;
 Hab. 1. 15.

/ Deu. 32. 15 ; Ps. 73.
 1—12.
 a Kze. 5. 6, 7 ; 16. 47
 —52.
 b Is. 1. 23 ; Zec. 7. 10.
 c ch. 12. 1 ; Job 12. 6 ;
 1 Ps. 73. 12.
 d ver. 9 ; Mal. 3. 5.

i ch. 23. 14 ; Hos. 6.
 10.
 mch. 14. 14 ; 23. 25, 26 ;
 Eze. 13. 6, 16.
 n Is. 20. 10, 11 ; Mic.
 2. 6, 11 ; John 3. 19 ;
 2 Tim. 2. 3, 4.
 o ch. 4. 30 ; Is. 10. 3 ;
 23. 14.
 p see Jos. 18. 28.

q ch. 4. 5.
 r 2 Chr. 11. 6.
 s ch. 3. 14.
 t ch. 1. 14 ; 4. 6 ; 23.
 8—11.
 u ch. 4. 31 ; Lam. 2. 1.
 v Mal. 3. 18.

y ch. 4. 16, 17 ; 52. 4 ;
 2 Ki. 25. 1, 4.

* ch. 5. 10 ; 51. 27 ;
 Mic. 3. 5 ; Joel 3. 4.
 a ch. 15. 8 ; Zeph. 2.
 4.

b 2 Chr. 36. 19.

c Deu. 20. 10, 20.
 d ch. 32. 24 ; Is. 37. 33 ;
 Eze. 21. 22.
 e ch. 5. 9.
 f Is. 59. 13, 14.
 g Is. 57. 20.
 h ch. 20. 8 ; Ps. 55. 9—
 11 ; Eze. 7. 11, 23 ;
 Mic. 3. 1—3, 9—12.
 i ch. 4. 14 ; 7. 1—7 ;
 Ps. 2. 10 ; 32. 8 ; Is.
 1. 19, 20.
 k Eze. 23. 18 ; Hos. 9.
 12.
 l ch. 49. 9 ; 52. 29—30 ;
 Obad. 5, 6.

m ch. 7. 26 ; Eze. 6. 12 ;
 Ac. 7. 51.
 n ch. 20. 8 ; 2 Chr. 36.
 15, 16.

o ch. 20. 9 ; Eze. 3. 14 ;
 Mic. 3. 6.
 p ch. 9. 21 ; 18. 21 ; 2
 Chr. 36. 17.

q ch. 8. 10 ; Deu. 29.
 30—33.

r 1 Chr. 21. 16 ; Is. 5.
 25.

¹ Or, 'Yea, they have passed by matter of wrong ; they have not judged the cause,' etc.

² Literally, 'on their hand,' i.e. under their guidance. See 1 Chron. xxv. 2, 3.

³ A nation in which interested deception is welcomed by easy credulity must soon become thoroughly debased, and ripe for Divine judgments.

⁴ The Benjamites are addressed most probably because, when assailed from the north, they would naturally seek shelter in Jerusalem ; which they are here instructed to leave, and to flee southwards to the mountain fastnesses. Tekoa, on a hill about twelve miles from Jerusalem, still retains its name. Beth-haccerem, 'the house of the vineyard,' is probably the conspicuous Frank Mountain, well suited for a beacon, and still marked with terraces for vine culture ; on which account, perhaps, it is called by the Arabs Jebel-el-Fureidis (the hill of Paradise).

⁵ Rather, 'I have destroyed (i.e. doomed to destruction) the tender and luxurious one, the daughter of Zion.'

⁶ The Chaldean generals (see ch. xxv. 34) and their armies, who will cover the land like sheep and cattle, and devour everything.

⁷ Literally, 'Sanctify,' i.e. by the sacrifices usually offered before a battle, to propitiate the Deity. See refs. This is the language of the Chaldean generals.

⁸ Or, 'Alas for us!' The soldiers, eager for plunder, regret the close of day ; but resolve to renew the attack at night (ver. 5).

⁹ That is, put it again and again into them ; do the work thoroughly. It refers, probably, to the successive removals of the people. See 2 Kings xxiv. 14 ; xxv. 11.

¹⁰ Unprepared to receive God's word.

- 13 For from the least of them even unto the greatest of them
Every one is given to ^a covetousness;
^a And from the prophet even unto the priest, every one dealeth falsely.
14 They have ^a healed also the hurt of the daughter of my people slightly,¹
^a Saying, Peace, peace;—when there is no peace.
15 Were they ^a ashamed when they had committed abomination?
Nay, they were not at all ashamed,—neither could they blush:²
Therefore they shall fall among them that fall:
^a At the time that I visit them they shall be cast down,—saith the LORD.
16 Thus saith the LORD,—Stand ye in the ways, and see,
And ask for the ^a old paths,³—where is the good way, and walk therein,
And ye shall find ^b rest for your souls.
^c But they said, We will not walk therein.
17 Also I set ^d watchmen⁴ over you, saying,—Hearken to the sound of the trumpet.
But they said, We will not hearken.
18 ^e Therefore hear, ye nations,—and know, O congregation,—what is among them.⁵
19 ^f Hear, O earth:
Behold, I will bring evil upon this people,—even ^g the fruit of their thoughts,
Because they have not hearkened unto my words,—nor to my law, ^h but rejected it.
20 ⁱ To what purpose cometh there to me incense ^j from Sheba,
And tho' ^k sweet cane from a far country?
^l Your burnt offerings are not acceptable,—nor your sacrifices sweet unto me.
21 Therefore thus saith the LORD,
Behold, ^m I will lay stumbling blocks⁶ before this people,
ⁿ And the fathers and the sons together shall fall upon them
The neighbour and his friend shall perish.
22 Thus saith the LORD,—Behold, a people cometh from the ^o north country,
And a great nation shall be raised from the sides⁷ of the earth.
23 ^p They shall lay hold on bow and spear;⁸—they are ^q cruel, and have no mercy;
Their voice ^r roareth like the sea;—and they ride upon horses,
Set in array as men for war,—against thee, O daughter of Zion.
24 ^s We⁹ have heard the fame thereof:—our hands wax feeble:
^t Anguish hath taken hold of us,—and pain, as of a woman in travail.
25 ^u Go not forth into the field,—nor walk by the way;
For the sword of the enemy—^v and fear is on every side.
26 O daughter of my people, ^w gird thee with sackcloth,—^x and wallow thyself in ashes:
^y Make thee mourning, as for an only son,—most bitter lamentation:
^z For the spoiler shall suddenly come upon us.
27 I have set thee for a tower¹⁰ and ^a a fortress among my people,
That thou mayest know and try their way.
28 ^b They are all grievous revolters,—^c walking with slanders:¹¹
They are ^d brass and iron;—they are all ^e corrupters.
29 The bellows are burned,¹²—the lead is consumed of the fire;
The founder melteth in vain:—for the wicked are not plucked away.
30 ^f Reprobate silver shall men call them,—because ^g the LORD hath rejected them.

Expostulations and threatenings addressed to the people in the temple.

- 7 THE¹³ word that came to Jeremiah from the LORD, saying, 'Stand in the
2 gate of the LORD's house, and proclaim there this word, and say,

1 They treat it as a slight matter.

2 Rather, 'They have been put to shame because they have committed abomination; yet surely they are not at all ashamed, nor do they know how to blush.' They are so hardened as to be utterly insensible to the disgrace which they have brought upon themselves.

3 Act as travellers would when they find themselves going wrong; ask for the 'old paths;' those which God has long ago marked out in his law, and in which your pious ancestors found peace and happiness.

4 The prophets. See Ezek. iii. 17—21.

5 That is, 'what is going on among them;' their evil doings and my punishments (ver. 19). All nations are summoned to hear Israel's guilt and doom.

6 That is, causes of overthrow or ruin; probably the irruptions of hostile nations.

7 Or, 'extremities;' i. e. from a distant land.

8 This description of the Chaldean cavalry is illustrated by sculptures still remaining.

9 The prophet speaks in the name of his people.

10 That is, a watch-tower; which, being a post of danger, needed to be a 'fortress.' But some render it, 'I have appointed thee a trier among my people, an assayer (or separator), that thou,' etc. See vers. 28—30.

11 That is, 'going about as slanderers,' as in Lev. xix. 16.

12 Some render this, 'The bellows snort.' But the meaning may be, that though the fire had been made so hot as to burn the implements, and to melt away all the lead which was designed to attract the baser material, yet the dross could not be separated. The severest measures of correction have been used in vain: now they must be given up to the Chaldean oppressors.

13 This is probably the prophetic warning alluded to in ch. xxvi. 1—6. The prophet is sent to expostulate with the people in the temple, which they had profaned (vers. 1—11); to warn them that God's judgments upon Shiloh, the former sanctuary, should be repeated upon Jerusalem (12—15); to represent their present shameless

ch. 8. 10; 14. 18;
22. 11; see refs. 1a.
56. 11; 57. 17; Eze.
22. 12; Mic. 3. 5, 11.
1 ch. 23. 11; 1a. 28. 7.
ch. 8. 11; Eze. 18. 10.
ch. 4. 10; 14. 13;
23. 17.
y ch. 3. 3; 8. 12; 1a.
3. 9.

ch. 5. 9.

a ch. 18. 15; Deu. 32.
7; 1a. 8. 20; Mal.
4. 4; Lk. 16. 29.
b 1a. 28. 12; Mt. 11. 29.
c ch. 22. 21; 44. 15.

d ch. 23. 4; 1a. 21. 11;
56. 1; Eze. 3. 17—21;
Hab. 2. 1; Heb. 13.
17.
e ch. 4. 16.

f Deu. 22. 1; 1a. 1. 2.
g ch. 4. 7; 17. 10; Pro.
1. 31.
h ver. 10; ch. 8. 9.

i Ps. 40. 6; 50. 7—13;
1a. 1. 11—13; 66. 3;
Am. 5. 21, 22; Mic.
6. 6, etc.

k 1 Ki. 10. 10; 1a. 60. 6.
l see refs. 1a. 43. 24.
m ch. 7. 21.

n ch. 13. 16; Eze. 3. 20.
o ch. 16. 3—9.

p ch. 1. 14, 15; 5. 15;
10. 22; 50. 41—43.

q ch. 50. 42; Hab. 1.
6—10.
r ch. 30. 14.
s ch. 4. 13; 1a. 5. 30.

t ch. 4. 9, 19—21; Eze.
21. 6, 7.
u ch. 4. 31; 13. 21;
43. 24; 50. 43.
x ch. 4. 5.
y ch. 49. 29.

z ch. 4. 8; 1 Ki. 20.
31; Ps. 30. 11.
a ch. 25. 31; see refs.
Job 2. 8; Mic. 1. 10.
b Zec. 12. 10.
c ch. 4. 20; 15. 8.
d see refs. ch. 1. 18.

e ch. 5. 23.
f ch. 9. 4; 20. 10; see
refs. 1a. 19. 16.
g 1a. 48. 4; Eze. 22. 18,
20—22.
h 1a. 1. 4.

i 1a. 1. 22; Eze. 22. 17
—21.
j ver. 19; ch. 14. 19;
Lam. 5. 22; Hos. 9.
17.
k ch. 26. 2.

Hear the word of the LORD, all *ye of Judah*,
That enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel,

^a Amend your ways and your doings,—and I will cause you to dwell in this place.

4 ^a Trust ye not in lying words, saying,—^a The temple of the LORD,
The temple of the LORD,—the temple of the LORD, *are* these.¹

5 For if ye thoroughly amend your ways and your doings:

If ye thoroughly ^a execute judgment between a man and his neighbour;

6 If ye oppress not the stranger, the fatherless, and the widow,

^a And shed not innocent blood in this place,

^a Neither walk after other gods to your hurt:

7 ^a Then will I cause you to dwell in this place,

In ^a the land that I gave to your fathers,—for ever and ever.

8 Behold, ^a ye trust in ^a lying words, that cannot profit.

9 ^a Will ye steal, murder, and commit adultery,

And swear falsely, ^a and burn incense unto Baal

And ^a walk after other gods whom ye know not

10 ^a And come and stand before me in this house,—^a which is called by my name,
And say, We are delivered.²—To do all these abominations?

11 Is ^a this house, which is called by my name,
Become a ^a den of robbers³ in your eyes?

Behold, ^a even I have seen *it*, saith the LORD.

12 But go ye now unto ^a my place which *was* in Shiloh,⁴

^a Where I set my name at the first,

And see ^a what I did to it,—for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD,

And I spake unto you,—^a rising up early⁵ and speaking,—but ye heard not;

And I ^a called you,—but ye answered not;

14 Therefore will I do unto *this* house, which is called by my name, ^a wherein ye trust,

And unto the place which I gave to you and to your fathers,

As I have done to ^a Shiloh.

15 And I will cast you out of my sight,

^a As I have cast out all your brethren,—^a even the whole seed of Ephraim.

16 Therefore ^a pray not thou for this people,—neither lift up cry nor prayer for them,
Neither make intercession to me:—^a for I will not hear thee.⁶

17 ^a Seest thou not what they do in the cities of Judah—and in the streets of Jerusalem?

18 ^a The children gather wood,—and the fathers kindle the fire,

And the women knead *their* dough,—to make cakes to the queen ^a of heaven,⁷

And to ^a pour out drink offerings unto other gods,

^a That they may provoke me to anger.

19 ^a Do they provoke me⁸ to anger? saith the LORD:

Do they not provoke themselves ^a to the confusion of their own faces?

20 Therefore thus saith the Lord God;

Behold, mine anger and my fury shall be poured out upon this place

Upon man, and upon beast,

And upon the trees of the field,—and upon the fruit of the ground;

^a And it shall burn, and shall not be quenched.

21 Thus saith the LORD of hosts, the God of Israel

^a vers. 5–7; ch. 18
11; 26. 13; 35. 15;
Pro. 28. 13; Is. 1. 16
—19; Eze. 18. 30, 31.
^a ver. 8; Eze. 13. 19.
^a Mic. 3. 11; Lk. 3. 8.

^a ch. 22. 3, 4.

^a ch. 2. 34.

^a ch. 13. 10; Deu. 6.
14, 15; 8. 19; 11. 28.
^a ch. 17. 20–27; Deu.
4. 40.
^a ch. 3. 18.

^a ver. 4.
^a ch. 5. 31; 14. 13, 14.
^a 1 Ki. 16. 21; Hos. 4.
1–3; Zeph. 1. 5.
^a ch. 11. 15, 17.

^a ver. 6; Ex. 20. 3.

^a Is. 48. 1, 2; 58. 1–4;
Eze. 23. 34, 35.
^a vers. 11, 14, 30; ch.
32. 34; 34. 15; 2 Ki.
21. 4.

^a Is. 56. 7.
^a Mt. 21. 13; Mk. 11.
17; Lk. 19. 46.
^a ch. 16. 17; 23. 24.

^a see refs. Jos. 18. 1.

^a Deu. 12. 5, 11.

^a ch. 26. 6; 1 Sam. 4.
3, 4, 10, 11, 22; 1 Pa.
78. 60–64.

^a ver. 25; ch. 11. 7;
2 Chr. 36. 15, 16.
^a see refs. Is. 65. 12.

^a vers. 4, 10.

^a ch. 25. 6–9, 18; 52.
13, etc.; 1 Sam. 4.
10, 11; Pa. 78. 60.

^a ch. 15. 1; 23. 29;
2 Ki. 17. 18–23; Hos.
9. 9, 16, 17.

^a Pa. 78. 67, 68.
^a ch. 11. 14; see refs.
Ex. 32. 10; Eze. 14.
14–20.

^a ch. 15. 1; 1 Sam. 8.
18.
^a ch. 6. 27.

^a ch. 44. 17–19, 25.
^a Deu. 4. 19.

^a ch. 19. 13.

^a ch. 25. 7; 32. 30; 2
Ki. 17. 17; Is. 3. 8;
65. 3.

^a Deu. 32. 16, 21.
^a Ezra 9. 7; Dan. 9.
7, 8.

^a ch. 17. 27; 2 Ki. 22.
17.

idolatries as requiring the severest measures (16–20), and the religious ceremonies upon which they relied as entirely unacceptable (21–28); and to announce the Divine purpose of converting their present scenes of sin into places of punishment (29–34), and of inflicting post-humous disgrace upon their rulers and teachers who led them into sin (viii. 1–3).

1 That is, these buildings of the temple. The 'lying words' are not so much the statement here made, as the inference drawn from it, that God would always favour and protect the temple and city, which were called his own. Men have always been prone to attribute to the externals of religion a virtue which they do not possess; mistakenly imagining the mere observance of them to be of equal value with inward holiness.

2 This probably means, 'We are preserved,' though Shiloh and Ephraim are destroyed. The prophet goes on to say, '[Is it then] in order to do all these abomina-

tions?' Is it for this end that you have been preserved?

3 A place of resort for the wicked. On the application of these words by our Lord, see Matt. xxi. 13.

4 See note on Josh. xviii. 1; also 1 Sam. iv. 12, 22; Psa. lxxviii. 60. The fate of Shiloh is referred to in order to destroy the people's false confidence in the possession of the temple, and other national privileges.

5 With prompt and earnest solicitude.

6 Jeremiah is forbidden to pray, not for the reformation of the people, but for the removal of the impending chastisement; the absolute necessity for which is shown in the following description of their public and shameless idolatry.

7 Probably the moon. See notes on Judg. ii. 13, and Isa. lxxv. 11.

8 The sinner's rebellion hurts not God, who needs not his service; but it ruins himself, for he cannot live without God's favour.

- * Put¹ your burnt offerings unto your sacrifices, and eat flesh.
- 22 ^a For I spake not² unto your fathers, nor commanded them, In the day that I brought them out of the land of Egypt, Concerning burnt offerings or sacrifices:
- 23 But this thing commanded I them, saying,—^a Obey my voice,³ And ^a I will be your God,—and ye shall be my people: And walk ye in all the ways that I have commanded you, That it may be well unto you.
- 24 ^a But they hearkened not, nor inclined their ear, But ^a walked in the counsels and in the imagination of their evil heart, And ^a went backward, and not forward.
- 25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have even ^a sent unto you all my servants the prophets, ^a Daily rising up early and sending them:
- 26 ^a Yet they hearkened not unto me, nor inclined their ear, But ^a hardened their neck:—^a they did worse than their fathers.
- 27 Therefore ^a thou shalt speak all these words unto them; But they will not hearken to thee: Thou shalt also call unto them;—but they will not answer thee.
- 28 But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, ^a Nor receiveth correction [*or*, instruction]: ^a Truth is perished, and is cut off from their mouth.
- 29 ^a Cut off thine hair,⁴ O Jerusalem, and cast it away, And take up a lamentation on high places; ^a For the Lord hath rejected and forsaken the generation of his "wrath."
- 30 For the children of Judah have done evil in my sight, saith the Lord: ^a They have set their abominations In the house which is called by my name,—to pollute it.
- 31 And they have built the ^a high places of Tophet,⁵ Which is in ^a the valley of the son of Hinnom, To ^a burn their sons and their daughters in the fire; ^a Which I commanded them not, neither came it into my heart.
- 32 Therefore, behold, ^a the days come, saith the Lord, That it shall no more be called Tophet,—nor the valley of the son of Hinnom, But the valley of slaughter:⁶—^a for they shall bury in Tophet, till there be no place.
- 33 And the ^a carcases of this people shall be meat For the fowls of the heaven,—and for the beasts of the earth; And none shall fray them away.
- 34 Then will I cause to ^a cease from the cities of Judah, And from the streets of Jerusalem, The voice of mirth, and the voice of gladness, The voice of the bridegroom,⁷ and the voice of the bride: For ^a the land shall be desolate.
- 8 At that time, saith the Lord, They shall bring out the bones of the kings of Judah, and the bones of his princes, And the bones of the priests,⁸—and the bones of the prophets, And the bones of the inhabitants of Jerusalem,—out of their graves:
- 2 And they shall spread them before the sun, and the moon, ^a And all the host of heaven, whom they have loved, ^a And whom they have served, and after whom they have walked, And whom they have sought, and ^a whom they have worshipped: ^a They shall not be gathered, ^a nor be buried;

^a ch. 6. 20; 1 Sam. 15. 22; 1s. 1. 11–15; Hos. 8. 13; Am. 5. 21–23.
^d 1 Sam. 15. 22; Ps. 50. 8–17; 51. 18, 17; Hos. 6. 6; Mt. 9. 13; Wk. 12. 35.
^e ch. 11. 4, 7; see refs. Ex. 15. 26; Deu. 6. 3; see refs. Ex. 19. 5; Le. 26. 12.
^g ch. 11. 8; Ex. 32. 7, 8; Ps. 81. 11, 12.
^a Deu. 29. 19; Ps. 81. 12.
ⁱ ch. 2. 27; 32. 33; Hos. 4. 16.
^k ch. 25. 4; 29. 19; 2 Chr. 36. 15.
^l ver. 13.
^m ver. 24; ch. 11. 8; 17. 23; 25. 3, 4.
ⁿ ch. 19. 15; 2 Ki. 17. 14; Ne. 9. 17, 20.
^o ch. 16. 12.
^p Eze. 2. 7.
^q see refs. ch. 2. 30; 32. 33.
^r ch. 9. 3–8; 1s. 50. 14, 15.
^s ch. 16. 6; 48. 37; see refs. Job 1. 20; Mic. 1. 16.
^t see refs. ch. 6. 30.
^u 1s. 10. 6.
^v ch. 23. 11; 32. 34; 2 Ki. 21. 4, 7; 2 Chr. 33. 4, 5, 7; Eze. 7. 20; 8. 5–17; Dan. 6. 27.
^x ch. 19. 5, 6; 32. 35; 2 Ki. 23. 10.
^y Isa. 15. 8.
^z see refs. Ps. 106. 37, 38.
^a see Le. 18. 21; Deu. 17. 3.
^b ch. 19. 6.
^c ch. 19. 11, 13; 2 Ki. 23. 10; Eze. 6. 5–7.
^d ch. 12. 9; see refs. Deu. 28. 26; Rev. 19. 17, 18.
^e ch. 25. 10; 33. 11; see refs. 1s. 24. 7, 8.
^f ch. 4. 27; Le. 26. 33; 1s. 1. 7; 3. 26; Mic. 7. 13.
^g ch. 7. 18.
^h 2 Ki. 21. 3.
ⁱ 2 Ki. 23. 5; Eze. 8. 16.
^j see refs. 2 Ki. 9. 37.
^k ch. 22. 19.

1 Or, 'add.' The meaning is, 'Multiply your sacrifices as you may, so long as you do not bring an obedient heart, they have no value in God's sight, and therefore you may as well eat them as offer them. By the law in Lev. 1., no part of a burnt-offering could be eaten.

2 A strong preference is often expressed in Scripture in absolute instead of comparative terms. See Deut. x. 12; and comp. Luke xiv. 26 with Matt. x. 37. See also Hos. vi. 6, where the same sentiment is expressed both absolutely and comparatively.

3 The fundamental principle of the whole law was obedience to all that God enjoined. See 1 Sam. xv. 22.

4 Prepare thyself for mourning. See Isa. xv. 2.

5 Probably the heathen temples on the heights along

the valley of Hinnom. See 2 Chron. xxxiii. 6; 2 Kings xxiii. 10.

6 So terrible shall be the slaughter, and so numerous the burials in this place, that as it has been associated with Judah's sins, it shall in future be associated chiefly with their punishment. Comp. Isa. lxvi. 24.

7 From this and other passages it is clear that the noisy marriage processions which at this day perambulate the cities of Western Asia were not unknown among the Jews.

8 This might be done partly to obtain the jewels and treasures buried with the dead, but chiefly to insult the conquered people, by dishonouring the remains of their rulers and priests.

They shall be for "dung upon the face of the earth.

3 And "death shall be chosen rather than life¹

By all the residue of them that remain of this evil family,
Which remain in all the places whither I have driven them,
Saith the LORD of hosts.

The aggravated apostasy of the Jews, and its irremediable punishment.

4 MOREOVER² thou shalt say unto them,—Thus saith the LORD;

Shall they fall, and not arise?—shall he turn away, and not return?³

5 Why *then* is this people of Jerusalem °slidden back by a perpetual backsliding?

"They hold fast deceit,—they refuse to return.

6 "I hearkened and heard,—but they spake not aright:

No man repented him of his wickedness,—saying, What have I done?

Every one turned to his course,—as the horse rusheth into the battle.

7 Yea, "the stork in the heaven knoweth her appointed times;⁴

And "the turtle and the crane and the swallow⁵ observe the time of their coming;

But "my people know not the judgment of the LORD.

8 How do ye say, We *are* wise,—and the law of the LORD *is* with us?

Lo, certainly in vain made he it; the pen of the scribes *is* in vain.⁶

9 "The wise men are ashamed,—they are dismayed and taken:

"Lo, they have rejected the word of the LORD;—and what wisdom *is* in them?⁷

10 Therefore "will I give their wives unto others,

And their fields to them that shall inherit them:

For every one from the least even unto the greatest is given to "covetousness,

From the prophet even unto the priest every one dealeth falsely.

11 For they have "healed the hurt of the daughter of my people slightly,

Saying, "Peace, peace;—when *there is* no peace.

12 Were they "ashamed when they had committed abomination?

Nay, they were not at all ashamed,—neither could they blush:

Therefore shall they fall among them that fall;

In the time of their visitation they shall be cast down,⁸—saith the LORD.

13 I will surely consume them, saith the LORD:

There shall be no grapes "on the vine,—nor figs on the "fig tree,

And the leaf shall fade;

And *the things that* I have given them shall pass away from them.

14 Why do we sit still?⁹—assemble yourselves,

And let us enter into the defenced cities,—and "let us be silent¹⁰ there:

For the LORD our God hath put us to silence,—and given us "water of gall to drink
Because we have sinned against the LORD.

15 We "looked for peace, but no good *came*;

And for a time of health, and behold trouble!

16 The snorting of his horses was heard from "Dan:

The whole land trembled—at the sound of the neighing of his "strong ones;

For they are come, and have devoured the land, and all that is in it;

The city, and those that dwell therein.

17 For, behold, "I will send serpents, cockatrices, among you,

Which *will not be* "charmed,¹⁰—and they shall bite you,—saith the LORD.

18 *When* I would comfort myself against sorrow, my heart is faint in me.¹¹

19 Behold the voice of the cry of the daughter of my people,

Because of them that dwell in "a far country:¹²

"Is not the LORD in Zion?¹²—is not her king in her?

mech. 9. 22; 16. 4; 2 K. 1.
9. 36; Ps. 83. 10.
"see reft. 1 K. 19. 4;
Job 3. 20—22; 7. 15,
16; Rev. 9. 6.

o ch. 7. 24.

p ch. 9. 6; Is. 30. 10.
q ch. 5. 3.
r Job 33. 27, 28; Ps.
14. 2; Is. 30. 18;
2 Pet. 3. 9.

s Job 20. 19—25.

t Job 12. 7; Is. 1. 3.

u S. Song 2. 12.

x ch. 5. 4, 5.

y Job 5. 12, 13; Ro. 2.
17—21; 1 Cor. 3. 18
—20.

z ch. 6. 15; see reft.
Is. 19. 11, 12.
aa Is. 8. 20; 2 Tim. 3.
15.

bb see reft. ch. 6. 12;
Am. 5. 11; Zeph. 1.
13.

cc see reft. ch. 6. 13.

dd see reft. ch. 6. 14.

ee Eze. 13. 10.

ff see reft. ch. 6. 15.

gg see reft. Is. 26. 20;
Is. 5. 1, etc.; Joel 1.
7. 10—12.
A Mt. 21. 19; Lk. 13.
6, etc.

ii see reft. ch. 4. 5.

kk see reft. Is. 10. 3;
Lam. 3. 28.

ll ch. 9. 15; 23. 15;
Lam. 3. 15, 19.

mm ch. 14. 19; Job 30.
26.

nn ch. 4. 15, 16.

oo ch. 47. 3; Judg. 5.
22.

pp Deu. 32. 34; Am.
9. 3.
qq Ps. 58. 4, 5; Ecc. 10.
11.

rr ch. 4. 16, 17; Is. 39. 3.

ss ch. 14. 19.

1 So dreadful shall be the cruelties perpetrated on the survivors. See ch. xxxix. 6, 7.

2 The apostasy of God's people has been aggravated by their unreasonableness, perverse, and insatiable obstinacy (vers. 4—9), and therefore the judgments which it will provoke will be grievous beyond human remedy (10—ix. 1).

3 These are proverbial questions. Will not those who fall try to rise? Will not one who has taken a wrong road turn back? How irrational, then, is this persistence in sin and refusal to repent!

4 For her migrations in spring and autumn.

5 Rather, 'the swallow and the crane.' The latter is probably the Numidian crane; which arrives in Palestine from Africa in the spring, and proceeds onward to the north, returning to Africa in the autumn. With these contrasts compare Isa. i. 3.

6 Rather, 'But, behold, the false pen of the scribes hath turned it into falsehood.' Those whose business it is to interpret and uphold the law have only perverted it.

7 Where shall they obtain wisdom who have perverted the teachings of Divine wisdom?

8 A solemn repetition of the charge and threatening in ch. vi. 15.

9 That is, Let us cease from all resistance, as God has made it useless.

10 Implacable enemies. See note on Psa. lviii. 5.

11 Rather, 'My joy within me is sorrow; my heart within me is faint.'

12 Rather, 'of the daughter of my people from a far country.' This is the complaint of the future exiles, which is answered immediately by God's complaint of their sins: 'Why have they provoked me,' etc.

- Why have they ¹provoked me to anger with their graven images,
And with strange vanities?
- 20 ²The harvest is past, the summer is ended,—and we are not saved.¹
- 21 ³For the hurt of the daughter of my people am I hurt;
I am ⁴black; astonishment hath taken hold on me.
- 22 ⁵Is there no ⁶balm in Gilead?—is there no ⁷physician there?
Why then is not the health of the daughter of my people recovered?
- 9 Oh ⁸that my head were waters,—and mine eyes a fountain of tears,
That I might weep day and night—for the slain of ⁹the daughter of my people!
- Lamentations over the corruption of the people, and their punishment.*
- 2 ¹⁰OH² that I had in the wilderness a lodging place of wayfaring men;
That I might leave my people,³—and go from them!
For ⁴they be all adulterers,—an assembly of treacherous men.
- 3 And ⁵they bend their tongues, like their bow, for lies:
But they are not ⁶valiant for the truth upon the earth;⁴
For they proceed from evil to evil,—and they ⁷know not me,—saith the LORD.
- 4 ⁸Take ye heed every one of his neighbour,—and trust ye not in any brother:
⁹For every brother will utterly supplant,
And every neighbour will ¹⁰walk with slanders.
- 5 And they will deceive every one his neighbour,—and will not speak the truth:
¹¹They have taught their tongue to speak lies,
And ¹²wearily themselves to commit iniquity.
- 6 ¹³Thine habitation is in the midst of deceit;
Through deceit ¹⁴they refuse to know me,—saith the LORD.
- 7 Therefore thus saith the LORD of hosts,
Behold, ¹⁵I will melt them, and try them;
¹⁶For how shall I do⁵ for the daughter of my people?
- 8 Their tongue is as an arrow shot out;—it speaketh ¹⁷deceit:
¹⁸One speaketh ¹⁹peaceably to his neighbour with his mouth,
But in heart he layeth his wait.
- 9 ²⁰Shall I not visit them for these things? saith the LORD:
Shall not my soul be avenged on such a nation as this?
- 10 (For⁶ the mountains ²¹will I take up a weeping and wailing,
And ²²for the habitations⁷ of the wilderness a lamentation,
Because they are burned up, ²³so that none can pass through them;
Neither can ²⁴men hear the voice of the cattle;
²⁵Both the fowl of the heavens and the beast are fled;—they are gone.)
- 11 And I will make Jerusalem ²⁶heaps, and ²⁷a den of dragons;⁸
And I will make the cities of Judah desolate, without an inhabitant.
- 12 ²⁸Who is the wise man, that may understand this?
And ²⁹who is he to whom the mouth of the LORD hath spoken, that he may declare it,⁹
For what the land perisheth,
And is burned up like a wilderness, that none passeth through?
- 13 And the LORD saith,
³⁰Because they have forsaken my law ³¹which I set before them,
And have not obeyed my voice,—neither walked therein;
- 14 But have ³²walked after the imagination of their own heart,
And after Baalim, ³³which their fathers taught them:
- 15 Therefore thus saith the LORD of hosts, the God of Israel;
Behold, I will ³⁴feed them, even this people, ³⁵with wormwood,
And give them water of gall to drink.
- 16 I will ³⁶scatter them also among the heathen,
Whom neither they nor their fathers have known:
³⁷And I will send a sword after them,—till I have consumed them.

¹ Deu. 32. 16–21; Is. 1. 4.

² Lk. 13. 25; Heb. 3. 7–15.

³ ch. 4. 19; 9. 1; 14. 17; Ro. 2. 3; Lk. 19. 41; Ro. 9. 1–3.

⁴ Joel 2. 6; Nah. 2. 10.

⁵ ch. 46. 11; 51. 8; Ge. 37. 25; 43. 11.

⁶ Lk. 5. 31, 32.

⁷ ch. 4. 19; 13. 17; 14. 17; Is. 22. 4; Lam. 2. 11; 3. 48.

⁸ ch. 6. 28.

⁹ Ps. 55. 6–8; 120. 5–7.

¹⁰ see refs. ch. 5. 7, 8.

¹¹ ch. 12. 6; Hos. 5. 7.

¹² Ps. 58. 2–4; 64. 3, 4; Is. 50. 4, 13–15.

¹³ Mt. 10. 31–33; Phil. 1. 28, 29; Rev. 12. 11.

¹⁴ ch. 4. 22; see refs. 1 Sam. 2. 12; Hos. 4. 1.

¹⁵ ch. 12. 6; Mic. 7. 5; 6; Mt. 10. 17, 21.

¹⁶ Ge. 27. 35, 36; 1 Thes. 4. 6.

¹⁷ see refs. ch. 6. 28.

¹⁸ Job 15. 5; Ps. 50. 19.

¹⁹ Ps. 7. 14; Eze. 24. 12.

²⁰ ver. 2; see ch. 11. 19; 18. 18; 20. 10.

²¹ ch. 13. 10; Job 21. 14, 15.

²² Is. 1. 25; Eze. 22. 18–22; Mal. 3. 3.

²³ Hos. 6. 4; 11. 8.

²⁴ vers. 3, 5; Ps. 12. 2; 120. 3.

²⁵ 2 Sam. 3. 27; Ps. 28. 3; 55. 21.

²⁶ ch. 5. 9, 23.

²⁷ ch. 4. 19–26.

²⁸ ch. 12. 4; 23. 10; Hos. 4. 3.

²⁹ Is. 34. 9, 10.

³⁰ ch. 4. 25.

³¹ ch. 20. 18; Ps. 79. 1; Is. 25. 2; Mic. 3. 12.

³² ch. 10. 22; Is. 13. 22; 31. 13.

³³ Ps. 107. 43; Hos. 14. 9.

³⁴ ver. 19; ch. 16. 10–13; 22. 8, 9.

³⁵ ch. 44. 17.

³⁶ ch. 3. 17; 7. 24.

³⁷ Gal. 1. 14.

³⁸ Ps. 80. 5.

³⁹ ch. 8. 14; 23. 15; Lam. 3. 15, 19; Rev. 8. 11.

⁴⁰ see refs. Le. 26. 33.

⁴¹ ch. 15. 2–4; 44. 27; Le. 26. 33; Eze. 5. 2, 12.

¹ This seems to be a proverbial expression, meaning that all seasons of hope and opportunities of deliverance had passed away without any alleviation to the distress of the people.

² The prophet mourns over the corruption and faithlessness of his people (vers. 2–8), and their consequent punishments (9–11), which should be evidently just (12–16), although terribly severe (17–22), showing that man's only safety and honour is in submission to God, whose government is perfect and impartial (23–26).

³ So detestable are their lives, that the most desolate lodging-place would be preferable to their company.

⁴ Rather, 'And not by truth do they prevail in the

land.' Compare Psa. xii. 2–5.

⁵ How otherwise can I reclaim them?

⁶ The prophet interposes a touching description of the desolation of the open country, as if to suggest that this might be enough, and that the cities might be spared. But this cannot be (ver. 11).

⁷ Rather, 'And for the pastures of the wilderness a lamentation, because they are desolate,' etc.

⁸ Rather, jackals: and so in ch. x. 22.

⁹ Though God's judgments are perfectly just, men are so apt to neglect or misunderstand them, that a wise and Divinely-instructed teacher is required to explain what might be thought plain and obvious.

- 17 Thus saith the LORD of hosts,
Consider ye, and call for ^athe mourning women, that they may come;
And send for cunning ¹women, that they may come:
18 And let them make haste, and take up a wailing for us,
That ^aour eyes may run down with tears,—and our eyelids gush out with waters.
19 For ^aa voice of wailing is heard out of Zion,
'How are we spoiled!—we are greatly confounded,
Because we have forsaken the land,—because ^aour dwellings have cast us out.²
20 Yet hear the word of the LORD, O ye women,
And let your ear receive the word of his mouth,
'And teach your daughters wailing,—and every one her neighbour lamentation.
21 For death is come up into our windows,³—and is entered into our palaces,
To cut off ^athe children from without,—and the young men from the streets.
22 Speak, Thus saith the LORD,
Even the carcasses of men shall fall—^aas dung upon the open field,
And as the handful after the harvestman,—and none shall gather them.
23 Thus saith the LORD,—^aLet not the wise man glory in his wisdom,
^aNeither let the mighty man glory in his might,
^aLet not the rich man glory in his riches:⁴
24 But ^blet him that glorieth glory in this,
That he understandeth ^aand knoweth me,—that ^dI am the LORD
Which exercise lovingkindness, judgment, and righteousness, in the earth:
^aFor in these things I delight,—saith the LORD.
25 Behold, the days come, saith the LORD,
That ^aI will punish all them which are circumcised with the uncircumcised;
26 ^aEgypt, and Judah, and Edom,—and the children of Ammon, and Moab,
And all that are in the ^autmost corners,⁵—that dwell in the wilderness:
For all these nations are uncircumcised,
And all the house of Israel are ^auncircumcised in the heart.

Warnings against idolatry; its falsehood and folly described.

- 10 HEAR^a ye the word which the LORD speaketh unto you,—O house of Israel:
2 Thus saith the LORD,—^aLearn not the way of the heathen,
And ^a'be not dismayed at the signs of heaven;⁷
For the heathen are dismayed at them.
3 For the customs of the people are vain:—for ^aone cutteth a tree out of the forest,
The work of the hands of the workman, with the ax.
4 ^a'They deck it with silver and with gold;
They ^a'fasten it with nails and with hammers,—that it move not.
5 They are upright⁸ as the palm tree,—^abut speak not:
They must needs be ^a'borne,—because they cannot go.—Be not afraid of them;
For ^a'they cannot do evil,—neither also is it in them to do good.
6 Forasmuch as there is none ^a'like unto thee, O LORD;
'Thou art great, and thy name is great in might.
7 ^a'Who would not fear thee, ^a'O King of nations?—for to thee doth it appertain:
Forasmuch as ^a'among all the wise men⁹ of the nations,
And in all their kingdoms,—there is none like unto thee.
8 But they are altogether ^a'brutish and foolish:
^a'The stock is a doctrine of vanities.¹⁰

¹ That is, *skilful* in mourning; persons who had been taught to utter mournful cries at funerals. See Eccles. xii. 5.

² Rather, 'They (*i. e.* our enemies) have cast down our habitations.' This is supposed to be the cry of the captive women leaving the land.

³ Death is personified as entering the house or raging in the streets to kill the people.

⁴ By such awful judgments God teaches that nothing human or earthly can give security; and that true safety and honour can be gained only by knowing, obeying, and trusting Him. That the lessons here taught by God's judgments may also be learned from his mercies is shown by the use of this passage in 1 Cor. i. 17—31.

⁵ Rather, 'All that are cut as to the corner [of the beard].' As this practice was forbidden to the Jews (see Lev. xix. 27; xxi. 5), this description would designate *Gentiles*. The Jew who forsakes God's covenant shall be treated like the heathen, for he is like them 'in heart.'

⁶ Israel is warned against adopting heathen worship (vers. 1, 2) by a contrast of idols, mere human manufactures (3—5; 8, 9; 14, 16), with the mighty and everlasting Creator of all, who is Israel's God (6, 7; 10—13; 16). The date of this warning is not mentioned. It was probably one of Jeremiah's early prophecies.

⁷ Either uncommon phenomena, which men have usually regarded with alarm; or the heavenly bodies themselves, which astrologers had made objects of superstitious dread.

⁸ Rather, 'like a palm tree of turnery work;' a mere carved pillar, stiff and lifeless.

⁹ Many of whom were, after death, exalted to the rank of gods.

¹⁰ This may mean, 'The wood itself is a reproof of [their] vanities;' *i. e.* the absurdity of their worship was shown by the very material of its objects. Or, 'The wood itself is a teacher of vanities;' and therefore its votaries can only be foolish.

^a see refs. Job 3. 8; Eccl. 12. 5; Mt. 9. 23.

^b ch. 14. 17

^c ch. 4. 31.

^d ch. 4. 18, 20; Mic. 2. 4.

^e Le. 18. 25, 28; 20. 22.

^f vers. 17. 18.

^u see refs. ch. 6. 11.

^v see refs. 2 Kl. 9. 37; Zeph. 1. 17.

^y Job 5. 12—14; Eccl. 2. 13—16; 9. 11; Eccl. 28. 2—10; 1 Cor. 1. 15—31.

^z 1 Kl. 20. 10, 11; Ps. 33. 16; Dan. 4. 30, 31; Am. 2. 14—16.

^a see refs. Job 31. 24, 25.

^b 1 Cor. 1. 31; 2 Cor. 10. 17.

^c Job 22. 21; John 17. 3; 2 Cor. 4. 6; 1 John 5. 20.

^d Ex. 34. 5—7; Ps. 36. 5—7.

^e Is. 61. 8; Mic. 6. 8; 7. 18.

^f Ro. 2. 8, 9, 25, 26; Gal. 5. 2—6.

^g ch. 26. 15—26; 27. 3—7; ch. 46 to 52;

^h Is. ch. 18 to 24; Eccl. ch. 24 to 32; Am. ch. 1 and 2; Zeph. ch. 1 and 2.

ⁱ ch. 25. 23; 49. 32.

^j see refs. Le. 23. 41.

^k Le. 19. 3; 20. 23; Dent. 12. 30, 31; Eccl. 20. 32.

^l Lk. 21. 23—28.

^m see refs. Is. 40. 19, 20; 45—50; Hab. 2. 18, 19.

ⁿ Ps. 115. 4; 135. 15.

^o Is. 41. 6, 7; 46. 7.

^p Ps. 115. 5—8; 135. 16; Hab. 2. 19; 1 Cor. 12. 2.

^q Ps. 115. 7; Is. 40. 1, 7.

^r Is. 41. 23.

^s see refs. Ex. 15. 11; Dent. 33. 26; 2 Sam. 7. 22; Ps. 60. 8, 10.

^t Ps. 1. 5; Ps. 48. 1; 98. 4.

^u Lk. 12. 5; Rev. 15. 4.

^v Ps. 22. 28; 86. 9.

^w Ps. 86. 6.

^x ch. 51. 17; Ps. 115. 8; Is. 41. 29; Hab. 2. 18; Zec. 10. 2;

^y Ro. 1. 21, 22.

^z ch. 2. 27; Is. 44. 19.

- 9 Silver spread into plates is brought from ^a Tarshish,—and ^c gold from Uphaz,¹
The work of the workman,—and of the hands of the founder:
Blue and purple is their clothing:²—they are all ^a the work of cunning men.
- 10 But ^a the Lord is the ^c true God,—he is ^c the living God,—and an ^a everlasting King:
^a At his wrath the earth shall tremble,
And ^a the nations shall not be able to abide his indignation.
- 11 (Thus³ shall ye say unto them,
^a The gods that have not made the heavens and the earth,
Even ^a they shall perish from the earth,—and from under these heavens.)
- 12 He ^a hath made the earth by his power,
He hath ^a established the world by his wisdom,
And ^a hath stretched out the heavens by his discretion.
- 13 ^a When he uttereth his voice, *there is* a multitude of waters in the heavens,
And ^a he causeth the vapours to ascend from the ends of the earth
^a He maketh lightnings with rain,
^a And bringeth forth the wind out of his treasures.
- 14 ^a Every man is ^a brutish in his knowledge:⁴
^a Every founder is confounded by the graven image:
^a For his molten image is falsehood,—and *there is* no breath in them.
- 15 ^a They are vanity, and the work of errors:⁵
In the time of their visitation ^a they shall perish.
- 16 ^a The portion of Jacob is not like them:—for ^a he is the former of all things;
And ^a Israel is the rod of his inheritance:—^c the Lord of hosts is his name.

The approaching captivity announced.

- 17 ^a GATHER⁶ up thy wares⁷ out of the land,—O inhabitant of the fortress.⁸
- 18 For thus saith the LORD,
Behold, I will ^a sling out the inhabitants of the land at this once,⁹
And will distress them, ^a that they may find it so.¹⁰
- 19 ^a Woe is me for my hurt!—my wound is grievous:
But I said,—^a Truly this is a grief, and ^a I must bear it.
- 20 ^a My tabernacle is spoiled,—and all my cords are broken:
^a My children are gone forth of me, and they are not:
^a *There is* none to stretch forth my tent any more,—and to set up my curtains.
- 21 For ^a the pastors are become brutish,—and have not sought the LORD:
Therefore they shall not prosper,—and ^a all their flocks shall be scattered.
- 22 Behold, the noise of the bruit¹¹ is come,
And a great commotion out of the ^a north country,
To make the cities of Judah desolate,—and ^a a den of dragons.
- 23 O Lord, I know that the ^a way of man is not in himself:
It is not in man that walketh to direct his steps.¹²
- 24 O Lord, ^a correct me, but with judgment;
Not in thine anger, lest thou bring me to nothing.
- 25 ^a Pour¹³ out thy fury upon the heathen ^a that know thee not,
And upon the families that call not on thy name:
For they have eaten up Jacob,—and ^a devoured him, and consumed him,
And have made his habitation desolate.

The people and their rulers have broken God's covenant, and must be severely punished.

- 11 THE WORD¹⁴ THAT CAME TO JEREMIAH FROM THE LORD, SAYING,

¹ Uphaz is supposed to be the same as Ophir. See 1 Kings ix. 28. But some regard it as a different name, signifying 'gold-coast.'

² During the feasts and festivals, the statues of the gods were dressed in the sacred vestments.

³ As ver. 11 is in Chaldee, a dialect which Jeremiah uses nowhere else, and appears to interrupt the description of the true God which is continued in vers. 12, 13, many critics, upon the authority of a single Hebrew manuscript, regard it as an interpolation. It is found, however, in the oldest versions; and it is supposed to be designed to supply to the Jewish exiles a brief reply to the Chaldean idolaters by whom they were to be surrounded.

⁴ This may mean, 'Every one is too brutish to know;' i. e. to know the true God: or, 'Every one is brutish by knowledge;' i. e. his fancied wisdom has debased him. See Rom. i. 22. The exposure of idolatry is here resumed from ver. 9.

⁵ Mockeries; delusions.

⁶ In vers. 17—25, the prophet bids the people prepare for exile (17, 18); over which, in their name, he bitterly grieves (19—25). This message was probably delivered just before one of the deportations to Babylon.

⁷ 'Packages,' or 'bundles;' the few things which captives might be permitted to carry with them.

⁸ That is, Jerusalem.

⁹ At this time.

¹⁰ 'That they may feel it,' i. e. distress; or, 'that they may find out by experience.'

¹¹ That is, 'the report,' i. e. of the approaching enemy.

¹² It was God who guided their enemies to assail and overcome them; so that their calamity was a Divine chastisement. Therefore the prophet is encouraged to pray that the correction may be 'in measure.'

¹³ See parallel, Ps. lxxix. 6, 7, and note.

¹⁴ In this section the prophet is instructed to remind the people of God's ancient covenant; which they, like

b 1 Ki. 10. 22.
c Dan. 10. 5.

d Ps. 115. 4.

e 1 Ki. 18. 30; John 17. 3; 1 Thes. 1. 9; Rev. 4. 9.

f Ps. 31. 5.

g see refs. Dou. 5. 26; Dan. 6. 26; 1 Tim. 6. 17.

h Ps. 10. 16; Job. 2. 2;

see refs. 145. 13.

i see refs. Judg. 5. 4.

k Ps. 76. 7; Mal. 3. 2.

l see Ps. 96. 5.

m ver. 15; 14. 2. 18;

Zeph. 2. 11; Zec. 13. 2.

n ch. 51. 15; Ge. 1. 1,

6—9; Ps. 136. 5, 6.

o see refs. Ps. 24. 2.

p see refs. Job 9. 8; Is.

40. 22.

q Job 37. 2—6; 38. 34.

r Job 30. 27—33; Ps.

135. 7.

s Ex. 9. 23; Job 38.

25—27; Zec. 10. 1.

t Ps. 135. 2.

u ver. 8; ch. 51. 17, 18.

v Ps. 91. 8; Pro. 30. 2.

y Ps. 97. 7; Is. 42. 17;

41. 11; 45. 16.

z Hab. 2. 18.

a ver. 8.

b ver. 11.

c ch. 51. 19; see refs.

Ps. 16. 5.

d ver. 12; Is. 45. 7.

e Dou. 32. 9; Ps. 74. 2.

f Job 31. 35; 32. 18;

50. 31; Is. 47. 4; 51.

15; 54. 5.

g see ch. 6. 1; Eze.

12. 3, etc.; Mt. 24.

h ver. 15—18.

i ch. 15. 1; 16. 13;

1 Sam. 25. 29.

j Eze. 6. 10; Zec. 1. 6.

k ch. 4. 19; 8. 21; 9. 1.

l Ps. 39. 9; 77. 10;

Lam. 3. 18—21, 30,

40.

m Mic. 7. 9.

n ch. 4. 20; Is. 54. 2.

o ch. 31. 15.

p ch. 4. 20.

q ch. 2. 8; Is. 45. 10—

12; Eze. 31. 2. 4.

r ch. 50. 17; Eze. 31.

5, 6.

s see refs. ch. 1. 15.

t ch. 9. 11.

u Ps. 119. 117; Pro.

16. 1; 20. 24.

x ch. 30. 11; Ps. 6. 1;

38. 1; Hab. 3. 2.

y see refs. Ps. 70. 6, 7.

z Job 18. 21; 1 Thes.

4. 3; 2 Thes. 1. 8.

a ch. 8. 16; 50. 17.

51. 31, 35; Ps. 11. 1;

27. 2.

2 Hear ye the words of this covenant, and speak unto the men of Judah, and
3 to the inhabitants of Jerusalem; and say thou unto them, Thus saith the LORD
God of Israel;

^b Cursed be the man that obeyeth not the words of this covenant,¹

4 * Which I commanded your fathers

In the day *that* I brought them forth out of the land of Egypt,

^d From the iron furnace, saying,

* Obey my voice, and do them,—according to all which I command you :

So shall ye be my people,—and I will be your God :

5 That I may perform the ^foath which I have sworn unto your fathers,

To give them ^g a land flowing with milk and honey,—as *it is* this day.

Then answered I, and said, So be it² [*Heb.* Amen³], O LORD.

6 Then the LORD said unto me,—Proclaim all these words in the cities of Judah,

And in the streets of Jerusalem, saying,

Hear ye the words of this covenant,—¹ and do them.

7 For I earnestly protested unto your fathers

In the day *that* I brought them up out of the land of Egypt, *even* unto this day,

^h Rising early and protesting, saying,—Obey my voice.

8 Yet they obeyed not,—nor inclined their ear,

But ⁱ walked every one in the imagination [*or*, stubbornness] of their evil heart.

^k Therefore I will bring upon them all the words of this covenant,

Which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me,

* A conspiracy³ is found among the men of Judah,

And among the inhabitants of Jerusalem.

10 They are turned back to ^l the iniquities of their forefathers,

Which refused to hear my words;—and they went after other gods to serve them :

^m The house of Israel and the house of Judah have broken my covenant,

Which I made with their fathers.

11 Therefore thus saith the LORD,

Behold, I will bring evil upon them,—which they shall not be able to escape;

And ⁿ though they shall cry unto me,—I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go,

And ^o cry unto the gods unto whom they offer incense :

But they shall not save them at all in the time of their trouble.

13 For *according* to the number of thy ^p cities—were thy gods, O Judah ;⁴

And *according* to the number of the streets of Jerusalem,

Have ye set up ^q altars to *that* ^r shameful thing,

Even altars to burn incense unto Baal.

14 Therefore ^s pray not thou for this people,—neither lift up a cry or prayer for them :

^t For I will not hear *them* in the time that they cry unto me for their trouble.

15 * What hath ^u my beloved to do in mine house,

Seeing she hath ^v wrought lowliness with many,⁵

And ^w the holy flesh is passed from thee ?

When thou doest evil, then thou ^x rejoicest.

16 The LORD called thy name,—^y A green olive tree, fair, *and* of goodly fruit.

^z With the noise of a great tumult he hath kindled fire upon it,

^b Deut. 27. 26; Gal. 3.

^c Ex. 24. 3-8.

^d see refs. Deut. 4. 30.

^e see refs. ch. 7. 22, 23.

^f Ge. 22. 16-18; Deut. 7. 12, 13; Ps. 105. 9-11.

^g Ex. 3. 8.

^h Deut. 27. 15-23

ⁱ vera. 2-4; Ro. 2. 13; Jan. 1. 22.

^j ch. 7. 13, 23-25; 35. 15.

^k ch. 6. 16, 17; 7. 26.

^l ch. 3. 17; 7. 24; 9. 14.

^m Lu. 26. 16, etc.

ⁿ Eze. 22. 25-31; Hos. 6. 9.

^o Eze. 20. 18.

^p ch. 3. 6-11

^q ch. 14. 12; see refs. Job 27. 9; Zec. 7. 13.

^r Deut. 32. 37, 38.

^s see refs. ch. 2. 23.

^t 2 Ki. 21. 3.

^u ch. 3. 24; Hos. 9. 10.

^v ch. 7. 16; 14. 11; Ex. 32. 10; 1 John 5. 16.

^w ver. 11.

^x Ps. 50. 16; Ja. 1. 11, etc.

^y ch. 12. 7; Ro. 11. 28.

^z vera. 10, 13; ch. 3. 1, 2; Eze. 16. 25, etc.

^a Hag. 2. 12-14; Tit. 1. 15.

^b Pro. 2. 14.

^c Ps. 32. 9; Ro. 11. 17.

^d Ps. 80. 16; Eze. 15. 4-7; Mt. 3. 10.

their fathers, had broken (ch. xi. 1-10); to upbraid them with their return to idolatry, and to tell them that they have forfeited their privileges, and incurred God's anger (11-17). This message seems to have brought upon Jeremiah the enmity of his townsmen; of which he complains (18-20), and receives respecting them a threat of punishment (21-23). Pleading further with God to bring to an end the power and prosperity of the wicked (xii. 1-4), he is told that he must expect worse things, even from his own priestly family (5, 6); but that God will severely punish the sinners in Israel (7-13), as well as the neighbouring nations who had first tempted and then triumphed over them (14-17). The worthlessness of the people and their punishment are then represented by two symbols (xiii. 1-14), and distinctly connected with the wickedness of their kings and rulers, and especially with those foreign alliances which had been their sin, and should be their ruin (15-27).

¹ The covenant made with your ancestors (ver. 4), and recently renewed by Josiah (2 Kings xxii. 8-xxiii. 25).

Much of the language of these verses is derived from Deut. iv. 20, 23, 24; v. 2; xi. 26-28; xxvii. 26, etc.

² This appears to be the prophet's response to the covenant just repeated, as proscribed in Deut. xxvii. 15, 26.

³ This was no secret confederacy (see ver. 13), but an almost universal return, as if by agreement, to the sins which Josiah's reformation had checked for a time. This fact, as well as the number and publicity of their idols (ver. 13), shows how inveterate was the depravity of the people.

⁴ Among the heathen, every city, street, and house had its tutelary deity.

⁵ Rather, 'Whilst the multitude practise [their] device.' This verse is difficult, and the ancient versions appear to have had different readings: but its meaning seems to be, that a people who are addicted to idolatry have no right to God's temple, and 'the holy flesh' of their sacrifices is no longer acceptable to Him. Comp. 1 Cor. x. 14-22; 2 Cor. vi. 14-18.

- And the branches of it are broken.
- 17 For the LORD of hosts, ^a that planted thee,—^a hath pronounced evil against thee, For the evil of the house of Israel—and of the house of Judah, Which they have done against themselves to provoke me to anger In offering incense unto Baal.
- 18 And ^a the LORD hath given me knowledge of it,¹ and I know it. Then thou showedst me their doings.
- 19 But I *was* like a lamb ^a or an ox² that is brought to the slaughter; And I knew not that ^a they had devised devices against me, *saying*, Let us destroy the tree with the fruit³ thereof, ^a And let us cut him off from ^a the land of the living, That his name may be no more remembered.
- 20 But, O LORD of hosts, that judgest righteously,—that ^a triest the reins and the heart, ^a Let me see thy vengeance on them:—for unto thee have I revealed my cause.
- 21 Therefore thus saith the LORD Of the men of Anathoth, ^a that seek thy life, *Saying*, ^a Prophecy not in the name of the LORD,—that thou die not by our hand:
- 22 Therefore thus saith the LORD of hosts, Behold, I will punish them:—^a the young men shall die by the sword; Their sons and their daughters shall die by famine:
- 23 And there shall be no remnant of them: For I will bring evil upon the men of Anathoth,—*even* ^a the year of their visitation.
- 12 Righteous ^a art thou,⁴ O LORD, when I plead with thee: Yet let me talk with thee of *thy* judgments [*or*, let me reason the case with thee]: ^a Wherefore doth the way of the wicked prosper? *Wherefore* are all they happy that deal ^a very treacherously?
- 2 ^a Thou hast planted them—yea, they have taken root: They grow—yea, they bring forth fruit: ^a Thou *art* near in their mouth,—and far from their reins.
- 3 But thou, O LORD, ^a knowest me: Thou hast seen me, and ^a tried mine heart toward thee: ^a Pull them out like sheep for the slaughter, And prepare them for ^a the day of slaughter.
- 4 How long shall ^a the land mourn,—and the herbs of every field wither, ^a For the wickedness of them that dwell therein? ^a The beasts are consumed, and the birds;⁵ ^a Because they said,—He shall not see our last end.⁶
- 5 ^a If thou hast run with the footmen, and they have wearied thee, Then how canst thou contend with horses? And *if* in the land of pence, *wherein* thou trustedst, *they wearied thee*, Then how wilt thou do in ^a the swelling of Jordan?
- 6 For even ^a thy brethren, and the house of thy father, Even they have dealt treacherously with thee; Yea, they have called a multitude after thee: ^a Believe them not, though they speak fair words unto thee.
- 7 ^a I have forsaken mine house,—I have left mine heritage; I have given ^a the dearly beloved of my soul into the hand of her enemies.
- 8 Mine heritage is unto me as a lion⁸ in the forest; It crieth out against me:—therefore ^a have I hated it.
- 9 Mine heritage *is* unto me as a speckled bird,⁹ ^a The birds round about *are* against her; Come ye, assemble all the beasts of the field,—^a come to devour.
- 10 Many ^a pastors¹⁰ have destroyed ^a my vineyard,

^a ch. 2. 21; Is. 5. 2.
ⁱ ver. 11.

^a 1 Sam. 23. 11, 12;
Am. 3. 7.

ⁱ Pro. 7. 22.
m ch. 18. 18.

^a Ps. 83. 4.
^o Ps. 27. 13; 116. 9;
142. 5.

^p ch. 17. 10; 20. 12;
ⁱ Sam. 16. 7; 1 Chr.
28. 9; Ps. 7. 9; Rev.
2. 23.
^q ch. 13. 15.

^r ch. 12. 5, 6.

^s Is. 30. 10; Am. 2.
12; 7. 13, 16; Mic.
2. 6.

^t see refs. ch. 6. 11.

^u ch. 23. 12; 46. 21;
49. 44; 50. 27; Lk.
19. 44.
^v see refs. Ge. 18. 25;
Ps. 51. 4; 119. 137.

^y ch. 5. 28; see refs.
Job 12. 6; Ps. 73. 3,
etc.; Hab. 1. 4.
^z ch. 5. 11.
^a ch. 11. 17.

^b see refs. Is. 23. 13.

^c see refs. Job 23. 10;
Ps. 17. 3.
^d ch. 11. 20.

^e ch. 17. 18; 18. 21—
23.
^f Jam. 5. 5.

^g ch. 14. 2; 23. 10;
Hos. 4. 3; Joel 1. 10
—17.

^h Ps. 107. 34.
ⁱ ch. 4. 25; 7. 20; 9.
10; Ho. 8. 22.
^k ch. 5. 12.

^l see refs. Pro. 3. 11.

^m ch. 49. 19; 50. 44;
Jos. 3. 15; 1 Chr. 12.
15.

ⁿ see refs. ch. 9. 4; 11.
19, 21.

^o Ps. 12. 2; Pro. 26.
25.

^p Is. 2. 6.

^q ch. 11. 15.

^r Hos. 9. 15; Am. 6. 8.

^s ch. 2. 15; 2 Ki. 24. 2.
^t ch. 7. 33; see refs.
14. 56, 9.
^u ch. 6. 3; 25. 9.
^v Is. 5. 1, 5, 7; Lk.
20. 9.

1 Rather, 'of them,' *i. e.* of 'their doings.'

2 Rather, 'a pet' or 'house lamb,' such as the Orientals often keep. See 2 Sam. xii. 3.

3 Rather, 'in its food,' or 'fruit'; *i. e.* when fruit-bearing: probably meaning Jeremiah whilst prophesying.

4 Whatever difficulty we may find in understanding parts of God's ways, we should always hold fast the conviction that He is righteous. This will repress our murmurings, and prepare us to receive his instructions. On this subject, compare Psa. xxxvii.

5 The animate and inanimate creation suffer through the prevalence of wickedness.

6 That is, the prophet's threats will not be fulfilled.

7 Rather, 'the pride of Jordan;' as in Zech. xi. 3: a poetic expression for the dense and luxuriant thickets on its banks, affording shelter to lions and other wild beasts. See ch. xlix. 19; i. 44. The language appears to be proverbial, meaning, 'If thou art afraid of ordinary dangers, how wilt thou endure greater?' It refers to the severer sufferings which Jeremiah would have to bear.

8 *Wild and untameable* as a lion, which men hate and destroy. Therefore God will treat them as wild and savage animals (ver. 9).

9 Some render this 'hyena;' but the word here translated 'bird' everywhere else means a *bird of prey*.

10 See note on ch. ii. 8.

- They have ¹troden my portion under foot,
They have made my pleasant portion a desolate wilderness.
- 11 ²They have made it desolate, *—and being desolate* ³it mourneth unto me;
The whole land is made desolate, *—because* ⁴no man layeth it to heart.
- 12 ⁵The spoilers are come upon all high places through the wilderness:
For ⁶the sword of the LORD shall devour
From the *one* end of the land even to the *other* end of the land:
No flesh shall have peace.
- 13 ⁷They have sown wheat—but shall reap thorns:
⁸They have put themselves to pain—but shall not profit:
And they [*or, ye*] shall be ashamed of your revenues
Because of the fierce anger of the LORD.
- 14 Thus saith the LORD ⁹against all mine evil neighbours,¹
That ¹⁰touch the inheritance which I have caused my people Israel to inherit;
Behold, I will ¹¹pluck them out of their land,
¹²And pluck out the house of Judah from among them.
- 15 ¹³And it shall come to pass, *—after that I have plucked them out,*
I will return, and have compassion on them, ¹⁴and will bring them again,
Every man to his heritage, and every man to his land.
- 16 And it shall come to pass, *—if they* ¹⁵will diligently learn the ways of my people,
¹⁶To swear by my name, The LORD liveth;
¹⁷As they taught my people to swear by Baal;
Then shall they be ¹⁸built in the midst of my people.
- 17 But if they will not ¹⁹obey, *—I will utterly pluck up and destroy that nation,*
Saith the LORD.
- 18 Thus saith the LORD unto me, ²⁰Go and get³ thee a linen girdle,⁴ and put it
²¹upon thy loins, and put it not in water.⁵ So I got a girdle according to the
word of the LORD, and put it on my loins.
- 3, 4 And the word of the LORD came unto me the second time, saying, Take the
girdle that thou hast got, which is upon thy loins, and arise, ⁶go to Euphrates,⁶
5 and hide it there in a hole of the rock. So I went, and hid it by Euphrates, as
the LORD commanded me.
- 6 And it came to pass after many days,⁷ that the LORD said unto me, Arise, go
to Euphrates, and take the girdle from thence, which I commanded thee to hide
7 there. Then I went to the Euphrates, and digged, and took the girdle from the
place where I had hid it: and, behold, the girdle was marred, ⁸it was profitable
8 for nothing. Then the word of the LORD came unto me, saying,
- 9 Thus saith the LORD, *—After this manner* ⁹will I mar the pride of Judah,
And the great pride of Jerusalem.
- 10 ¹⁰This evil people, which refuse to hear my words,
Which ¹¹walk in the imagination [*or, stubbornness*] of their heart,
And walk after other gods, to serve them, and to worship them,
¹²Shall even be as this girdle, which is good for nothing.⁸
- 11 For as the girdle cleaveth to the loins of a man,
¹³So have I caused to cleave unto me the whole house of Israel
And the whole house of Judah, *—saith the LORD;*
That ¹⁴they might be unto me for a people,
And ¹⁵for a name, and for a praise, and for a glory: *—¹⁶but they would not hear.*
- 12 Therefore thou shalt speak unto them this word;
Thus saith the LORD God of Israel, *—Every bottle* ¹⁷shall be filled with wine:

¹ *Isa. 63. 18; Lam. 1. 10.*

² *ch. 10. 22, 25.
ver. 4; ch. 14. 2.
Is. 42. 22—25; Mal. 2. 2.
ch. 4. 11—15; 9. 10—21.
Le. 26. 33.*

³ *see refs. Le. 26. 16;
Hag. 1. 6; 2. 16, 17.
Is. 55. 2; Hab. 2. 13; Ro. 6. 21.*

⁴ *ch. 50. 9—17; 51. 32—35; Eze. 23. 3—15; Zeph. 2. 3—10.
A *Ps. 105. 15; Zec. 2. 8.
ch. 48 to 51; Eze. ch. 25 to 32; ch. 35.
see refs. Deu. 30. 3.
ch. 48. 47; 49. 6, 30;
Eze. 28. 23.
Am. 9. 14.**

⁵ *see refs. ch. 4. 2.*

⁶ *see Ps. 105. 35, 36.*

⁷ *Is. 19. 23—25; Eph. 2. 20, 21; 1 Pet. 2. 5.
Is. 66. 12; Zec. 14. 16—19; 2 Thea. 1. 8;
1 Pet. 2. 6, 8.*

⁸ *ch. 18. 1; 19. 1; 27. 1; Is. 20. 2; Eze. 4. 1; 5. 1; Heb. 1. 1.*

⁹ *ch. 51. 63.*

¹⁰ *ver. 10*

¹¹ *see refs. Le. 26. 19;
Nah. 2. 2.*

¹² *ch. 7. 25—28; 8. 5.*

¹³ *see refs. ch. 7. 24;
Is. 14; 16. 12.*

¹⁴ *ver. 7; ch. 16. 4.*

¹⁵ *Deu. 26. 18; 32. 10
—15; Ps. 135. 4.*

¹⁶ *Ex. 19. 5.*

¹⁷ *ch. 33. 9; Is. 43. 21;
1 Pet. 2. 9.
ch. 6. 17; Ps. 81. 11.*

¹ The Ammonites, Moabites, etc., 'the birds and beasts of prey' (ver. 9), which had joined in spoiling God's heritage. See 2 Kings xxiv. 1—4; Ps. cxxxvii. 7.

² That is, the neighbouring nations, who had so often enticed them to idolatry.

³ Some suppose this to have been really done, adducing as parallels ch. xviii. 1—4, and ch. xix.; and, in order to remove the difficulties arising from two long journeys, through districts infested by a hostile army, to the Euphrates, where the Jews could not be witnesses of the condition of the girdle, they suppose a nearer place to be meant, Ephratah or Bethlehem. This, however, is nowhere the meaning of the word here used; and it seems better to regard the whole as a prophetic message put into the lively form of a parable, like ch. xxv. 17.

⁴ Jeremiah had probably been accustomed to wear a girdle of leather. The girdles now most common in the

East consist of long pieces of linen, cotton, or silk, wound in numerous folds round the waist.

⁵ This may mean, 'Do not wash it;' so that it may be a fit emblem of the polluted house of Israel.

⁶ The 'Euphrates' points to Babylon as the instrument of the impending punishment.

⁷ During which the girdle is represented as rotting.

⁸ The girdle was thus an emblem, first, of the close relation between God and the Jewish people, and then of their utter depravation and consequent degradation and ruin.

⁹ This word properly means a skin-bottle; but is also used for jars of pottery, wine being kept in both kinds of vessels. By a bold figure, the bottles themselves are represented as drunken, and reeling against each other, so as to be burst or shattered, and therefore destroyed. As the Jews mocked at the symbolic instruction, the prophet explains it in a fearful threatening.

- And they shall say unto thee,
Do we not certainly know that every bottle shall be filled with wine?
13 Then shalt thou say unto them,—Thus saith the Lord,
Behold, I will fill all the inhabitants of this land,
Even the kings that sit upon David's throne,—and the priests, and the prophets,
And all the inhabitants of Jerusalem, with drunkenness.¹
14 And I will dash them one against another,
Even the fathers and the sons together,—saith the Lord:
I will not pity, nor spare, nor have mercy,—but destroy them.
- 15 Hear ye, and give ear; ² be not proud:—for the Lord hath spoken.
16 ³ Give glory to the Lord your God,—before he cause ⁴ darkness,
And before ⁵ your feet stumble upon the dark mountains,²
And, while ye ⁶ look for light,
He turn it into ⁷ the shadow of death,—and make it gross darkness.
17 But if ye will not hear it,—my soul shall weep in secret places for *your* pride;
And ⁸ mine eye shall weep sore, and run down with tears,
Because ⁹ the Lord's flock ¹⁰ is carried away captive.
- 18 Say unto ¹¹ the king and to the queen,—Humble yourselves, ¹² sit down:
For your principalities³ shall come down,—even the crown of your glory.
19 The cities of the south⁴ shall be ⁵ shut up,—and none shall open *them*:
⁶ Judah shall be carried away captive all of it,
It shall be wholly carried away captive.
- 20 Lift up your eyes, and behold them ⁷ that come from the north:
Where *is* ⁸ the flock *that* was given thee,—thy beautiful flock?
21 What wilt thou say when he shall punish thee?
For thou hast taught them to be captains, and as chief over thee:⁵
Shall not ⁹ sorrows take thee, as a woman in travail?
22 And if thou say in thine heart,—¹⁰ Wherefore come these things upon me?
¹¹ For the greatness of thine iniquity are ¹² thy skirts discovered,
And thy heels made bare.⁶
- 23 ¹³ Can ¹⁴ the Ethiopian change his skin,—or the leopard his spots?
Then may ye also do good, that are accustomed to do evil.
24 Therefore ¹⁵ will I scatter them ¹⁶ as the stubble
That passeth away by the wind of the wilderness.
- 25 ¹⁷ This *is* thy lot, the portion of thy measures⁸ from me,—saith the Lord;
¹⁸ Because thou hast forgotten me,—and trusted in ¹⁹ falsehood.
26 Therefore ²⁰ will I discover thy skirts upon thy face,—that thy shame may appear.
27 I have seen ²¹ thine adulteries, and thy ²² neighings,—the lewdness of thy whoredom,
And thine abominations—²³ on the hills in the fields.
Woe unto thee, O Jerusalem!
²⁴ Wilt thou not be made clean?—²⁵ when shall it once be?

The prophet intercedes for the people, but in vain.

14 THE⁹ WORD OF THE LORD THAT CAME TO JEREMIAH CONCERNING THE DEARTH.

- 2 ¹ Judah mourneth,—and ² the gates¹⁰ thereof languish;
They are ³ black unto the ground;—and ⁴ the cry of Jerusalem is gone up.
3 ⁵ And their nobles have sent their little ones¹¹ to the waters:

¹ That is, with God's wrath (see Psa. lxxv. 8), which shall confound and divide them; so that they shall injure each other, and become an easy prey to their enemies.

² That is, 'before you are involved in ruin.' The rocky mountain-tracks of Palestine are peculiarly perilous; and a traveller, overtaken by a night-storm, is in imminent danger of falling over the precipices, and perishing miserably.

³ Or, 'your head-dresses.' 'The queen' is probably the queen-mother, whose influence is always powerful in Oriental courts. See 1 Kings xv. 13, and note.

⁴ Even those cities that lie furthest from the approaching enemy (ver. 20) shall be closely shut up by besiegers; and when taken, their inhabitants shall all be carried off, like a flock of sheep, into captivity.

⁵ Or, 'Thou hast accustomed them to be over thee leaders in chief.' By seeking alliance with the powerful monarchs of the East, the kings of Judah reduced themselves to vassalage; and, when they offended their superiors, to disgrace and captivity. See 2 Kings xvi. 7; xviii. 14; xxiv. 1, 17, 20.

⁶ Or, 'Violently stripped,' as those of a captive.

⁷ This means, that the depravity of the people was so inveterate that there was no hope of reformation, and therefore there must be punishment. It vindicates the severity of God's chastisements.

⁸ That is, 'the portion to be measured out to thee.' Thy punishment shall be equitably proportioned to thy sin.

⁹ The prophet vividly depicts the miseries caused by drought (vers. 2—6), and beseeches God to visit his people in mercy (7—9); but is told that his intercession is useless, for they are set upon their sins (10—12). He suggests that the false prophets lead them astray; upon which renewed threats are pronounced against both the deceivers and the deceived (13—18). Again he humbly pleads for Divine forbearance (19—22); but is told again that no intercession can be heard, for the crimes of Manasseh still call for vengeance (xv. 1—9). Bemoaning his hard lot as a minister of strife, he receives a promise of protection (10—21). We have no clear information as to the time to which these chapters refer.

¹⁰ That is, the gates of its cities: meaning those who assemble there. See Job xxix. 7.

¹¹ Rather, 'their servants.'

¹ ch. 25. 27; 51. 7; see refs. Job 21. 20; Ps. 63. 3; Is. 51. 17, 21; 63. 6.

² ch. 21. 7; Ps. 2. 9; Eccl. 5. 11; 7. 4.

³ Lk. 14. 11; Jam. 4. 10.

⁴ Jos. 7. 19; 1 Sam. 6. 5.

⁵ Is. 5. 30; 8. 22; Am. 8. 10; John 12. 35.

⁶ Pro. 4. 19; 1 John 2. 10, 11.

⁷ Is. 59. 9.

⁸ Ps. 44. 19.

⁹ ch. 9. 1; 11. 17; Ps. 119. 136; Lam. 1. 2.

¹⁰ 16. 2; 18; Ho. 9. 1—3.

¹¹ Ps. 80. 1; Is. 63. 11.

¹² Eccl. 31. 31.

¹³ vers. 19, 20.

¹⁴ ch. 22. 26; 2 Ki. 24. 12.

¹⁵ Ps. 137. 1; Is. 47. 1.

¹⁶ Lam. 2. 10.

¹⁷ Deut. 28. 32.

¹⁸ ch. 52. 27.

¹⁹ ch. 6. 22.

²⁰ ver. 17.

²¹ ch. 6. 24.

²² ch. 5. 19; 16. 10.

²³ ch. 2. 17—19.

²⁴ ver. 26; Is. 3. 17; 47. 2, 3; Eccl. 10. 37.

²⁵ Nah. 3. 5.

²⁶ ch. 2. 22, 30; Pro. 27. 22; Mt. 19. 24.

²⁷ Le. 26. 33.

²⁸ Job 21. 18; Ps. 1. 4; Hos. 13. 3.

²⁹ see refs. Job 20. 29; Ps. 11. 6.

³⁰ ch. 2. 32.

³¹ ch. 7. 4—8; 10. 14.

³² ver. 22; Lam. 1. 8; Eccl. 10. 37; 23. 29; Hos. 2. 10.

³³ ch. 2. 20—24.

³⁴ ch. 5. 8.

³⁵ ch. 2. 20; 3. 2, 6; Is. 62. 7; Eccl. 6. 13.

³⁶ ch. 4. 14; Lk. 11. 9—13; 2 Cor. 7. 1.

³⁷ Pro. 1. 22; Hos. 8. 5.

³⁸ ch. 4. 28.

³⁹ Is. 3. 24.

⁴⁰ ch. 8. 21; Lam. 4. 8; 5. 10.

⁴¹ see 1 Sam. 5. 12.

⁴² 1 Ki. 18. 5, 6.

- They came to the pits, *and* found no water;
 They returned with their vessels empty;
 They were ^aashamed and confounded, ¹—² and covered their heads.
 4 Because ^v the ground is chapt,—for there was no rain in the earth,
³ The plowmen³ were ashamed,—they covered their heads.
 5 Yea, the hind also calved in the field, and forsook *it*,—because there was no grass.
 6 And ^a the wild asses did stand in the high places,
 They snuffed up the wind like dragons;
^b Their eyes did fail, because *there was* no grass.
 7 O Lord, ^c though our iniquities testify against us,
 Do thou *it* ^d for thy name's sake:
^e For our backslidings are many;—we have sinned against thee.
 8 O the hope of Israel, ^f the saviour thereof ^h in time of trouble,
^g Why shouldest thou be as a stranger in the land,⁴
 And as a wayfaring man *that* turneth aside to tarry for a night?
 9 Why shouldest thou be as a man astonished,—as a mighty man ^h *that* cannot save?
 Yet thou, O Lord, ⁱ art in the midst of us,
 And ^m we are called by thy name;—ⁿ leave us not.
 10 Thus saith the Lord unto this people,
^o Thus have they loved to wander,—they have ^p not refrained their feet,
 Therefore ^q the Lord doth not accept them;
^r He will now remember their iniquity,—and visit their sins.
 11 Then said the Lord unto me,—^s Pray not for this people for *their* good.
 12 ^t When they fast—I will not hear their cry;
 And ^u when they offer burnt offering and an oblation—I will not accept them:
 But ^v I will consume them by the sword,
 And by the famine, and by the pestilence.
 13 ^w Then said I,—Ah, Lord God!—^x behold, the prophets say unto them,
 Ye shall not see the sword,—neither shall ye have famine;
 But I will give you assured peace in this place.
 14 Then the Lord said unto me,—^y The prophets prophesy lies in my name:
^z I sent them not,—neither have I commanded them,—neither spake unto them:
 They prophesy unto you a false vision and ^a divination,
 And a thing of nought, ^b and the deceit of their heart.
 15 Therefore thus saith the Lord
 Concerning the prophets that prophesy in my name, and I sent them not,
^c Yet they say, Sword and famine shall not be in this land;
 By sword and famine shall those prophets be consumed.
 16 And the people to whom they prophesy ^d shall be cast out in the streets of Jerusalem
 Because of the famine and the sword;
^e And they shall have none to bury them,
 Them, their wives, nor their sons, nor their daughters:
^f For I will pour their wickedness⁵ upon them.
 17 Therefore thou shalt say this word unto them;
^g Let mine eyes run down with tears night and day,—and let them not cease:
^h For the virgin daughter of my people is broken
ⁱ With a great breach, with a very grievous blow.
 18 If I go forth into ^j the field,—then behold the slain with the sword!
 And if I enter into the city,—then behold them that are sick with famine!
 Yea, ^k both the prophet and the priest go about⁶ into a land that they know not.
 19 ^l Hast thou utterly rejected Judah?—hath thy soul loathed Zion?
 Why hast thou smitten us—^m and ⁿ there is no healing for us?
^o We looked for peace—and *there* is no good;
 And for the time of healing—and behold trouble!
 20 ^p We acknowledge, O Lord, our wickedness,—*and* the iniquity of our fathers:
 For ^q we have sinned against thee.
 21 ^r Do not abhor us, for thy name's sake,—do not disgrace ^s the throne of thy glory:⁷

^a Ps. 40. 14.
^b see refs. 2 Sam. 15.
^c see Le. 26. 19, 20;
 Joel 1. 19, 20.
^d Joel 1. 11.

^e ch. 2. 24; Job 39.
 5, 6.

^f Joel 1. 18.

^g Is. 50. 12.

^h ver. 21; Ps. 25. 11.

ⁱ ch. 2. 19.

^j ch. 17. 13; 50. 7;

Joel 3. 16; 1 Tim. 1. 1.

^k Is. 43. 3, 11.

^l Ps. 37. 39, 40; 50. 15.

^m Ps. 10. 1.

ⁿ Num. 11. 23; Is. 50.

2; 69. 1.

^o Ex. 28. 45, 46; Le.

26. 11, 12.

^p Dan. 3. 18, 19.

^q 1 Sam. 12. 22; Ps.

27. 9.

^r see ch. 2. 23—25.

^s ch. 2. 25; Ps. 119.

101.

^t ch. 6. 20; Mal. 1. 8

—13.

^u Hos. 8. 13; 9. 9.

^v see refs. ch. 7. 10.

^w see refs. Job 27. 9;

Is. 58. 3; Zec. 7. 13.

^x ch. 6. 20; 7. 21, 22.

^y ch. 9. 16; 15. 2, 3.

^z ch. 4. 10.

^a see refs. ch. 5. 31; 6.

14.

^b ch. 27. 10, 14.

^c ch. 23. 14—16, 21—

34; 27. 15; 29. 8, 9.

^d Eze. 13. 6, 7.

^e ch. 23. 26.

^f ch. 5. 12, 13.

^g ch. 7. 33; 15. 2, 3.

^h Ps. 79. 3.

ⁱ see refs. ch. 2. 17—19.

^j ch. 9. 1; 13. 17; Lam.

1. 16; 2. 18.

^k ch. 8. 21; Lam. 1.

13; 2. 13.

^l ch. 30. 14, 15; Ps.

39. 10.

^m ch. 55. 6, 7; Eze. 7.

15.

ⁿ Dou. 23, 36, 64; Lam.

4. 13—16.

^o Lam. 5. 22.

^p ch. 8. 21; 15. 16; 2

Chr. 35. 16.

^q ch. 8. 15.

^r ch. 3. 13, 25; see

refs. Le. 26. 40.

^s Ps. 106. 6; Dan. 9. 8.

^t ver. 19; Le. 26. 11,

30; Ps. 106. 40.

^u ch. 3. 17; 17. 12;

Lam. 2. 7.

1 With disappointment and despair.

2 Like mourners. See Esth. vi. 12.

3 Or, 'husbandmen.' They could not till the hard earth, nor hope for a harvest if they did so.

4 Who, consequently, feels no particular interest in it.

5 That is, the consequences of their wickedness. The false prophets accommodated their predictions to the tastes of the people, and therefore both were partakers in the

'wickedness'; and both must share the punishment. See ch. v. 31, and comp. 1 Kings xxii. 11, 12.

6 This may be rendered either, 'travel into,' i. e. as captives; or, 'go trafficking into the land, and regard not,' i. e. they carry on their venal deception regardless of God's judgments.

7 That is, thy temple, where thy throne is. See Isa. vi. 1.

- * Remember, break not thy covenant with us.
- 22 * Are there *any* among * the vanities of the Gentiles that can cause rain? Or can the heavens give showers?—*Art* not thou he, O LORD our God? Therefore we will * wait upon thee:—for thou hast made all these *things*.
- 15 Then said the LORD unto me,
 * Though * Moses and * Samuel¹ stood before me,
Yet my mind *could* not be toward this people:
 * Cast *them* out of my sight, and let them go forth.
- 2 And it shall come to pass, if they say unto thee,—Whither shall we go forth?
 Then thou shalt tell them,—Thus saith the LORD;
 * Such as *are* for death, to death;—and such as *are* for the sword, to the sword;
 And such as *are* for the famine, to the famine;
 And such as *are* for the captivity, to the captivity.
- 3 And I will * appoint over them four kinds,² saith the LORD:
 The sword to slay, and the dogs to tear,
 And * the fowls of the heaven, and the beasts of the earth, to devour and destroy.
- 4 And I will cause them to be * removed³ into all kingdoms of the earth,
 Because of * Manasseh the son of Hezekiah king of Judah,
 For *that* which he did in Jerusalem.
- 5 For * who shall have pity upon thee, O Jerusalem?
 Or who shall bemoan thee?—or who shall go aside to ask how thou doest?
- 6 * Thou hast forsaken me, saith the LORD,—thou art * gone backward:
 Therefore will I * stretch out my hand against thee,—and destroy thee;
 * I am weary with repenting.
- 7 And * I will fan them with a fan—in the gates of the land;⁴
 * I will bereave *them* of children, I will destroy my people,
Since * they return not from their ways.
- 8 * Their widows are increased to me above the sand of the seas:
 I have brought⁵ upon them against the mother of the young men
 * A spoiler at noonday;
 I have caused *him* to fall upon it suddenly,—and terrors upon the city.
- 9 * She that hath borne seven languisheth:—she hath given up the ghost;
 * Her sun is gone down while *it was* yet day:
 She hath been ashamed and confounded:
 And the residue of them will I deliver to the sword before their enemies,
 Saith the LORD.
- 10 * Woe is me, my mother,—that thou hast borne me * a man of strife
 And a man of contention to the whole earth!
 * I have neither lent on usury, nor men have lent to me on usury;
Yet every one of them doth * curse me.⁶
- 11 The LORD said,—*Verily* it shall be well⁷ with thy remnant;
Verily I will cause * the enemy to intreat thee *well*,
 In the time of evil and in the time of affliction.
- 12 * Shall iron break the northern iron and the steel?⁸
- 13 * Thy⁹ substance and thy treasures will I give to the * spoil without price,
 And *that* for all thy sins, even in all thy borders.
- 14 And I will make *thee*¹⁰ * to pass with thine enemies
 * Into a land *which* thou knowest not:
 For a * fire is kindled in mine anger,—*which* shall burn upon you.
- 15 O LORD, * thou knowest:—remember me, and visit me,
 And * revenge me of my persecutors;

* Ex. 32. 13; Lc. 26.
 42–45; Pa. 74. 2, 18
 * 1 Ki. 18. 1; Zec. 10.
 1, 2; Ac. 14. 15–17.
 * Deu. 32. 21.
 * ch. 5. 24; 10. 13; 51.
 16; see refs. Lc. 26.
 4; Pa. 135. 7; 147. 8.
 * see refs. Pa. 27. 14;
 Mic. 7. 7; Hab. 3.
 17–19.
 * ch. 7. 16; Exe. 11.
 14, etc.
 * Ex. 32. 11–14; Num.
 14. 13–20; Pa. 99. 6.
 * 1 Sam. 7. 9.
 * ch. 18. 20; Go. 19.
 27; Pa. 108. 23.
 * ch. 7. 15; 2 Ki. 17.
 20.
 * ch. 14. 12; 43. 11;
 Exe. 5. 2, 12; Zec.
 11. 9.
 * see refs. Lc. 26. 16,
 22, 25.
 * ch. 7. 33; Deu. 28.
 26.
 * ch. 16; 24. 9; Deu.
 28. 25; Exe. 23. 46.
 * 2 Ki. 21. 11–13; 23.
 26; 24. 3, 4.
 * ch. 16. 5; Is. 51. 19;
 Lam. 1. 12–16.
 * ch. 1. 16; 2. 13.
 * ch. 7. 24.
 * see refs. ch. 6. 12;
 Exe. 25. 7.
 * Exe. 12. 26–28; Hos.
 13. 11.
 * see refs. Is. 41. 16.
 * ch. 9. 21; 18. 21.
 * ch. 5. 3; Is. 9. 13;
 Am. 4. 10, 11.
 * Is. 4. 1.
 * ch. 5. 6; 6. 4, 5.
 * 1 Sam. 2. 5; Is. 47.
 9; Lam. 1. 1.
 * Am. 4. 9.
 * ch. 20. 14–18; Job
 3. 1, etc.
 * 1 Ki. 18. 17, 18; Pa.
 120. 5–7; Mt. 10. 21
 —23, 34; Gal. 4. 16.
 * see refs. Ex. 22. 25.
 * Pro. 20. 2.
 * Pa. 37. 3–11.
 * ch. 39. 11, 12; 40. 2
 —6.
 * Job 40. 9; Is. 45. 9.
 * ch. 20. 5.
 * ch. 17. 3; Pa. 44. 12.
 * ver. 4; ch. 14. 18;
 52. 27; Lc. 26. 38.
 * ch. 16. 13; 17. 4.
 * ch. 4. 4; Deu. 32.
 22.
 * ch. 12. 3; Pa. 17. 3.
 * ch. 11. 20; 20. 12.

1 Whose intercessions formerly prevailed. See refs.
 2 That is, four kinds of destroyers.
 3 Rather, 'I will give them over for vexation to,' etc.
 4 That is, I will take them to the entrance or boundary
 of the land, and there scatter them like chaff.
 5 Of the various meanings given to this verse, perhaps
 the best is this: 'I have brought upon them, [even]
 upon the mothers of the choice youth, destruction at noon
 (i. e. unexpectedly); I have caused anguish and terror
 to fall upon them suddenly. She that hath borne seven
 droopeth (with grief); her sun (of joy) is gone down,'
 etc. This may be taken either literally, as speaking of
 the grief of mothers who had lost all their sons by war;
 or figuratively of Jerusalem depopulated by the invader.
 6 The unwelcome truths which the prophet delivered

caused his countrymen to dislike him as much as they
 would hate the most hard-hearted usurer.

7 Or, 'Surely I will deliver thee for good (i. e. will
 deliver and prosper thee): surely I will cause the enemy
 to come as a suppliant to thee' (or, 'to take thy part')
 in the time of evil, etc.

8 Rather, 'Can one break iron, the iron of the north,
 and brass?' 'Northern iron' was probably a sort of
 steel, prepared by the Chalybes, who lived near the
 Euxine Sea. It is not easy to determine whether this
 refers to the Divine strength put forth for Jeremiah's
 protection, or to the Chaldean power, which was to bring
 'evil' and 'affliction' (ver. 11).

9 This is addressed to the people.

10 Or, 'them;' i. e. 'thy substance and treasures.'

Take me not away in¹ thy longsuffering:

Know that ' for thy sake I have suffered rebuke.

16 Thy words were found, and I did ' eat them ;²

And ' thy word was unto me the joy and rejoicing of mine heart :

For I am called by thy name, O LORD God of hosts.

17 ' I sat not in the assembly of the mockers, nor rejoiced ;

' I sat alone because of thy hand :³—for ' thou hast filled me with indignation.

18 Why is my ' pain perpetual,

And my wound incurable, *which* refuseth to be healed ?

Wilt thou be altogether unto me ' as a liar,—and ' as waters that fail ?

19 Therefore thus saith the LORD,

' If thou return, then will I bring thee again,⁴—and thou shalt ' stand before me :

And if thou ' take forth the precious from the vile,—thou shalt be ' as my mouth :

Let them⁵ return unto thee ;—but return not thou unto them.

20 And I will make thee unto this people a fenced brasen ' wall ;⁶

And they shall fight against thee,—but ' they shall not prevail against thee :

' For I am with thee to save thee and to deliver thee,—saith the LORD.

21 And ' I will deliver thee out of the hand of the wicked,

And I will redeem thee out of the hand of the terrible.

The captivity and restoration of the Jews foretold

16 THE word⁷ of the LORD came also unto me, saying,

Thou shalt not take thee a wife,

Neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD

Concerning the sons and concerning the daughters that are born in this place,

And concerning their mothers that bare them,

And concerning their fathers that begat them in this land ;

4 They shall die of ' grievous deaths ;

They shall not be ' lamented ;—⁸ neither shall they be buried ;

But they shall be ' as dung upon the face of the earth :

And they shall be consumed by the sword, and by famine ;

And their ' carcasses shall be meat

For the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD,—⁹ Enter not into the house of mourning,

Neither go to lament nor bemoan them :

' For I have taken away my peace from this people, saith the LORD,

Even lovingkindness and mercies.

6 ' Both the great and the small shall die in this land :

' They shall not be buried, ' neither shall *men* lament for them,

Nor ' cut themselves,⁸—nor ' make themselves bald for them :

7 Neither shall *men* tear themselves⁹ for them in mourning,

To comfort them for the dead ;

Neither shall *men* give them the cup of consolation to ' drink

For their father or for their mother.

8 Thou shalt not also go into the house of feasting,

To sit with them to eat and to drink.

¹ That is, in thy long-suffering towards my persecutors, do not leave my life in jeopardy.

² The Hebrew idiom implies that, *as soon as* the words of God came to the prophet, he eagerly received them. He goes on to say that his whole happiness was in his work as God's messenger; that he was excited as strongly as the wicked are in their revels, but by a very different impulse—the hand or power of God (ver. 17); and that, if God should now fail to protect and comfort him, he would be hopelessly wretched (ver. 18).

³ See note on Isa. viii. 11.

⁴ Jehovah replies to the prophet, that if he will return to his work, he shall again be entrusted with a message; and if he will boldly defend the right and condemn the wrong, his words shall be found to be of Divine authority.

⁵ This may be a continuation of the command to keep on fearlessly in the work. Or it may mean, 'they shall return unto thee;' *i. e.* as suppliants, to seek thy favour and good offices; and thou shalt have no need to make such applications to them. See ch. xlii. 2.

⁶ See note on ch. i. 18.

⁷ In forbidding the prophet to form new relationships, and to indulge his social feelings, Jehovah forewarns him that all these sources of enjoyment shall become occasions of extreme suffering through the desolations by which the sins of his country will be punished (ch. xvi. 1—13). So signally shall the terrible dispersion of the people, and their gathering and restoration at the predicted time, illustrate the character and plans of the Divine government (14—18), that the Gentiles shall learn to reverence the name of Jehovah (19—21). All this is necessary to remove the deep-seated sins of Judah (xvii. 1—4), and to show the evil of trusting in man's strength or wealth, and the blessedness of resting on Jehovah—'the hope of Israel' (5—13); to whom the prophet, in his own persecutions and troubles, turns for succour (14—18).

⁸ This was one of the heathen customs adopted by the Jews, in opposition to the law in Lev. xix. 28.

⁹ Rather, neither shall men 'break bread for them;' alluding to the funeral feast which was usually provided for mourners. Comp. Deut. xxvi. 14; Ezek. xxiv. 16, 17; Hos. ix. 4.

q ver. 10; ch. 20. 8; Ps. 69. 7; Mt. 5. 10—12; 1 Pet. 4. 14, 16; r Ecc. 3. 1—3; Rev. 10. 9, 10.
s see refs. Job 23. 12; Ps. 119. 72, 111.
t Ps. 1. 1; 26. 4, 5; 2 Cor. 6. 17.
u ch. 13. 17; Lam. 3. 28; Dan. 7. 24.
v ch. 6. 11.
w ch. 30. 15; Lam. 3. 1—18.
x see ch. 1. 18, 19; Ex. 5. 22, 23.
y Job 6. 15—20.

b Zec. 3. 7.
c see refs. Jer. 1.
d Le. 10. 10; Ecc. 12. 26; 44. 23.
e Ex. 4. 12, 13, 16; Lk. 10. 16; 21. 15.
f ch. 1. 18, 19; 6. 27.
g ch. 20. 11, 12; Ro. 8. 31—39.
h Ps. 38. 7, 11; Ac. 18. 9, 10.
i Ps. 27. 2; 37. 40; 1s. 54. 17.

* ch. 14. 16; 15. 2, 3.
† ch. 22. 18, 19; 25. 33.
‡ Ps. 79. 2, 3.
§ ch. 8. 1, 2; 9. 22;
¶ Ps. 83. 10.

o ch. 7. 33; 34. 20; Ps. 79. 2.

p Eze. 21. 16, 17, 22, 23.

q Deut. 31. 17.

r ch. 13. 13.

s ver. 4.
t ch. 22. 18.
u ch. 41. 5; 47. 5; see refs. Le. 19. 28.
v ch. 20. 1; Job 1. 20; Is. 22. 12.

w Pro. 31. 6, 7.

- 9 For thus saith the LORD of hosts, the God of Israel;
Behold, ^a I will cause to cease out of this place—in your eyes, and in your days,
The voice of mirth, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride.
- 10 And it shall come to pass, when thou shalt show this people all these words,
and they shall say unto thee, ^a Wherefore hath the LORD pronounced all this
great evil against us? or what is our iniquity? or what is our sin that we have
11 committed against the LORD our God? Then shalt thou say unto them,
^b Because your fathers have forsaken me, saith the LORD,
And have walked after other gods,
And have served them, and have worshipped them,
And have forsaken me, and have not kept my law;
12 And ye have done ^c worse than your fathers;
For, behold, ^d ye walk every one after the imagination of his ^e evil heart,
That they may not hearken unto me:
13 ^f Therefore will I cast you out of this land
^g Into a land that ye know not, *neither* ye nor your fathers;
And there shall ye serve other gods day and night;¹
Where I will not show you favour.
- 14 Therefore, behold, the ^h days come, saith the LORD,—that it shall no more be said,
The LORD liveth, ⁱ that brought up the children of Israel out of the land of Egypt;
15 But, The LORD liveth,
That brought up the children of Israel from the land of the north,
And from all the lands whither he had driven them:²
And ^j I will bring them again into their land that I gave unto their fathers.
- 16 Behold, I will send for many ^k fishers, saith the LORD,—and they shall fish them;
And after will I send for many hunters,
And they shall hunt them—^l from every mountain,
And from every hill,—and out of the holes of the rocks.³
- 17 For mine ^m eyes are upon all their ways:—they are not hid from my face,
Neither is their iniquity hid from mine eyes.
- 18 And first I will recompense their iniquity and their sin ⁿ double;⁴
Because ^o they have defiled my land,—^p they have filled mine inheritance
With ^q the carcases of their detestable and abominable things.⁵
- 19 O LORD, ^r my strength, and my fortress,—and ^s my refuge in the day of affliction,
^t The Gentiles shall come unto thee from the ends of the earth,
And shall say,—^u Surely our fathers have inherited lies,
Vanity, and *things* ^v wherein *there* is no profit.
- 20 Shall a man make gods unto himself, and ^w they are no gods?
21 Therefore, behold, ^x I will this once cause them to know,
I will cause them to know mine hand and my might;
And they shall know that ^y my name is The LORD [*or*, JEHOVAH].
- 17 The sin of Judah is written with a ^z pen of iron,
And with the point of a diamond:
^{aa} It is ^{ab} graven upon the table of their heart,⁶—^{ac} and upon the horns of your altars;
2 Whilst ^{ad} their children remember⁷ their altars
And their ^{ae} groves⁸ by the green tree—upon the high hills.
3 O ^{af} my mountain in the field,⁹
^{ag} I will give thy substance *and* all thy treasures to the spoil,
^{ah} And thy high places for sin, throughout all thy borders.

^a ch. 7. 34; 25. 10; Isa. 21. 7, 8; Eze. 26. 13; Hos. 2. 11; Rev. 18. 23.

^{aa} ch. 5. 19; 13. 22; 22. 8; Deu. 23. 24.

^b ch. 22. 9; Deu. 29. 25.

^c ch. 7. 26.

^d ch. 13. 10.
^e ch. 17. 9; see refs. Geo. 6. 5; Eze. 9. 3.

^f Deu. 4. 26–28; 28. 36, 63–65; Ps. 81. 12.
^g ch. 7. 15; 15. 14.

^h ch. 23. 7, 8; Isa. 43. 18; Hos. 3. 4, 5.
ⁱ see refs. ch. 3. 18; Am. 9. 14, 15.

^j ch. 24. 6; 30. 3; 32. 37.

^k ch. 23. 9; Am. 4. 2; Hab. 1. 14, 15.

^l Am. 9. 1–3.

^m ch. 32. 19; Job 34. 21; Pro. 5. 21; 15. 3; Eze. 8. 12.

ⁿ ch. 17. 18; Isa. 40. 2.

^o Eze. 43. 7, 9.
^p see refs. ch. 2. 7.
^q Isa. 26. 30.

^r see refs. Ps. 18. 1, 2.
^s ch. 17. 17.
^t see refs. ch. 3. 17.

^u see ch. 3. 23; 10. 14, 15; Hab. 2. 18, 19.

^v ch. 2. 11; 10. 5; Isa. 44. 10.

^w ch. 2. 11; see refs. Ps. 115. 4–8; Isa. 37. 19; Gal. 4. 8.

^x Ps. 9. 16; Eze. 21. 24, 27.
^y ch. 33. 2; see refs. Ex. 15. 3; Am. 5. 8.

^z Ps. 83. 18.

^{aa} Job 19. 24.

^{ab} Pro. 3. 3; 2 Cor. 3. 3.
^{ac} Jer. 4. 7.
^{ad} ch. 7. 18.

^{ae} ch. 2. 20; Judg. 3. 7; 2 Chr. 24. 18; 33. 3, 19; Isa. 1. 29; 17. 8.

^{af} ch. 26. 18; Isa. 2. 3.
^{ag} ch. 15. 13; 32. 15–20; Lam. 1. 10.
^{ah} ch. 12. 12.

1 The meaning appears to be, 'Ye shall have your fill of your idol-worship.'

2 The restoration of the Jews from Babylon, though not accompanied by miracles, as the deliverance from Egypt had been, was likely to make a greater impression upon the world; partly as being a manifest fulfilment of prophecy, and partly because of the extensive dispersion of the people. See note on the events connected with the Captivity, p. 478. It must, however, be remembered that this was only a prelude to the more wonderful work of redemption by Christ.

3 There shall be no hiding-place by sea or land for these sinners where God will not find them.

4 See note on Isa. xl. 2. But this line may be rendered, 'And I will recompense their former repeated iniquities and sins.'

5 Or, 'For they have polluted my land with the carcases of their abominations (*i. e.* their lifeless idols), and they have filled my inheritance with their detestable things.'

6 It is indelibly inwrought into their affections, and shows itself in their multiplied idolatries.

7 That is, the children *retain* and *practise* the sins which they have learned from their fathers. But it may be rendered, 'It is graven, etc., as a remembering of their children [whom they have sacrificed], their altars, and their images,' etc.; *i. e.* these sins are so inwrought into their minds that they cannot forget and forsake them.'

8 See note on Judg. iii. 7.

9 Or, 'O my mountain, with the open country;' meaning Jerusalem, with the whole land of Judah. On 'mountain,' see note on Isa. ii. 2.

- 4 And thou, even thyself,¹ shalt discontinue from thine heritage that I gave thee; And I will cause thee to serve thine enemies in ^a the land which thou knowest not: For ^a ye have kindled a fire in mine anger, *which* shall burn for ever.
- 5 Thus saith the Lord;
^a Cursed be the man that trusteth in man,—and maketh ^a flesh his arm,
And whose heart departeth from the Lord.
- 6 For he shall be ^a like the heath² in the desert,
And ^a shall not see when good cometh;
But shall inhabit the ^a parched places in the wilderness,
^a In a salt land and not inhabited.
- 7 ^a Blessed is the man that trusteth in the Lord,—and whose hope the Lord is.
- 8 For he shall be ^a as a tree planted by the waters,
And *that* spreadeth out her roots by the river,
And shall not see when heat cometh,—but her leaf shall be green;
And shall not be careful in the year of drought,
Neither shall cease from yielding fruit.
- 9 ^a The heart is deceitful above all things,
And desperately wicked;³ who can know it?
- 10 I the Lord ^a search the heart,—I try the reins,
^a Even to give every man according to his ways,
And according to ^a the fruit of his doings.
- 11 As the partridge sitteth on eggs, and hatcheth *them* not;⁴
^a So he that getteth riches, and not by right,
^a Shall leave them in the midst of his days,—and at his end shall be ^a a fool.
- 12 ^a A glorious high throne⁵ from the beginning *is* the place of our sanctuary.
- 13 O Lord, ^a the hope of Israel,—^a all that forsake thee shall be ashamed.
And ^a they that depart from me⁶ shall be ^a written in the earth,⁷
Because they have forsaken the Lord,—the ^a fountain of living waters.
- 14 Heal⁸ me, O Lord, and I shall be healed;—save me, and I shall be saved:
For ^a thou art my praise.
- 15 Behold, they say unto me,—^a Where *is* the word of the Lord?—let it come now.
- 16 As for me, ^a I have not hastened from *being* a pastor to follow thee:⁹
^a Neither have I desired the woeful day;—thou knowest:
That which came out of my lips was *right* before thee.
- 17 Be not a terror unto me:¹⁰—^a thou art my hope in the day of evil.
- 18 ^a Let them be confounded that persecute me—but ^a let not me be confounded:
Let them be dismayed—but let not me be dismayed:
^a Bring upon them the day of evil,—and ^a destroy them with double destruction.
- Observance of the Sabbath enjoined.*
- 19 THUS¹¹ said the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out,
20 and in all the gates of Jerusalem; and say unto them, ^a Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem,
21 that enter in by these gates: thus saith the Lord; ^a Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem:
22 neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I ^a commanded your fathers.

^a La. 26. 31—34; Jos. 23. 15, 16; 1 Ki. 9. 7. ^a ch. 16. 13; Dou. 28. 47. 48. ^a ch. 15. 14; Den. 29. 21—28; see refs. 32. 25.

^a see refs. Ps. 118. 8; Is. 2. 22; 31. 1. ^a see 2 Chr. 32. 8; Isa. 31. 3. ^a ch. 48. 6. ^a Job 20. 17.

^a Deu. 29. 23.

^a see refs. Ps. 2. 12; 125. 1; 146. 5. ^a Job 8. 16; see refs. Ps. 1. 3.

^a see refs. Ge. 6. 5.

^a see refs. ch. 11. 20; Ps. 130. 23, 24; Pro. 17. 3; Ho. 8. 27. ^a see refs. Job 34. 11. ^a Is. 3. 10, 11.

^a ch. 22. 13.

^a Ps. 55. 23; Pro. 23. 5; Eccl. 5. 13—18. ^a Lk. 12. 20. ^a ch. 14. 21; Eze. 43. 7.

^a ch. 14. 8. ^a Ps. 73. 27; Is. 1. 28; 45. 16; 65. 11—14. ^a ver. 5. ^a see Pro. 10. 7; Lk. 10. 20.

^a see refs. ch. 2. 13, 17. ^a see refs. Deu. 10. 21; Ps. 104. 1; 148. 11.

^a Is. 5. 19; Eze. 12. 22, 27; Am. 5. 12; 2 Pet. 3. 3, 4. ^a ch. 1. 4—10. ^a ch. 4. 19, 20; 13. 17.

^a ch. 16. 19; Nah. 1. 7. ^a ch. 20. 11; Ps. 35. 4; 40. 14; 70. 2. ^a Ps. 25. 2, 3; 71. 1.

^a ch. 18. 19—23. ^a ch. 11. 20; 16. 18.

^a ch. 19. 3; 22. 2.

^a see refs. Ex. 20. 8—10.

^a see refs. Ex. 20. 8.

¹ Rather, 'even by thyself,' *i. e.* through thy own sins.
² Meaning, perhaps, a sort of juniper tree; but more probably, 'a bare (or dry) tree,' as the Hebrew word signifies 'naked,' or 'destitute.' He who trusts in man will be destitute of support in time of need. He who trusts in God will be safe and prosperous (vers. 7, 8).

³ Rather, 'and incurable;' *i. e.* inveterately deceitful. The curse and the blessing described in the preceding verses can be inflicted by none but Jehovah, who alone sees through all the disguises and deceptions of man's heart.

⁴ Perhaps, 'which she has not laid.' It was anciently supposed that the partridge takes the eggs of other birds, and hatches them, but is afterwards abandoned by the young birds; and thus has nothing to compensate her for her trouble. So he that procures riches by unfair means shall find that he has laboured in vain.

⁵ The throne of Jehovah; who is therefore represented as being always at hand to help those who seek his protection.

⁶ That is, from Jehovah. The word 'and' should not be inserted; this clause being a repetition of the preceding, made more emphatic by being spoken in God's name.

⁷ 'Written in the dust;' *i. e.* consigned to oblivion. Contrast Job xix. 23, 24.

⁸ That is, Comfort me. See Ps. cxlvii. 3.

⁹ Rather, 'after thee.' I have not shrunk from obeying thy call to be a teacher of this people; nor, on the other hand, have I desired the calamities which I predicted. I have spoken under thy influence, and as in thy presence.

¹⁰ Others would terrify me: do thou sustain me.

¹¹ This prophetic message consists of a command to observe the sabbath, having reference to profanations of it which were probably particularly prevalent at the time (vers. 19—23). Great national blessings are promised in case of obedience (24—26); and the destruction of Jerusalem is threatened if the desecration is continued (27).

- 23 "But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.
- 24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; * then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.
- 27 But if ye will not hearken unto me, to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

God's dealings with his people illustrated; Jeremiah's imprisonment.

- 18 THE word¹ which came to Jeremiah from the LORD, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels.²
- 4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.
- 5 Then the word of the LORD came to me, saying,
- 6 O house of Israel, cannot I do with you as this potter?—saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.
- 7 At what instant I shall speak concerning a nation, and concerning a kingdom, To pluck up, and to pull down, and to destroy it;
- 8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.
- 9 And at what instant I shall speak concerning a nation, and concerning a kingdom, To build and to plant it;
- 10 If it do evil in my sight, that it obey not my voice, Then I will repent of the good, wherewith I said I would benefit them.
- 11 Now therefore go to, speak to the men of Judah, And to the inhabitants of Jerusalem, saying,—Thus saith the LORD; Behold, I frame evil against you,—and devise a device against you: Return ye now every one from his evil way, And make your ways and your doings good.
- 12 And they said, 'There is no hope; but we will walk after our own devices, And we will every one do the imagination of his evil heart.
- 13 Therefore thus saith the LORD;
- * Ask ye now among the heathen,—Who hath heard such things? The virgin of Israel hath done a very horrible thing.
- 14 Will a man leave the snow of Lebanon which cometh from the rock of the field? Or shall the cold flowing waters that come from another place be forsaken?⁵
- 15 Because my people hath forgotten me,—they have burned incense to vanity, And they have caused them to stumble in their ways from the ancient paths,

¹ The power of the potter over his work (vers. 1—4) is used to illustrate God's absolute control over all nations (5—10), and is applied to induce the Jews to repent (11). But their obstinate rejection of the message brings upon them a fresh threatening (12—17); and their plots against the unwelcome messenger lead him to renewed entreaties for God's judicial interposition (18—23). To show the ease and certainty with which God will inflict his despised threatenings, the prophet is bidden to take some of the elders to the valley of Hinnom, and there to dash in pieces a potter's vessel, as an emblem of the destruction which shall overtake the people in the very place which has witnessed their crimes (xix. 1—13). Returning to the temple, the prophet repeats the threatenings (14, 15); and for this he is persecuted by the governor of the temple (xx. 1, 2), against whom he utters a prediction of captivity (3—6); and he closes with a pathetic complaint of the trials of his mission, and a prayer for Divine assistance (7—18).

² Literally, 'on the two stones.' Some suppose moulds

to be meant; but the reference is probably to the turning instrument, which consisted of two wheels, like those of a hand-mill, on the upper, and smaller, of which the vessel to be formed was placed. Similar wheels were used in Egypt: see Wilkinson's Ancient Egypt, iii. 165.

³ See notes on Gen. vi. 6; 2 Sam. xxiv. 16. God always exercises his absolute right and power over men in accordance with the highest principles of justice and mercy.

⁴ See note on ch. ii. 25.

⁵ Perhaps the best rendering of this verse is, 'On account of a rock will one leave a field of (i. e. watered by) the snow of Lebanon; or [for] strange waters shall cool streams be dried up?' That is, Will a man give up a well-watered field for a barren rock, or give up a fountain for water brought from a distance? Comp. ch. ii. 13.

⁶ Rather, 'for.' I ask this question; for, etc. Vers. 14, 15 are a strong declaration that those who forsake God are most unreasonable and foolish.

⁷ That is, the false teachers.

a ch. 7. 24—26; 11. 10.

b ch. 22. 4.

c 2 Sam. 7. 16.

d ch. 32. 44; 33. 13.

e Zec. 7. 7.

f Zec. 7. 7.

g ch. 33. 11; see refs. Ps. 107. 22.

h ch. 21. 14; 49. 27; Lam. 4. 11; Am. 1. 4, 7, 10, 12; 2. 2, 5. i ch. 52. 13; 2 Ki. 25. 9. k ch. 7. 20.

l see refs. ch. 13. 1.

m Is. 45. 9; Ro. 9. 20, 21. n see refs. Is. 64. 6.

o ch. 1. 10.

p Eze. 18. 21; 33. 11.

q ch. 26. 3, 13; Deu. 32. 36; Jon. 3. 5—10.

r 1 Sam. 13. 13, 14.

s ch. 7. 3; 25. 5; 26. 13; 35. 15; 2 Ki. 17. 13.

t ch. 2. 25. u see refs. ch. 7. 24.

v ch. 2. 10—13; 1 Cor. 5. 1.

w ch. 14. 17.

x ch. 5. 30; Hos. 6. 10.

y ch. 2. 13, 32; 3. 21;

z ch. 13. 25; 17. 13.

aa ch. 10. 15; 16. 19.

ab see refs. Is. 3. 12; 9. 16.

ac ch. 6. 16.

- To walk in paths, *in a way not cast up*;
 16 To make their land *desolate, and a perpetual hissing*;
 Every one that passeth thereby shall be astonished, *and wag his head.*
 17 ^a I will scatter them, *as with an east wind, before the enemy*;
^a I will show them the back, and not the face, in the day of their calamity.
 18 Then said they,—^a Come, and let us devise devices against Jeremiah;
^a For the law shall not perish from the priest,
 Nor counsel from the wise,—nor the word from the prophet,¹
 Come, and let us smite him with the tongue² [*or, for the tongue*],
 And let us not give heed to any of his words.
 19 Give heed to me, O LORD,
 And ^a hearken to the voice of them that contend with me.
 20 ^a Shall evil be recompensed for good?—for ^a they have digged a pit for my soul.
^a Remember that I stood before thee to speak good for them,
 And to turn away thy wrath from them.
 21 Therefore³ ^a deliver up their children to the famine,
 And pour out their *blood* by the force of the sword;
 And let their wives be bereaved of their children, and *be widows*;
 And let their men be put to death;
 Let their young men *be slain* by the sword in battle.
 22 Let a cry be heard from their houses,
 When thou shalt bring a troop suddenly upon them:
 For ^a they have digged a pit to take me,—^a and hid snares for my feet.
 23 Yet, LORD, thou knowest all ^a their counsel against me to slay me:
^a Forgive not their iniquity,—neither blot out their sin from thy sight,
 But let them be overthrown before thee;
 Deal *thus* with them ^a in the time of thine anger.
 19 Thus saith the LORD, ^a Go and get a potter's earthen bottle, and *take* of the
 2 ancients⁴ of the people, and of the ancients of the priests: and go forth unto ^a the
 valley of the son of Hinnom, which is by the entry of the east gate,⁵ and proclaim
 3 there the words that I shall tell thee, ^a and say,
 Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem;
 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon
 4 this place, the which whosoever heareth, his ears shall *tingle*. Because they
^a have forsaken me, and have ^a estranged⁶ this place, and ^a have burned incense
 in it unto other gods, whom neither they nor their fathers have known, nor the
 5 kings of Judah, and have filled this place with ^a the blood of innocents; ^a they
 have built also the high places of Baal, to burn their sons with fire *for burnt*
 offerings unto Baal,⁷ ^a which I commanded not, nor spake *it*, neither came *it* into
 6 my mind: ^a therefore, behold, the days come, saith the LORD, that ^a this place shall
 no more be called Tophet, nor ^a The valley of the son of Hinnom, but The valley of
 7 slaughter. And ^a I will make void the counsel of Judah and Jerusalem in this
 place; ^a and I will cause them to fall by the sword before their enemies, and by
 the hands of them that seek their lives: and their ^a carcasses will I give to be
 8 meat for the fowls of the heaven, and for the beasts of the earth. And I will
 make this city ^a desolate, and an hissing; every one that passeth thereby shall
 9 be astonished and hiss because of all the plagues thereof. And I will cause them
 to eat the ^a flesh⁸ of their sons, and the flesh of their daughters, and they shall
 eat every one the flesh of his friend in the siege and straitness, wherewith their
 enemies, and they that seek their lives, shall straiten them.
 10 ^a Then shalt thou break the bottle in the sight of the men that go with thee,
 11 and shalt say unto them, Thus saith the LORD of hosts; ^a Even so will I break
 this people and this city, as *one* breaketh a potter's vessel, that cannot be made

^a ch. 19. 8; 40. 13; 50. 13.
^a 1 Ki. 9. 8; Lam. 2. 15; Mic. 6. 16.
^a see refs. Pa. 22. 7.
^a ch. 13. 24.
^a Ge. 41. 6; Pa. 48. 7; Eze. 17. 10; 27. 26.
^a see ch. 2. 27; Deu. 31. 17; Judg. 10. 13, 14.
^a ch. 11. 19.
^a Le. 10. 11; Mat. 2. 7; John 7. 48, 49.

^a 2 Ki. 19. 16.
^a 1 Sam. 24. 17—19; Pa. 34. 20; 109. 4, 5;
^a ver. 18; ch. 11. 18.
^a ver. 22; Pa. 35. 7; 57. 6.
^a ch. 7. 16; 14. 7—11, 20—22.
^a Pa. 109. 9, 10.

^a ver. 20.
^a ch. 29. 10.
^a ver. 18; ch. 11. 18.
^a ch. 11. 20; 15. 15; Pa. 35. 47; 109. 14.

^a ch. 11. 23.

^a ch. 18. 2.
^a ch. 7. 31, 32; Jos. 15. 8; 2 Ki. 23. 10.

^a ch. 17. 20.

^a 1 Sam. 3. 11; 2 Ki. 21. 12.
^a ch. 2. 13, 17, 19; 15. 6; 17. 13; Deu. 28. 20; 1a. 65. 11.
^a 2 Ki. 21. 4—7.
^a ch. 7. 31.
^a ch. 2. 34; 2 Ki. 21. 16.
^a ch. 7. 31, 32; 32. 35; Num. 22. 41.
^a Le. 18. 21.
^a see ch. 7. 31.
^a Jos. 15. 8.

^a see refs. Job 5. 12.
^a Le. 26. 17; Deu. 28. 25.
^a ch. 7. 33; 16. 4; 34. 20; Pa. 70. 2.

^a ch. 9. 9—11; 18. 16; 49. 13; 50. 13.

^a Le. 26. 29; Deu. 28. 53; 1a. 9. 20; Lam. 4. 10.

^a so ch. 51. 63, 64.

^a see refs. Pa. 2. 9; Lam. 4. 2.

¹ That is, Jeremiah is not the only true priest or prophet, nor are all the others ignorant or deceitful, as he declares them to be.

² The meaning is either, let us accuse him to the rulers; or, let us contradict his predictions by our own.

³ In their persecution of himself, the prophet had proof of the people's determined enmity to God, and of the hopelessness of all efforts to reclaim them and all intercession for them. He therefore feels that it is best for justice to take its course.

⁴ That is, the elders.

⁵ More probably, 'the pottery-gate.'

⁶ That is, have alienated it to the worship of idols.

⁷ H

⁷ The word 'Baal,' which signifies *Lord*, is perhaps used here generically. Human sacrifices were commonly offered to Moloch. See notes on Lev. xx. 2; 2 Kings xvi. 3. That such sacrifices were offered in this very place appears from 2 Chron. xxxiii. 6.

⁸ A very forcible manner of saying that such cruelties were most abhorrent to the Divine nature.

⁹ A repetition of the threatening in Deut. xxviii. 53, which was fulfilled speedily (see Lam. iv. 10), and repeatedly, as appears from Josephus's account of the siege of Jerusalem by Titus. See Bell. Jud. b. 6, ch. 3, sec. 8. They have sacrificed their children to their idols: they shall do it to their hunger.

whole again: and they shall 'bury *them* in Tophet, till *there be no place to bury*.
 12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof,
 13 and *even* make this city as Tophet: and the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled ^{as the place of Tophet, because of all the houses upon whose roofs¹ they have burned incense unto all the host of heaven, and² have poured out drink offerings unto other gods.}

14 Then came Jeremiah ^{from Tophet, whither the LORD had sent him to prophesy; and he stood in} 'the court of the LORD's house; and said to all the
 15 people, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because ^{they have hardened their necks, that they might not hear my words.}

20 Now Pashur the son of ^{Immer the priest, who was also chief governor in} the house of the LORD, heard that Jeremiah prophesied these things. Then Pashur smote Jeremiah the prophet, and put him in the stocks² that were in the high gate of Benjamin,³ which was by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy

4 name Pashur,⁴ but ^{Magor-missabib.} For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: ^{and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon,}

5 and he shall slay them with the sword. Moreover I will deliver all the strength of this city, and all the labours⁵ thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies,

6 which shall spoil them, and take them, and carry them to Babylon. And thou, Pashur, and all that dwell in thine house, shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all ^{thy friends, to whom thou hast} ^{prophesied lies.}

7 O LORD, thou hast deceived⁶ me, and I was deceived:

'Thou art stronger than I, and hast prevailed:

^{I am in derision daily,—every one mocketh me.}

8 For since⁷ I spake, I cried out, 'I cried violence and spoil; Because ^{the word of the LORD was made a reproach unto me, and a derision, daily.}

9 Then I said, 'I will not make mention of him,—nor speak any more in his name. But ^{his word was in mine heart as a} ^{burning fire shut up in my bones,} And I was weary with forbearing, and ^{I could not stay.}

10 'For I heard the defaming of many, ^{'fear on every side.}

^{'Report, say they, and we will report it.}

^{'All my familiars watching for my halting,}

^{Saying, Peradventure he will be enticed, and we shall prevail against him, And we shall take our revenge on him.}

11 But ^{the LORD is with me} ^{as a mighty terrible one:} Therefore my persecutors shall stumble, ^{and they shall not prevail:} They shall be greatly ashamed; for they shall not prosper: ^{Their} ^{everlasting confusion shall never be forgotten.}

12 But, O LORD of hosts, that ^{triest the righteous,—and seest the reins and the heart,} ^{Let me see thy vengeance on them:—for unto thee have I opened my cause.}

13 Sing unto the LORD, praise ye the LORD:

For ^{he hath delivered the soul of the poor from the hand of evildoers.}

¹ See 2 Kings xxiii. 12, and note.

² The strokes and the torture which Pashur inflicted show his extreme malignity against Jeremiah. The 'stocks' were probably an instrument of torture, in which the neck, hands, and feet of the prisoner were so fastened as to hold the body in a painfully distorted position.

³ Probably the gate of the temple corresponding to the gate of Benjamin in the north wall of the city.

⁴ 'Pashur' is supposed to mean *prosperity around*.

⁵ 'Magor-missabib' means *terror on every side*.

⁶ That is, all the possessions gained by labour.

⁷ Rather, 'allured,' as in Hos. ii. 14; or, 'persuaded,' as in Prov. xxv. 15. The following words should also be in the past tense: 'Thou wast stronger than I, and didst prevail.' Thy representations and urgent commands overcame my reluctance to undertake this office. See ch. i. 4—10.

⁸ Or, 'For, as often as I speak, I cry out on account

of violence, and complain of oppression. The word of Jehovah [which I speak] is a reproach unto me,' etc.

⁹ I was tempted to renounce an office so unthankful and perilous; but then an inward impulse would not let me rest, and I was constrained to persevere. An overpowering sense of responsibility urges the faithful servant of God to deliver his message, even when it is unwelcome and severe, and though sinners, by rejecting it, aggravate their guilt and misery.

¹⁰ These words form exactly the name given to Pashur (see note on ver. 3); and their meaning here seems to be, that God's servant might appropriate the title rather than His enemy.

¹¹ Not only were the multitude endeavouring to calumniate and intimidate the prophet, but even his intimate acquaintance watched him, in the hope that he might make some false step which would afford them an advantage against him.

^f ver. 6; ch. 7. 23.

^u 2 Ki. 23. 10, 14.

^u ch. 32. 29; 2 Ki. 23. 12; Zeph. i. 5.

^y ch. 7. 18.

^a vera. 2, 3.

^a sec 2 Chr. 20. 5.

^b see refs. ch. 7. 26.

^c 1 Chr. 24. 14.

^d ver. 10; ch. 6. 25; 46. 5; 49. 29; Pa. 31. 13.

^e ch. 19. 15; 21. 4—10; 32. 27—31.

^f ch. 3. 24; 4. 20; 12. 12; 15. 13; see refs. 2 Ki. 20. 17, 18; 24. 12—16; 25. 13, etc.; Lam. i. 7, 10.

^g ver. 4.

^A ch. 14. 13—15; 28. 15; 29. 21.

^f ver. 9; ch. 1. 6, 7;

^{Eze.} 3. 14.

^k ch. 15. 10; Lam. 3. 41, 61—63.

^t ch. 6. 6, 7; 13. 13, 14.

^m ch. 6. 10.

ⁿ see 1 Ki. 19. 3, 4;

^{Jon.} 1. 2, 3.

^o ch. 6. 11; Job 32. 18—20; Pa. 30. 3.

^p Job 32. 18; Ac. 18. 5.

^q Pa. 31. 13.

^r ver. 3.

^s ch. 18. 18; Is. 20. 21.

^t Job 19. 19; Pa. 41. 9;

^{Is.} 13, 14; 1 K. 11. 33, 34.

^u ch. 1. 8, 19; Ro. 8. 31.

^v Pa. 47. 2.

^y ch. 1. 19; 15. 20; 17. 18; Pa. 27. 1, 2.

^z ch. 23. 40.

^a ch. 11. 20; 17. 10.

^b ch. 17. 18; Pa. 54. 7;

^{50.} 10.

^c Pa. 35. 9, 10; 109. 30, 31.

- 14 ^a Cursed ^b be the day wherein I was born :
Let not the day wherein my mother bare me be blessed.
- 15 Cursed ^c be the man who brought tidings ^d to my father,
Saying, A man child is born unto thee;—making him very glad.
- 16 And let that man be as the cities which the LORD ^e overthrew, and repented not :
And let him ^f hear the cry in the morning,—and the shouting at noontide ;
- 17 ^g Because he slew me not from the womb ;
Or that my mother might have been my grave,
And her womb ^h to be always great ⁱ with me.
- 18 ^j Wherefore came I forth out of the womb to ^k see labour and sorrow,
That my days should be consumed ^l with shame ?

Zedekiah's application to the prophet; and God's answer.

- 21 ^m **THI**ⁿ word which came unto Jeremiah from the LORD, when 'king Zedekiah sent unto him ^o Pashur the son of Melchiah, and ^p Zephaniah the son of Maaseiah the priest, saying, ^q Inquire, I pray thee, of the LORD for us ; ^r for Nebuchadrezzar ^s king of Babylon maketh war against us ; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.
- 3, 4 Then said Jeremiah unto them, Thus shall ye say to Zedekiah : Thus saith the LORD God of Israel : ^t Behold, I will turn back the weapons of war that ^u are in your hands, wherewith ye fight against the king of Babylon, and ^v against the Chaldeans, which besiege you without the walls, and ^w I will assemble them into the midst of this city. ^x And I myself will fight against you with an ^y outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath. And ^z I will smite the inhabitants of this city, ^{aa} both man and beast : ^{ab} they shall die of a great pestilence. And afterward, saith the LORD, ^{ac} I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life : and he shall smite them with the edge of the sword ; ^{ad} he shall not spare them, neither have pity, nor have mercy.
- 8 And unto this people thou shalt say, Thus saith the LORD ; Behold, ^{ae} I set before you the way of life, and the way of death. He that ^{af} abideth in this city shall die by the sword, and by the famine, and by the pestilence : but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and ^{ag} his life shall be unto him for a prey. ^{ah} For I have ^{ai} set my face against this city for evil, and not for good, saith the LORD : ^{aj} it shall be given into the hand of the king of Babylon, and he shall ^{ak} burn it with fire.
- 11 And touching the house of the king of Judah, say, Hear ye the word of the LORD ; O house of David, thus saith the LORD ; ^{al} Execute judgment ^{am} in the morning, ^{an} and deliver ^{ao} him that is spoiled out of the hand of the oppressor, ^{ap} lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings. Behold, ^{aq} I am against thee, O inhabitant of ^{ar} the valley, and rock ^{as} of the plain, saith the LORD ; which say, ^{at} Who shall come down against us ? or who shall enter into our habitations ? But I will punish you according to the ^{au} fruit of your doings, saith the LORD : and I will kindle a fire ^{av} in the forest thereof, and ^{aw} it shall devour all things round about it.

Reproofs and threatenings to successive kings of Judah ; with a promise of the Messiah.

- 22 **THUS** saith the LORD ; Go down to the house of the king of Judah, and speak ^{ax} there this word, and say, ^{ay} Hear ^{az} the word of the LORD, O king of Judah, that

^a ch. 15. 10 ; Job 3. 3.

^e Ge. 19. 24, 25 ; Am. 4. 11 ;
^f ch. 4. 19 ; 18. 22.

^g Job 3. 10, 11 ; 10. 18, 19.

^A Job 3. 20.
ⁱ Job 11. 1 ; Lam. 3. 1.
^j Ps. 69. 10 ; Is. 26. 6 ;
^k 1 Cor. 1. 9—13 ; Heb. 11. 35.

^l 2 Ki. 24. 17, 18.

^m ch. 38. 1.
ⁿ ch. 29. 25 ; 37. 3 ; 2 Ki. 25. 18.
^o ch. 37. 3, 7.
^p ch. 32. 24 ; 2 Ki. 25. 1, 2.

^q ch. 32. 5 ; 37. 8—10.

^r ch. 38. 3 ; Is. 5. 5 ;

^s Is. 4 ; Lam. 2. 7.

^t Is. 63. 10 ; Lam. 2. 4, 5.

^u Is. 6. 6 ; Is. 5. 25 ;

^v Is. 12.

^w ch. 7. 20.

^x Ge. 6. 7.

^y ch. 32. 24 ; 34. 17.

^z Ps. 101. 9 ; Eccl. 10. 10.

^{aa} —22 ; 37. 17 ; 39. 5 ;

^{ab} 52. 9 ; 2 Ki. 25. 5—7, 18—22.

^{ad} Deu. 28. 50 ; 2 Chr. 36. 17.

^{ae} Deu. 30. 19 ; Is. 1. 19, 20.

^{af} ch. 27. 13 ; 38. 2, 17

^{ag} —21.

^{ah} ch. 39. 18 ; 45. 5.

^{ai} see refs. Ps. 34. 16.

^{aj} ver. 7 ; ch. 38. 3.

^{ak} ch. 32. 2, 22 ; 37. 10 ;

^{al} 38. 18, 23 ; 52. 13.

^{am} ch. 22. 3 ; Zec. 7. 9.

^{an} Ps. 101. 9 ; Eccl. 10. 10.

^{ao} see ch. 7. 20.

^{ap} ver. 5 ; Eze. 13. 8.

^{aq} Is. 49. 4 ; Lam. 4. 12.

^{ar} ch. 6. 19 ; Pro. 1. 31 ;

^{as} Is. 3. 10, 11.

^{at} ps. 22. 7 ; Is. 10. 18,

^{au} 33, 34.

^{av} ch. 52. 13 ; 2 Chr. 35. 19.

^{aw} ch. 17. 20.

1 Vers. 14—18 have been thought to be out of place here, and to come in better after ver. 7. But in violent emotion the transitions of feeling are often great and sudden, particularly when personal interest appears to be in conflict with the urgent claims of duty. It should be remembered, that the feelings here expressed are not justified (compare Job iii., and note on ver. 1) : but this record of them shows the prophet's lively sensibility, whilst denouncing the most awful punishments.

2 Among the Orientals the birth of a son is communicated to the father by a special messenger, who receives a present for bringing good tidings. The birth of a daughter is almost unnoticed.

3 Whilst Nebuchadrezzar is besieging Jerusalem, Zedekiah sends to inquire whether he may look for that help which God had heretofore granted (vers. 1, 2). The prophet replies that God had determined to punish the nation (3—7), and that nothing could avert this punish-

ment from the people but submission to the Chaldeans (8—10), or from the royal family and city but the exercise of justice (11—14). The chronological place of the chapter is probably after ch. xxxvii.

4 This is frequently written 'Nebuchadrezzar.' In some words the Hebrew dialect prefers 'n,' and the Aramaic 'r.' The latter, as might be expected, is in this case the nearer to the original form of the name, which has been found on some Babylonian cylinders.

5 This expression means, to escape with life, as a person does with plunder or spoil which he carries off with great risk and difficulty.

6 Rather, 'quickly.' See note on Psa. xlix. 14.

7 A description of Jerusalem, which was situated partly in a valley and partly on rocky hills ; so that the people thought it almost impregnable.

8 Ch. xxii. 1—xxiii. 8 refer particularly to the kings of Judah, requiring them to rule justly, with promises

sittest upon the throne of David, thou, and thy servants, and thy people that
3 enter in by these gates: thus saith the LORD;

‘Execute ye judgment and righteousness,

And deliver the spoiled out of the hand of the oppressor:

And ‘do no wrong, do no violence—to the stranger, the fatherless, nor the widow,
Neither shed innocent blood in this place.

4 For if ye do this thing indeed,—^a then shall there enter in by the gates of this house
Kings sitting upon the throne of David,—riding in chariots and on horses,
He and his servants, and his people.

5 But if ye will not hear these words,

^a I swear by myself, saith the LORD,—^b that this house shall become a desolation.

6 For thus saith the LORD ^c unto the king’s house of Judah;

Thou art Gilead unto me, and the head of Lebanon:

Yet ^d surely I will make thee a wilderness,—and cities which are not inhabited.¹

7 ^b And I will prepare destroyers against thee,—every one with his weapons:

And they shall cut down ^c thy choice cedars,—^d and cast them into the fire.

8 And many nations shall pass by this city,

And they shall say every man to his neighbour,

9 ‘Wherefore hath the LORD done thus unto this great city?—Then they shall answer,

‘Because they have forsaken the covenant of the LORD their God,

And worshipped other gods, and served them.

10 Weep ye not for ^a the dead,²—neither bemoan him:

But weep sore for him ^b that goeth away:³

For he shall return no more,—nor see his native country.

11 For thus saith the LORD touching ^c Shallum—the son of Josiah king of Judah,
Which reigned instead of Josiah his father,—^d which went forth out of this place;
He shall not return thither any more;

12 But he shall die in the place whither they have led him captive,
And shall see this land no more.

13 ‘Woe unto him ^d that buildeth his house by unrighteousness,

And his chambers by wrong;

^a That useth his neighbour’s service without wages,

And giveth him not for his work;

14 That saith, I will build me a wide house—and large chambers,

And cutteth him out windows;

And ^a it is ceiled with cedar,—and painted with vermilion.⁵

15 Shalt thou reign, because thou closest *thyself* in cedar?⁶

‘Did not thy father ^a eat and drink,—and do judgment and justice?

And then ^b it was well with him.

16 He judged the cause of the poor and needy;—then *it was well with him*:

Was not this to know me?—saith the LORD.

17 ‘But thine eyes and thine heart *are* not but for thy covetousness,

And ^a for to shed innocent blood,—and for oppression, and for violence, to do *it*.

18 Therefore thus saith the LORD

Concerning Jehoiakim the son of Josiah king of Judah;

‘They shall not lament for him, *saying*,—“Ah my brother!”⁷ or, Ah sister!

They shall not lament for him, *saying*,—“Ah lord! or, Ah his glory!

19 ^a He shall be buried with the burial of an ass,

Drawn and cast forth beyond the gates of Jerusalem.

^a ch. 21. 11, 12.

^b see ver. 17; Deu. 10. 19; 24. 17.

^c ch. 17. 25.

^a see refs. Ge. 22. 16. y ch. 7. 13, 14. ^b ch. 21. 11.

^c ch. 9. 11; Ps. 107. 34.

^b ch. 4. 6, 7.

^c Is. 37. 24.

^d see refs. ch. 21. 14; Zec. 11. 1, 2.

^e Deu. 23. 24—28; 1

^f 2 Ki. 22. 17; 2 Chr. 34. 25.

^g 2 Ki. 22. 20; 2 Chr. 35. 23—25.

^h ver. 11; 2 Ki. 23. 31 —34.

ⁱ 2 Ki. 23. 30; 1 Chr. 34. 15; 2 Chr. 36. 1—4, Jehoahaz. ^k 2 Ki. 23. 34.

^l ver. 18; 2 Ki. 23. 35 —37.

^m see refs. Le. 19. 13; Mic. 3. 10; Hab. 2. 9.

ⁿ 2 Sam. 7. 2.

^o ver. 19; 2 Ki. 23. 25. ^p see 2 Chr. 35. 7, 8, 12—18. ^q Ps. 124. 1, 2; Is. 3. 10.

^r Eze. 19. 6.

^s 2 Ki. 24. 1—4.

^t ver. 10; ch. 16. 4, 6. ^u see 1 Ki. 13. 30.

^x ch. 33. 30; 2 Chr. 36. 6.

of the continuance and prosperity of the kingdom in case of obedience, and threats of the desolation of their city if their sins are persevered in (vers. 1—9); then declaring the doom of Shallum, or Jehoahaz, as a captive (10—12); also of the tyrannical and luxurious Jehoiakim (13—19), and the people whom he had encouraged in their indifference (20—23); and of his son Coniah or Jehoiachin (24—30). But Israel shall yet be gathered under Messiah’s righteous rule (xxiii. 1—8).

¹ This may mean, Though for beauty thou (O royal palace) art like Gilead, and for majestic height like Lebanon, yet I will have thee desolated by invaders, as they have been. See 2 Kings x. 32, etc.

² Referring to Josiah, the pious and patriotic king of Judah, who died deeply lamented (see 2 Chron. xxxv. 24, 25), being spared the pain of seeing and sharing the disgrace and suffering of his country. See 2 Kings xxii. 20.

³ Probably Shallum; who, though a younger son of

Josiah, was raised by the people to the throne under the name of Jehoahaz, but was soon carried captive into Egypt, never to return. See 2 Kings xxiii. 31—35.

⁴ That is, Jehoiakim the reigning prince; who is first described (vers. 13, 14), then addressed (15—17), and finally named (18).

⁵ The ancient vermilion was a bi-sulphuret of mercury. ⁶ Your father enjoyed what he needed, without all this pomp; and distinguished himself, not by his splendour, but by the justice of his government.

⁷ You shall not be lamented like your father; your corpse shall not be cared for more than that of an ass who dies on the road. Comp. ch. xxxvi. 30. Of the circumstances of Jehoiakim’s death we have no record. Nebuchadnezzar appears to have designed to carry him to Babylon; but he probably died on the way. See 2 Chron. xxxvi. 6. ‘Ah sister’ may refer to the queen, and be either lamentation for or condolence with her.

- 20 Go up¹ to Lebanon, and cry;—and lift up thy voice in Bashan,
And cry from the passages:²—*for all thy lovers are destroyed.*
- 21 ¹ I spake unto thee in thy prosperity.—*But thou saidst, I will not hear.*
² *This hath been thy manner from thy youth,—that thou obeyedst not my voice.*
- 22 ³ The wind shall eat up³ all ⁴ thy pastors,—and ⁵ thy lovers shall go into captivity:
Surely then shalt thou be ashamed and confounded for all thy wickedness.
- 23 O inhabitant of Lebanon,⁴—*that makest thy nest in the cedars,*
How gracious⁵ shalt thou be when pangs come upon thee,
The pain as of a woman in travail!
- 24 As I live, saith the LORD,
⁶ *Though Coniah the son of Jehoiakim king of Judah*
Were the signet upon my right hand,—yet would I pluck thee thence;
- 25 And I will give thee into the hand of them that seek thy life,
And into the hand of *them* whose face thou fearest,
Even into the hand of Nebuchadrezzar king of Babylon,
And into the hand of the Chaldeans.
- 26 And I will cast thee out,—and thy mother that bare thee,
Into another country, where ye were not born;—and there shall ye die.
- 27 But ⁷ to the land wherunto they desire to return,—thither shall they not return.
- 28 *Is this man Coniah a despised broken idol?*⁸—*Is he⁹ a vessel wherein is no pleasure?*
Wherefore are they cast out, he and ¹⁰ his seed,
And are cast into a land which they know not?
- 29 O earth!¹⁷ earth! earth! hear the word of the LORD.
- 30 Thus saith the LORD,—Write ye this man ¹¹ childless,⁸
A man *that* shall not prosper⁹ in his days:—for no man of his seed shall prosper,
¹² *Sitting upon the throne of David,—and ruling any more in Judah.*
- 23 Woe ¹³ be unto the pastors¹⁰ that destroy and scatter the sheep of my pasture!
Saith the LORD.
- 2 Therefore thus saith the LORD God of Israel
Against the pastors that feed my people;
Ye have scattered my flock, and driven them away,—*and have not visited them:*
Behold, I will visit upon you the evil of your doings,—saith the LORD.
- 3 And ¹⁴ I will gather the remnant of my flock
Out of all countries whither I have driven them,
And will bring them again to their folds;—and they shall be fruitful and increase.
- 4 And I will set up ¹⁵ shepherds over them which shall feed them:
And they shall fear no more, nor be dismayed,
¹⁶ Neither shall they be lacking,¹¹—saith the LORD.
- 5 Behold, ¹⁷ the days come, saith the LORD,
That I will raise unto David a righteous Branch,¹²
And a King shall reign and prosper,
¹⁸ And shall execute judgment and justice in the earth.
- 6 In his days Judah shall be saved,—and Israel ¹⁹ shall dwell safely:
And ²⁰ this is his name whereby he shall be called,
THE LORD OUR RIGHTEOUSNESS.¹³
- 7 Therefore, behold, ²¹ the days come, saith the LORD, that they shall no more say,
The LORD liveth, which brought up the children of Israel out of the land of Egypt;
- 8 But, The LORD liveth,

y ver. 22; ch. 4. 30;
Lam. 1. 2. 10.
e ch. 6. 16, 17.

a ch. 3. 25; 7. 22—28;
Deut. 32. 7.

b ch. 4. 11—13.

c ch. 10. 21; 23. 1, 2.

d ver. 20.

e ch. 40. 10; Num. 24.

21; Obad. 4; Hab.

2. 9.

f ch. 3. 21; 30. 5, 6;

110s. 6. 1.

g ch. 6. 24.

h ch. 37. 1; see 2 Ki.

24. 6—8, *Jehoiachin*;

1 Chr. 3. 16, *Jeco-niah*;

Mt. 1. 11, 12, *Jeho-*

nias.

i 8. Song 8. 6; Hag.

2. 23.

k ch. 34. 20.

l 2 Ki. 24. 15, 16; 2

Chr. 36. 10.

m ver. 11; ch. 44. 14.

n ch. 48. 38; Ps. 31.

12; Hos. 4. 8.

o ver. 30; Mt. 1. 12.

p ch. 6. 10; Deu. 4. 26;

32. 1; Is. 1. 2; 34. 1;

Mic. 1. 2.

q see 1 Chr. 3. 16, 17;

Mt. 1. 12.

r ch. 36. 30.

s ch. 10. 21; 22. 22;

Eze. 34. 2; Zec. 11.

17.

t Mt. 25. 36, 43; Jam.

u Ex. 32. 34.

x see refs. Deu. 30. 3—6.

y ch. 3. 15; Eze. 34.

23. 31; John 21. 15

—17; 1 Pet. 5. 1—4.

z John 6. 30, 40; 10.

37—39; 17. 12.

a ch. 33. 14—16; see

refs. Is. 4. 2; 40. 10;

11; Dan. 9. 24; John

1. 45.

b Ps. 72. 1—4; Is. 9. 7;

32. 1, 18; 52. 13.

c see refs. Deu. 33. 28,

29; Eze. 37. 24—28;

Zec. 10. 6; 14. 11.

d ch. 30. 10; 32. 37;

Is. 55. 9; Zeph. 3. 13;

Zec. 2. 4, 6; 3. 10.

e ch. 33. 16; Is. 45. 24,

25; 1 Cor. 1. 30.

f see refs. ch. 16. 14,

15.

1 This is addressed to Jerusalem.

2 Rather, 'from Abarim.' See note on Numb. xxvii. 12.

3 Or, 'consume,' as a parching wind withers the grass.

4 Referring to ver. 6.

5 Rather, 'How pitiable!' what an object of pity! But some explain the word to mean *condescending*, or *submissive to good admonition*, and to refer to the assumed appearance of humility, or piety, or mercy to their oppressed brethren.

6 Rather, 'broken vessel.' This is the inquiry of those who witness his degradation.

7 Or, 'O land.' The repetition is emphatic, as in ch. vii. 4; Ezek. xxi. 27.

8 Not as a man, for he had children (see 1 Chron. iii. 17); but as a king, for none of his children became king, 'sitting upon the throne of David.' He was the furthest in descent from David, who reigned in Judah. The promise of the temporal kingdom is here abrogated.

9 He spent thirty-seven years in imprisonment; and though he was then liberated and treated kindly by Evil-

merodach, he was retained to attend the court of a superior monarch (2 Kings xxv. 27—30).

10 The kings just mentioned, and their subordinate officers. With these are contrasted more righteous rulers (ver. 4), and especially the King Messiah (5), the 'Good Shepherd' (John x. 11, 14). Here, as in similar passages in Isaiah, the return of the Jews to Canaan is but an introduction to a far greater work of salvation to be wrought by the Divine Redeemer.

11 For fulfilment of this by our Lord, see refs.

12 This name of the Messiah is evidently derived from Isa. iv. 2, on which see note. To comfort God's people under the tyranny of their kings, the debasement of their country, their sufferings from the Chaldeans, and the division and dispersion of their tribes, the prophet dwells upon the justice, prosperity, unity, and safety which shall be enjoyed under Messiah's reign.

13 This title is used here (as in Isa. lxii. 1, etc.) as one leading characteristic of that Divine salvation of which Christ is the Author.

Which brought up and which led the seed of the house of Israel
Out of the north country,¹ ^a and from all countries whither I had driven them ;
And they shall dwell in their own land.

Reproofs and threatenings addressed to the false prophets.

- 9 'MINE heart within me is broken—^a because of the prophets;²
'All my bones shake ;
'I am like a drunken³ man,—and like a man whom wine hath overcome,
Because of the LORD,—and because of the words of his holiness.
- 10 For ^a the land is full of adulterers;⁴
For ^a because of swearing⁵ ^a the land mourneth ;
^a The pleasant places of the wilderness are dried up,
And their course is evil,—and their force is not right.⁶
- 11 For ^a both prophet and priest are profane ;
Yea, ^a in my house have I found their wickedness,—saith the LORD.
- 12 ^a Wherefore their way shall be unto them as slippery ways ^a in the darkness :
They shall be driven on, and fall therein :—for I ^a will bring evil upon them,
Even the year of their visitation,—saith the LORD.
- 13 And ^a I have seen folly ^a in the prophets of Samaria ;
^a They prophesied in Baal, and ^a caused my people Israel to err :
14 I have seen also ^a in the prophets of Jerusalem an horrible thing :
^a They commit adultery, and ^a walk in lies :
They ^a strengthen also the hands of evildoers,
That none doth return from his wickedness :
They are all of them unto me as ^a Sodom,—and the inhabitants thereof as Gomorrah.
- 15 Therefore thus saith the LORD of hosts—concerning the prophets ;
Behold, I will feed them with ^a wormwood,
And make them drink the water of gall :
For from the prophets of Jerusalem is profaneness gone forth into all the land.
- 16 Thus saith the LORD of hosts,
^a Hearken not unto the words of the prophets that prophesy unto you :
'They make you vain :
^a They speak a vision of their own heart,—and not out of the mouth of the LORD.
- 17 They say still unto them that despise me,
The LORD hath said,—'Ye shall have peace ;
And they say unto every one that walketh after the imagination [*or*, stubborn-
ness^m] of his own heart,
^a No evil shall come upon you.
- 18 For ^a who hath stood in the counsel [*or*, secret] of the LORD,
And hath perceived and heard his word ?⁸
Who hath marked his word, and heard it ?
- 19 Behold, a ^a whirlwind of the LORD is gone forth in fury,
Even a grievous whirlwind :—it shall fall grievously upon the head of the wicked.
- 20 The ^a anger of the LORD shall not return,
Until he have executed, and till he have performed, the thoughts of his heart :
'In the latter days⁹ ye shall consider it perfectly.
- 21 'I have not sent these prophets, yet they ran :
I have not spoken to them, yet they prophesied.
- 22 But if they had 'stood in my counsel,—and had caused my people to hear my words,
Then they should have ^a turned them from their evil way,
And from the evil of their doings.
- 23 ^a Am I a God at hand, saith the LORD,—and not a God afar off ?¹⁰
- 24 Can any ^a hide himself in secret places—that I shall not see him ?—saith the LORD.
^a Do not I fill heaven and earth ?—saith the LORD.

A ver. 3; 1a. 43. 5, 6.

f see refs. ch. 9. 1.

a ch. 5. 31.

f see Hab. 3. 16.

m Pa. 90. 3; Lam. 3.

15.

n ch. 5. 7, 8; 9. 2;

Eze. 22. 9—11.

o 1a. 21. 6.

p see refs. ch. 12. 14

q ch. 9. 10; 12. 4.

r ch. 5. 31; 6. 13; 8.

10; Zeph. 3. 4.

s see refs. ch. 7. 10, 11.

30; 11. 15.

t ch. 13. 16; see refs.

1a. 35. 6.

u 1a. 8. 22.

v ch. 11. 23.

y Hos. 9. 7.

z ch. 2. 8.

a 2 Chr. 33. 9; 1a. 9.

16.

b see refs. ch. 5. 30, 31;

Zeph. 3. 3, 4.

c ch. 23. 23; 2 Ki. 9.

22; 2 Pet. 2. 14—19.

d vers. 17, 26; ch. 14.

14.

e Eze. 13. 22.

f Ge. 13. 13; Den. 32.

32; 1a. 1. 9, 10.

g ch. 8. 14; 9. 15.

h ch. 27. 9, 10, 14—17;

Pro. 19. 27; Mic. 7.

15; Mk. 4. 24; Gal.

1. 8, 9.

i see refs. ch. 2. 5; 2

Ki. 17. 15.

k vers. 21, 26; ch. 14.

14; Eze. 13. 3, 6.

16; 22. 28.

l ch. 6. 14; 8. 11; 1a.

3. 10, 11; 57. 21;

Eze. 13. 10; Zec.

10. 2.

m ch. 13. 10.

n Am. 9. 10; Mic. 3.

11; Zeph. 1. 12.

o Job 15. 8—10; 1 Cor.

2. 16.

p ch. 25. 32; 30. 23;

see refs. Pa. 58. 9.

q ch. 30. 24, 1a. 71. 21.

r Ge. 49. 1; Den. 31.

29.

s ver. 32; ch. 14. 14;

27. 15; 29. 9.

t ver. 18; ch. 35. 15;

Eze. 18. 22.

u ch. 25. 5.

v Pa. 113. 5, 6.

w see refs. Pa. 130. 1—

10.

x 1 Ki. 8. 27; Pa. 139.

7; 1a. 66. 1.

1 See note on ch. xvi. 15.

2 Rather, according to the Hebrew, 'Concerning the prophets (a title to the section). My heart within me is broken,—all my bones shake,' etc. Jeremiah, awake to the solemn responsibilities of his work, is deeply grieved at the profanity and deceit of the false prophets in Judah, who rival those of Samaria in their sins, and shall share their punishment (vers. 9—40).

3 That is, overpowered by my emotions.

4 See note on Numb. xiv. 33.

5 Or, 'because of the curse;' i. e. of Jehovah. See refs.

6 Perhaps, 'their power is not stable.' See the corresponding threat in ver. 12.

7 Rather, 'As I saw folly in the prophets of Samaria, etc.; so I have seen a horrible thing in the prophets of Jerusalem.'

8 That is, Who among these false prophets has been admitted to his confidence, and heard him declare his purposes? They are mere impostors.

9 The time 'of your visitation' (ver. 12). Experience will convince you of the truth of my predictions, and the falsehood of your own.

10 He who is everywhere present, and knows all things (vers. 23, 24), sees and knows the falsehood of these prophets (25, 26), and He can and will punish them (ver. 30, etc.).

- 25 "I have heard what the prophets said, that prophesy lies in my name,
^b Saying, I have dreamed, I have dreamed.
 26 How long shall *this* be in the heart of the prophets that prophesy lies?
 Yea, *they are* 'prophets of the deceit of their own heart;
 27 "Which think to cause my people to forget my name
 By their dreams which they tell every man to his neighbour,
 "As their fathers have forgotten my name for Baal.
 28 The prophet that hath a dream,—let him tell a dream;
 And he that hath my word, ^c let him speak my word faithfully.¹
 What is the chaff to the wheat?—saith the LORD.
 29 Is not my word ^d like as a 're?—saith the LORD;
 And like a hammer, that breaketh the rock in pieces?²
 30 Therefore, behold, ^e I *am* against the prophets,—saith the LORD,
 That steal my words every one from his neighbour.³
 31 Behold, I *am* against the prophets,—saith the LORD,
 That use [*or*, smooth^f] their tongues, and say, ^g He saith.
 32 Behold, I *am* against them that prophesy false dreams,—saith the LORD,
 And do tell them; and cause my people to err,
 By their lies, and by ^h their lightness;
 Yet I sent them not, nor commanded them:
ⁱ "Therefore they shall not profit this people at all,—saith the LORD.
 33 And when this people, or the prophet, or a priest,—shall ask thee, saying,
 What is ^j the burden⁴ of the LORD?
 Thou shalt then say unto them,—What burden?
 "I will even forsake you,—saith the LORD.
 34 And *as for* the prophet, and the priest, and the people,
 That shall say, The burden of the LORD,
 I will even punish that man and his house.
 35 Thus shall ye say every one to his neighbour, and every one to his brother,
 What hath the LORD answered?—and, What hath the LORD spoken?
 36 And the burden of the LORD shall ye mention no more:
^k "For every man's word shall be his burden;
 For ye have perverted the words of the living God,—of the LORD of hosts our God.
 37 Thus shalt thou say to the prophet,
 What hath the LORD answered thee?—and, What hath the LORD spoken?
 38 But since ye say, The burden of the LORD;—therefore thus saith the LORD;
 Because ye say this word, The burden of the LORD,
 And I have sent unto you, saying,—Ye shall not say, The burden of the LORD;
 39 Therefore, behold, I, even I, ^l will utterly forget you,
 And ^m "I will forsake you,—and the city that I gave you and your fathers,
 "And cast you out of my presence:
 40 And I will bring 'an everlasting reproach upon you,
 And a perpetual shame, which shall not be forgotten.

The destinies of two different classes of the people illustrated.

- 24 THE⁵ "LORD showed me, and, behold, ⁿ two baskets of figs were set before the temple of the LORD,⁶ after that Nebuchadrezzar ^o king of Babylon had carried away captive ^p Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths,⁷ from Jerusalem, and had brought them 2 to Babylon. One basket had very good figs, *even* "like the figs that are first

1 This may mean either, Let the false prophet tell his dreams, and let the true prophet faithfully declare God's word; and it will soon be seen which is chaff and which is wheat; for God's word has a mighty power (ver. 29): or, Let the prophet who has a dream or a message from God tell it truly; but let him not utter pretended prophecies, mixing chaff with wheat.

2 These words may refer either to the state of the prophet's mind when under the influence of inspiration, or to the effect of the Divine communications on those to whom they were addressed.

3 Three species of deception practised by false prophets appear to be here specified: 1, They sometimes borrowed Divine oracles from the true prophets (ver. 30), and doubtless perverted them; 2, They delivered mere human utterances to the people as of Divine authority (31); 3, They invented dreams to give currency to their delusions (32).

4 This appears to be a scoffing play upon the Hebrew

word (which means both 'a burden' and 'a prophecy'), taunting Jeremiah with announcing only grievous calamities. God will put an end to this profanity, making every such scoffing 'word' a 'burden' of woe to him who utters it (ver. 36).

5 Two baskets of figs of opposite qualities are employed to represent the different fates of those who have submitted to Nebuchadrezzar, and have been taken by him to Babylon, where they shall be blessed (vers. 1—7), and of those who, remaining in their own land or going to Egypt, meditate resistance to him (8—10). Compare ch. xxxvii.; 2 Kings xxiv. 12, 20; and note on 2 Chron. xxxvi. 20.

6 Probably as first-fruits to be offered to God. See Exod. xxiii. 19; Deut. xxvi. 2.

7 It is likely that the artisans were taken away partly for the service of the Chaldean monarch, and partly to deprive the Jews of the means of rebellion. See 1 Sam. xiii. 19, and note.

a Ps. 139. 4; Heb. 4. 13.
 b ver. 32; ch. 29. 8.

c ch. 14. 14; 17. 9.
 d Deu. 13. 1—5.

e Judg. 3. 7; 8. 33, 34.

f 1 Cor. 4. 2; 2 Cor. 2. 17.

g ch. 5. 14; 20. 9; Heb. 4. 12.

h ch. 14. 14, 15; Deu. 18. 20.

i Is. 30. 10.
 k ver. 17.

l Zeph. 3. 4; 2 Cor. 1. 17.

m ver. 22; ch. 7. 8.

n ch. 17. 15; Is. 13. 1; Mal. 1. 1.

o vers. 30, 40; Deu. 31. 17, 18.

p Ps. 64. 8; Is. 3. 8; Lk. 19. 22.

q Hos. 4. 6.

r ver. 33; Lam. 5. 20.

s ch. 15. 2; 52. 3.

t ch. 20. 11; Esa. 5. 14, 15.

u Am. 3. 7; 7. 1, 4; 8. 1; Zec. 1. 30.

x Deu. 20. 2—4.

y 2 Ki. 24. 13—16;

z Chr. 24. 10.

aa see ch. 22, 24, etc.; 29. 2.

ab ver. 5.

ripe:¹ and the other basket *had* very naughty² figs, which could not be eaten, 3 they were so bad. Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel;—Like these good figs, So will I acknowledge them that are carried away captive of Judah, Whom I have sent out of this place into the land of the Chaldeans⁶ for *their* good.³

6 For I will set mine eyes upon them for good,

And I will bring them again to this land;
And I will build them, and not pull *them* down;

And I will plant them, and not pluck *them* up.

7 And I will give them⁸ an heart to know me,—that I *am* the LORD:

And they shall be⁹ my people,—and I will be their God:

For they shall return unto me⁸ with their whole heart.

8 And as the evil⁴ figs, which cannot be eaten, they are so evil;

Surely thus saith the LORD,

'So will I give Zedekiah the king of Judah, and his princes,

And the residue of Jerusalem, that remain in this land,

And⁴ them that dwell in the land of Egypt:⁴

9 And I will deliver them to¹⁰ be removed

Into all the kingdoms of the earth¹⁰ for *their* hurt,

"To be a reproach and a proverb, a taunt¹¹ and a curse,

In all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence, among them,

Till they be consumed from off the land that I gave unto them and to their fathers.

Predictions of the captivity, and its duration; with judgments upon heathen enemies.

25 ¹THE⁵ word that came to Jeremiah concerning all the people of Judah¹ in the fourth year⁶ of Jehoiakim the son of Josiah king of Judah, that *was* the first

2 year of Nebuchadrezzar king of Babylon; the which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 'From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year,⁷ the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; 'but ye have

4 not hearkened. And the LORD hath sent unto you all his servants⁸ the prophets, "rising early⁹ and sending *them*; but ye have not hearkened, nor inclined your

5 ear to hear. They said, 'Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given

6 unto you and to your fathers⁹ for ever and ever: ²and go not after other gods to serve them, and to worship them, and provoke me not to anger with the works

7 of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith the LORD; that ye might¹⁰ provoke me to anger with the works of your hands to your own hurt.

8 Therefore thus saith the LORD of hosts; Because ye have not heard my

9 words, behold, I will send and take¹¹ all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, 'my servant,¹⁰ and will bring them against this land, and against the inhabitants thereof, 'and

10 against all these nations round about, and will utterly destroy them, and 'make them an astonishment, and an hissing, and perpetual desolations. Moreover,

11 I will take from them the¹² voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, 'the sound of the mill-

stones,¹¹ and the light of the candle. And this whole land shall be a desolation,

1 The early figs were considered the best. There are three sorts of figs: the first, which is the fig here mentioned, comes to maturity about the middle or latter end of June; this is deemed a great delicacy. The summer or dry fig is ripe about August; and the winter fig not till November.

2 Rather, 'bad.'

3 That is, 'I will acknowledge them,' etc., 'for their good.' See ver. 6.

4 Either taken captive by Necho, or more probably fugitives from the Chaldeans.

5 The captivity awaiting the Jewish nation in Babylon is explicitly foretold, and its duration assigned (vers. 1—11). This chastisement of the Jews shall be followed by severer punishments of the Chaldeans and other heathen nations (12—14). As a symbol of this, the

prophet is directed to take a cup of wrath, and hand it to different princes in succession (15—29); and, under the figure of a ravening lion, to show how inevitable and destructive is the anger of Jehovah (30—38).

6 This was the year in which Nebuchadrezzar, having defeated the Egyptians at Carchemish, came to Jerusalem, and imposed a tribute on king Jehoiakim. These events occurred about the end of the third and beginning of the fourth year of that king. See Dan. i. 1, and note.

7 That is, of Jeremiah's prophetic ministry.

8 In addition to earlier prophets, Urijah, Zephaniah, Habakkuk, and others, had recently warned the people.

9 See note on ch. vii. 13.

10 See note on Isa. xlv. 1.

11 As the corn for the family was ground every day, and every house had its night-lamp (which is still

⁶ Ps. 91. 12—14; Ro. 8. 28; Heb. 12. 5—10.

⁸ ch. 12. 15; 23. 3; 29. 10; 32. 37; Eze. 11. 15—17; 36. 21.
⁹ ch. 32. 41; 33. 7; 42. 10.

¹⁰ see refs. Deu. 30. 6.

¹¹ ch. 30. 22; 31. 33; 32. 38; Eze. 37. 23, 27; Zee. 8. 4.

¹² ch. 29. 12—11; 2 Chr. 6. 38.
¹³ ver. 2; ch. 29. 17.

¹⁴ ch. 21. 10; 34. 17—22.

¹⁵ see ch. 43 and 44.

¹⁶ ch. 31. 17; see refs. Deu. 28. 25, 37, 65—67; 2 Chr. 7. 20.
¹⁷ see ver. 5.

¹⁸ see refs. Ps. 41. 13, 14.
¹⁹ ch. 29. 18, 22; 1a. 65. 15.

²⁰ see ch. 5. 12; see refs. ch. 15. 2; Eze. 33. 27.

²¹ 607, ending; 606, beginning.
²² ch. 36. 1; 2 Kl. 21. 1, 2.

²³ ch. 1. 2; from 629 till 606.

²⁴ ch. 7. 13; 11. 7, 8, 10; 13. 10, 11; 16. 12; 17. 23; 18. 12; 19. 15; 22. 21.

²⁵ ch. 7. 13, 25; 26. 5; 28. 19; Eze. 8. 20.
²⁶ see refs. ch. 18. 11; Jon. 3. 8.

²⁷ ch. 7. 7; Ge. 17. 8.
²⁸ ch. 7. 6, 9; Eze. 20. 3, 23.

²⁹ see refs. ch. 7. 18, 19.

³⁰ see refs. ch. 1. 15.

³¹ ch. 27. 6; 40. 2; 43. 10; 1a. 44, 24; 45. 1.

³² vera. 17—25; ch. 27. 3. 8; Eze. 26. 7; 29. 19, 20; 30. 10, 11.

³³ see refs. ch. 18. 16.

³⁴ ch. 7. 34; 16. 9; 1a. 24. 7; Eze. 24. 13; Hos. 2. 11; Rev. 18. 22, 23.

³⁵ Eze. 12. 4.

and an astonishment; and these nations shall serve the king of Babylon seventy years.¹

- 12 And it shall come to pass, 'when seventy years are accomplished, ^athat I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, 'and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, ^beven all that is written in this book, which Jeremiah ^chath prophesied against all the nations. 'For many nations ^dand great kings shall ^eserve themselves² of them also: 'and I will recompense them according to their deeds, and according to the works of their own hands.

- 15 For thus saith the LORD God of Israel unto me; Take the 'wine cup³ of this fury at my hand, and cause 'all the nations to whom I send thee, to drink it. 16 And 'they shall drink, and be moved, and be mad, because of the sword that I will send among them.

- 17 Then took I the cup at the LORD's hand, and 'made all the nations to drink, 18 unto whom the LORD had sent me: *to wit*, 'Jerusalem, and the cities of Judah, and the kings thereof,⁴ and the princes thereof, to make them 'a desolation, an 19 astonishment, an hissing, and 'a curse; 'as *it is* this day; 'Pharaoh⁵ king of 20 Egypt, and his servants, and his princes, and all his people; and all 'the mingled people,⁶ and all the kings of 'the land of Uz, 'and all the kings of the land of the Philistines, and 'Ashkelon, and Azzah,⁷ and Ekron, and 'the remnant⁸ of

- 21 Ashdod, 'Edom, and 'Moab, and the children of 'Ammon, and all the kings of 22 'Tyros, and all the kings of Zidon, and the kings of the isles which *are* beyond 23 the 'sea,⁹ 'Dodan, and 'Tema, and 'Buz, and all *that are* in the utmost corners,¹⁰ 24 and 'all the kings of Arabia, and all the kings of the 'mingled people¹¹ that 25 dwell in the desert. And all the kings of 'Zimri, and all the kings of 'Elam, 26 'and all the kings of the Medes, 'and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: 'and the king of Sheshach¹² shall drink after them.

- 27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; 'Drink ye, and 'be drunken, and spue, and fall, and rise no more, because 28 of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith 29 the LORD of hosts; 'Ye shall certainly drink. For, lo, 'I begin to bring evil on the city 'which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for 'I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

- 30 Therefore prophesy thou against them all these words, and say unto them,

The LORD shall 'roar from on high, And utter his voice from 'his holy habitation; He shall mightily roar upon 'his habitation;¹³ He shall give 'a shout,—as they that tread *the grapes*, Against all the inhabitants of the earth.

- 31 A noise shall come *even* to the ends of the earth; For the LORD hath 'a controversy with the nations,—'he will plead with all flesh; He will give them *that are* wicked to the sword,—saith the LORD.

- 32 Thus saith the LORD of hosts,—Behold, 'evil shall go forth from nation to nation, And 'a great whirlwind shall be raised up—from the coasts of the earth.

- 33 'And the slain of the LORD shall be at that day From *one* end of the earth even unto the *other* end of the earth: They shall not be 'lamented, 'neither gathered, nor buried;

^a ch. 23. 10; 2 Chr. 36. 21; 27. Ezra 1. 1; Dan. 9. 2.
^b ch. 50 and 51; Deut. 32. 35—42; Is. 13. 1. 14. 13. 19; 14. 23; 21. 1, etc.; 47. 1.
^c ch. 1. 5, 10.
^d ch. 27. 7; 50. 9; 51. 27, 28; Is. 14. 2; Dan. 5. 28.
^e ch. 50. 41; sl. 27.
^f ch. 27. 7.
^g ch. 50. 29—34; 51. 6, 24; Ps. 137. 8.
^h see Ps. 75. 8; Is. 51. 17—22; Jer. 49. 12; Lam. 4. 21; Eze. 23. 33—34; Mt. 23. 39; Rev. 14. 10; 18. 19; 18. 6.
ⁱ vers. 18—25.
^j ver. 27; ch. 51. 7; Eze. 23. 34; Nah. 3. 11.
^k ver. 28; ch. 1. 10.
^l ver. 19. 3—9; Is. 51. 17.
^m ver. 9. 11.
ⁿ ch. 21. 9.
^o ch. 41. 22.
^p ch. 46. 2, 25; Is. 19. 1.
^q ver. 24.
^r ch. 10. 23; Job 1. 1.
^s ch. 50. Eze. 25. 15—17; Am. 1. 6—8.
^t 1 Sam. 6. 17; Ashkelon, Gazan.
^u see Is. 20. 1.
^v ch. 27. 3; 49. 7, etc.; see refs. Ps. 137. 7.
^w ch. 21. 9; Is. 1. 1; Is. ch. 15 and 16.
^x ch. 49. 1—6; Eze. 25. 2—7; Am. 1. 13.
^y ch. 47. 4; Is. 23. 1.
^z ch. 49. 23.
^{aa} ch. 49. 8; Ge. 10. 7.
^{ab} 1 Chr. 1. 30; Job 6. 19; Is. 21. 13, 14.
^{ac} Ge. 22. 21.
^{ad} 2 Chr. 9. 1.
^{ae} see ver. 20; ch. 9. 26; 49. 31, 32; 50. 37; Eze. 30. 5.
^{af} Ge. 25. 2; Zimran.
^{ag} ch. 49. 24—29; Ge. 14. 1.
^{ah} Eze. 32. 30.
^{ai} ch. 49. 2.
^{aj} ch. 51. 41—43.
^{ak} ver. 12.
^{al} vers. 15, 16; Hab. 2. 16.
^{am} Is. 51. 21; 63. 6.
^{an} ch. 4. 28; 49. 12; Is. 14. 21—27.
^{ao} ch. 49. 12; Pro. 11. 31; Eze. 9. 6; Obad. 16; Lk. 23. 31; 1 Pet. 1. 7.
^{ap} Dan. 9. 18, 19.
^{aq} Is. 42. 13; Eze. 38. 21.
^{ar} Is. 42. 13; Joel 3. 16; Am. 1. 2.
^{as} ch. 17. 12; see refs. Ps. 11. 4.
^{at} 1 Ki. 9. 3; Ps. 132. 14.
^{au} ch. 48. 33; Ps. 76. 65; 18. 16. 9.
^{av} Hos. 4. 1; Mic. 6. 2.
^{aw} Is. 66. 16; Joel 3. 2.
^{ax} Is. 34. 2; 2 Chr. 15. 6.
^{ay} ch. 23. 19; 30. 23.
^{az} Is. 66. 16.
^{ba} ch. 16. 4—7.
^{bb} ch. 8. 2; Ps. 79. 3; Rev. 11. 9.

universally the case in Oriental countries), the absence of this sound and of this light betokened utter desolation. See Deut. xxiv. 6; Job xviii. 6.

¹ Considerable diversity of opinion exists as to the right manner of reckoning these seventy years; but it is most probable that they began when Nebuchadnezzar defeated the Egyptians at Carchemish and made Jehoiakim tributary, B. C. 605-6, and ended in the first year of Cyrus, B. C. 536, when Babylon ceased to be the capital of a kingdom. See notes on 2 Kings xxiv. 1; xxv. 11, and Chronological Table, p. 518.

² That is, 'shall exact service of them.' The 'nations' and 'kings' are those which were confederate with Cyrus.

³ See Psa. lxxv. 8; Is. li. 17—23, and notes. The taking of the cup is evidently a metaphor representing the utterance of a threat of punishment. See refs.

⁴ Jehoiakim and his successors.

⁵ The various nations here mentioned (vers. 18—26) are grouped around the Holy Land, which is the starting-point, according to the closeness of their connection with the Jews.

⁶ These were probably foreigners resident in Egypt, who were at this time very numerous.

⁷ Azzah is the same as Gaza.

⁸ Ashdod had been much reduced during the twenty-nine years' siege of Psammeticus.

⁹ The Phœnician colonies on the Mediterranean.

¹⁰ See note on ch. ix. 26.

¹¹ Various tribes of different races inhabiting the Arabian deserts. See note on Gen. xxxvii. 26.

¹² 'Sheshach' means Babylon, as appears from ch. li. 41; and it has been found on Assyrian sculptures as the name of a Babylonian idol.

¹³ Or, 'against his sheep-fold.'

- *They shall be dung upon the ground.
 34 'Howl, ye shepherds, and cry;
 And wallow yourselves *in the ashes*,—ye principal of the flock:
 For the days of your slaughter and of your dispersions are accomplished;
 *And ye shall fall like a pleasant vessel.¹
 35 *And the shepherds shall have no way to flee,
 Nor the principal of the flock to escape.
 36 A voice of ²the cry of the shepherds,
 And an howling of the principal of the flock, *shall be heard*:
 For the LORD hath spoiled their pasture.
 37 And ²the peaceable habitations² are cut down
 Because of the fierce anger of the LORD.
 38 He hath forsaken ²his covert, as the lion:—for their land is desolate
 Because of the fierceness of the oppressor,³—and because of his fierce anger.

Jeremiah predicts the destruction of the temple, and narrowly escapes death.

- 26 ⁴IN⁴ the beginning of the reign of Jehoiakim the son of Josiah king of Judah
 2 came this word from the LORD, saying, Thus saith the LORD; Stand in ⁵the
 court of the LORD's house, and speak unto all the cities of Judah, which come
 to worship in the LORD's house, ⁶all the words that I command thee to speak
 3 unto them; ⁷diminish not a word: ⁸for if so be they will hearken, and turn every
 man from his evil way, that I may ⁹repent me of the evil, which I purpose
 4 to do unto them because of the evil of their doings. And thou shalt say unto
 them, Thus saith the LORD; ¹⁰If ye will not hearken to me, to walk in ¹¹'my law,
 5 which I have set before you, to hearken to the words of my servants the pro-
 phets, ¹²whom I sent unto you, both rising up early, and sending *them*, but ye
 6 have not hearkened; then will I make this house like ¹³'Shiloh,⁵ and will make
 this city ¹⁴"a curse to all the nations of the earth.
 7 So the priests and the prophets and all the people heard Jeremiah speaking
 these words in the house of the LORD.
 8 Now it came to pass, when Jeremiah had made an end of speaking all that the
 LORD had commanded *him* to speak unto all the people, that ¹⁵"the priests and the
 9 prophets and all the people took him, saying, Thou shalt surely die. Why hast
 thou prophesied in the name of the LORD, saying, This house shall be like Shiloh,
 and this city shall be desolate without an inhabitant? And all the people were
 gathered against Jeremiah in the house of the LORD.
 10 When the princes of Judah heard these things, then they came up⁶ from the
 king's house unto the house of the LORD, and sat down in the entry of the new
 11 gate⁷ of the LORD's house. Then spake the priests and the prophets unto the
 princes and to all the people, saying, This man is worthy to die;⁸ ¹²for he hath
 prophesied against this city, as ye have heard with your ears.
 12 Then spake Jeremiah unto all the princes and to all the people, saying, ¹³"The
 LORD sent me to prophesy against this house and against this city all the words
 13 that ye have heard. Therefore now ¹⁴"amend your ways and your doings, and
 obey the voice of the LORD your God; and the LORD will ¹⁵"repent him of the
 14 evil that he hath pronounced against you. As for me, behold, ¹⁶"I am in your
 15 hand: do with me as seemeth good and meet unto you. But know ye for certain,
 that if ye put me to death, ye shall surely bring innocent blood upon yourselves,
 and upon this city, and upon the inhabitants thereof: ¹⁷"for of a truth the LORD
 hath sent me unto you to speak all these words in your ears.
 16 Then said the princes and all the people unto the priests and to the prophets;
 This man is not worthy to die;⁹ ¹⁸for he hath spoken to us in the name of the
 LORD our God.
 17 *Then rose up certain of the elders of the land, and spake to all the assembly
 18 of the people, saying, *Micah the Morasthite¹⁰ prophesied in the days of Hezekiah
 king of Judah, and spake to all the people of Judah, saying, Thus saith the

¹ 2 Ki. 9. 37; Is. 5. 25.
² ver. 36; ch. 4. 8; 6.
 26.

³ see ch. 19. 10—12.

⁴ ch. 32. 4; 34. 3; Is.
 2. 12 14; Am. 2. 14;
 Is. 1—4.

⁵ ver. 34.

⁶ Is. 32. 14.

⁷ ch. 5. 6; Ps. 70. 2.

⁸ 110, ending; 609,
 beginning.
⁹ ch. 19. 14.

¹⁰ ch. 1. 17; 42. 4;
 Eze. 3. 10, 17 21;
 Mt. 24. 20;
¹¹ see refs. Deu. 4. 2;
 Ac. 20. 27.
¹² ch. 18. 7—10; 36. 3;
 Eze. 18. 27—30.
¹³ ver. 13; ch. 18. 8;
 Jon. 3. 8, 9.
¹⁴ Is. 30. 14, etc.; Deu.
 28. 15.
¹⁵ ch. 25. 4.
¹⁶ see refs. ch. 7. 13, 25.
¹⁷ ch. 7. 12—14; 1 Sam.
 4. 10, 11; Ps. 78. 60.
¹⁸ ch. 21. 9; Is. 65. 15.

¹⁹ ch. 11. 19—21.

²⁰ ch. 38. 4.

²¹ ver. 2; ch. 1. 17, 18;
 19. 1—3.

²² ch. 7. 3—7.

²³ vers. 3, 19; ch. 18. 8;
 Ex. 32. 14; 2 Sam.
 21. 16.
²⁴ ch. 38. 5.

²⁵ ver. 12.

²⁶ see Ac. 5. 31, etc.
²⁷ Mic. 1. 1.

¹ Like a beautiful vase irreparably shattered by a fall.

² Or, 'peaceable sheep-folds.'

³ Or, 'the fierceness of the destroying sword.'

⁴ Jeremiah, standing in the temple, threatens it with destruction like that of the former sanctuary at Shiloh (vers. 1—7); at which the priests and prophets are so irritated, that they excite some of the people to put him to death (8, 9). But, by the interposition of the princes (10—16), and by the remonstrances of some of the elders, the prophet is saved (17—24).

⁵ See note on ch. vii. 12. It is a probable supposition

that this narrative is to be connected with that chapter.

⁶ The princes, hearing of the tumult, came to the temple to bring the matter to a regular trial.

⁷ Perhaps a gate recently repaired: see 2 Kings xv. 35.

⁸ For a similar charge of constructive blasphemy, see Acts vi. 11—13.

⁹ There is a striking resemblance between this trial and that of our Lord before Pilate, as to the nature of the charge, the malignity of the priests, and the declaration of his innocence by the civil magistrate.

¹⁰ See Micah iii. 12, and notes.

LORD of hosts; * Zion shall be plowed like a field, and * Jerusalem shall become
 19 heaps, and * the mountain of the house as the high places of a forest. Did Hezekiah king of Judah and all Judah put him at all to death? * did he not fear the LORD, and besought the LORD, and the LORD * repented him of the evil which he had pronounced against them? * Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and
 21 against this land according to all the words of Jeremiah: And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, * he was afraid, and
 22 fled, and went into Egypt. And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt.
 23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; / who slew him with the sword, and cast his dead body into the graves of the common people.²

24 Nevertheless * the hand of Ahikam the son of Shaphan was with Jeremiah, * that they should not give him into the hand of the people to put him to death.

The Jews and neighbouring nations are commanded to submit to Nebuchadnezzar; the false prophet Hananiah, contradicting Jeremiah, is threatened with punishment.

27 IN³ the beginning of the reign of Jehoiakim⁴ the son of Josiah 'king of Judah came this word unto Jeremiah from the LORD, saying, Thus saith the LORD to
 3 me; * Make thee bonds and yokes, and put them upon thy neck, 'and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers
 4 which come to Jerusalem unto Zedekiah king of Judah; and command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus
 5 shall ye say unto your masters; * I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and
 6 * have given it unto whom it seemed meet unto me. * And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, * my servant;
 7 and * the beasts⁵ of the field have I given him also to serve him. * And all nations shall serve him, and his son, and his son's son, * until the very time of his land come: * and then many nations and great kings shall serve themselves⁶
 8 of him. And it shall come to pass * that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore * hearken not ye to your prophets, nor to your diviners,⁷ nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you,
 10 saying, Ye shall not serve the king of Babylon: * for they prophesy a lie unto you, * to remove you far from your land, * and that I should drive you out, and
 11 ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, * those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

12 I spake also to * Zedekiah king of Judah according to all these words, saying, * Bring your necks under the yoke of the king of Babylon, and serve him and
 13 his people, and live. * Why will ye die, thou and thy people, / by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation

y Mic. 3. 12.
 * ch. 9. 11.
 * ch. 17. 3; Mic. 4. 1.
 b 2 Chr. 29. 6—11; 32. 20, 23, 24.
 c 2 Sa. 32. 14; 2 Sam. 21. 16.
 d Ac. 5. 30.

* Pro. 29. 23; Mt. 10. 24, 33.

/ ch. 2. 30; Eze. 19. 6.

g ch. 33. 14; 2 Ki. 22. 12—14.
 A see refs. ch. 1. 18, 19.

f see vers. 3, 12, 10, 20; ch. 28. 1.

* ch. 13. 1; 28. 10, 12; Eze. 4. 1; 12. 3; 24. 3, etc.
 f see ch. 25. 19—26.

m see refs. ch. 10. 11, 12; Ps. 115. 15; 146. 6; Is. 45. 12.

n see refs. Ge. 1. 29; Dan. 4. 17, 25, 32, 35.
 o ch. 24. 14; Dan. 2. 37, 38; 5. 18, 19.
 p ch. 25. 9; 43. 10; Eze. 20. 14, 21.
 q ch. 28. 14; Dan. 2. 34.
 r ch. 25. 11—14; 2 Chr. 36. 20.
 s see refs. ch. 25. 12; 50. 27; Dan. 5. 30.
 t ch. 25. 14.
 u ch. 25. 28.

* see refs. ch. 23. 16.

y ver. 14; ch. 14. 14.
 * ch. 33. 31; Lam. 2. 14.
 a ver. 15.
 b ch. 21. 9.

c ver. 3; ch. 28. 1; 28. 17.
 d vers. 2, 8.
 e ch. 38. 20; Pro. 8. 12; Eze. 18. 24, 31.
 f ver. 8.

¹ Vers. 20—23 may be a speech of the enemies of Jeremiah, adducing a recent case in opposition to the former. But it is more probable that they contain a statement (added when the prophecies were arranged in their present form) of a similar case of persecution during the reign of the same king; which is mentioned to show that Jeremiah was in imminent danger of falling a victim to the anger of his enemies. From this, however, he was saved by the kindness of an influential man (ver. 24) whose father had probably been the royal secretary (2 Kings xxii. 12—14).

² That is, they treated even the corpse with indignity; not allowing it an honourable burial.

³ Chapters xxvii., xxviii. refer to the fourth year of Zedekiah, when the Jews and the neighbouring nations appear to have conspired to throw off the Chaldean yoke. Jeremiah is therefore commanded to make yokes and bonds, the symbols of vassalage, and send them to these nations, with a command to submit to Nebuchadnezzar

(vers. 1—11). He also addresses Zedekiah and the Jewish people to the same purport (12—15); and bids those who oppose his predictions to pray for the preservation of the sacred vessels remaining in the temple, and to see whether they will prevail (16—22). One of these false prophets contradicts his message (xxviii. 1—4); upon which Jeremiah refers him to ancient prophecies of calamity already in part fulfilled (5—9); but as Hananiah persists in his falsehood, and breaks the yoke which the prophet wears, Jeremiah repeats the prediction, and adds a personal threatening against Hananiah, which is speedily fulfilled (10—17).

⁴ This reading, though very ancient, is clearly an error in copying, and the name should be 'Zedekiah.' See vers. 3, 12, and ch. xxviii. 1.

⁵ See note on ch. xxviii. 14.

⁶ See note on ch. xxv. 14.

⁷ Some of the various kinds of divination are noticed in Isa. xlv. 25; xlvii. 13; Ezek. xxi. 21; Hos. iv. 12.

- 14 that will not serve the king of Babylon? Therefore ^a hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy ^a a lie unto you. For I have not sent them, saith the LORD, yet they prophesy a lie in my name; ^a that I might drive you out, and that ye might perish, ^a ye, and the prophets that prophesy unto you.
- 16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, 'the vessels of the LORD's house shall now shortly be brought again from Babylon: ¹ " for they prophesy a lie unto you. Hearken not unto them; " serve the king of Babylon, and live: ^o wherefore should this city be laid waste?
- 18 But if they *be* prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon. For thus saith the LORD of hosts ² concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city, which Nebuchadnezzar king of Babylon took not, ² when he carried away ^a captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;
- 21 yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem: They shall be ^a carried to Babylon, and there shall they be until the day that I ^a visit them, saith the LORD; then ^a will I bring them up, and restore them to this place.
- 28 And ^a it came to pass the same year, in the beginning ³ of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gilbeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying, Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken ^a the yoke of the king of Babylon. ^a Within two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: and I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.
- 5 Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD, even the prophet Jeremiah said, ^a Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place. Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people; The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, ⁴ and of pestilence. ^a The prophet which prophesieth of peace, when the word of the prophet shall come to pass, *then* shall the prophet be known, that the LORD hath truly sent him.
- 10 Then Hananiah the prophet took the ^b yoke ⁵ from off the prophet Jeremiah's neck, and brake it. And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon ^c from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.
- 12 Then the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying, Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for ^d them yokes of iron.
- 14 For thus saith the LORD of hosts, the God of Israel; ^a I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and ^a I have given him the beasts of the field ⁷ also.

^a ver. 9.^a ch. 14. 14; 23. 21; 29. 4, 9.^a 2 Chr. 25. 16.^a ch. 6. 13—16; 14. 15, 16.¹ ch. 28. 1—3, 15—17; 2 Chr. 36. 7, 10; Dan. 1. 2.² ch. 10. 14.³ ch. 11, 12.^o ver. 13.² ch. 52. 17, 20, 21; 2 Ki. 25. 13, etc.^a ch. 22. 28, *Coniah*; 2 Ki. 24. 14—16, *Jehoaichin*.^a ch. 52. 17—21; 2 Ki. 25. 13; 2 Chr. 36. 18.^a ver. 7; ch. 29. 10; 32. 5; 2 Chr. 36. 21.^a see refs. Ezra 1. 7; 7. 19.^a ch. 27. 1.^a ch. 27. 2—12; Esc. 13. 5—16.^a ch. 27. 16—22.^a 1 Ki. 1. 36.^a Deu. 18. 22.^b ch. 27. 2.^c ch. 23. 16, 17; 27. 7.^d ch. 27. 7; Deu. 28. 48.^a ch. 27. 6.

¹ Whether they had been carried in the two preceding reigns: see refs.

² See note on 2 Kings xxiv. 13.

³ That is, in the early part of Zedekiah's reign; for it was the fourth year.

⁴ Some read, 'of famine,' as in ch. xiv. 12, and other passages.

⁵ Which he was wearing by Divine command. See ch. xxvii. 2.

⁶ That is, instead of them. If the people, relying on Hananiah's assurances, broke the yoke which then lay upon them, and refused to pay tribute to Nebuchadnezzar, they would have to endure the far greater evils of war and captivity.

⁷ That is, the uncultivated districts where wild beasts abound, as well as those which are inhabited and cultivated by men. The meaning is, Nowhere shall ye be safe from his power.

- 15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The Lord hath not sent thee; but thou makest this people to trust in a
 16 lie. Therefore thus saith the Lord; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught a rebellion against
 17 the Lord.¹ So Hananiah the prophet died the same year in the seventh month.²

Letter to the Jewish captives at Babylon; with threatenings against false prophets.

- 29 NOW³ these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar
 2 had carried away captive from Jerusalem to Babylon; (after that⁴ Jeconiah the king, and the queen, and the eunuchs [*or*, chamberlains], the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem:)
 3 by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon,) saying,
 4 Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;
 5 Build ye houses,⁴ and dwell in them; and plant gardens, and eat the fruit of
 6 them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters;
 7 that ye may be increased there, and not diminished. And seek the peace of the city⁵ whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.
 8 For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your
 9 dreams which ye cause to be dreamed.⁶ For they prophesy falsely unto you in my name: I have not sent them, saith the Lord.
 10 For thus saith the Lord, that after⁷ seventy years be accomplished at Babylon
 11 I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith
 12 the Lord, thoughts of peace, and not of evil, to give you an expected end.⁷ Then shall ye call upon me, and ye shall go⁸ and pray unto me, and I will hearken
 13 unto you. And ye shall seek me, and find me, when ye shall search for me
 14 with all your heart. And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.
 15 Because ye have said, The Lord hath raised us up prophets in Babylon;
 16 know that thus saith the Lord, of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren
 17 that are not gone forth with you into captivity; thus saith the Lord of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.
 18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach,
 19 among all the nations whither I have driven them: because they have not hearkened to my words, saith the Lord, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the Lord.
 20 Hear ye therefore the word of the Lord, all ye of the captivity, whom I
 21 have sent from Jerusalem to Babylon: Thus saith the Lord of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which

¹ ch. 14. 14; 29. 23, 31; Eze. 13. 22.

² ch. 29. 32; Deu. 13. 5.

³ ch. 22. 26; 27. 20; 29. 4; 2 Ki. 24. 12, etc.

⁴ ch. 24. 5; Is. 5. 5.

⁵ ver. 24.

⁶ Ho. 13. 1, 5; 1 Pet.

⁷ 2. 13, 17;
⁸ Ezra 6. 10; 1 Tim. 2. 2.

⁹ ch. 14. 14; 23. 21; 27. 14, 15; Eph. 5. 6.
¹⁰ ver. 31.

¹¹ ch. 25. 12; 27. 22; 2 Chr. 36. 21, 22; Ezra 1. 1; Dan. 9. 2.

¹² ch. 24. 6, 7; Zeph.

¹³ 2. 7.

¹⁴ Ps. 33. 11; Zec. 8.

¹⁵ ch. 3. 12-19; 30. 18

¹⁶ 29. ch. 31 to ch.

¹⁷ 33; Is. 40. 1, 2; Eze.

¹⁸ 34. 11-31; Hos. 2.

¹⁹ 11-25.

²⁰ ch. 31. 9; 33. 3; Ps.

²¹ 50. 15; Dan. 9. 3, etc.

²² Le. 26. 39, 40, etc.;

²³ Den. 30. 1, etc.

²⁴ ch. 21. 7; Ps. 119. 2,

²⁵ 10.

²⁶ Deu. 4. 7; 1 Chr.

²⁷ 29. 9; Ps. 32. 6; Is.

²⁸ 1; Is. 55. 6.

²⁹ ch. 16. 14, 15; 23. 3

³⁰ —8; 30. 3; 32. 37.

³¹ ver. 3.

³² see refs. ch. 21. 10.

³³ ch. 24. 1-3, 8.

³⁴ ch. 9. 16; 15. 4; 21.

³⁵ 9; 31. 17; Deu. 28.

³⁶ 25; 2 Chr. 29. 8.

³⁷ ch. 26. 6; 42. 18.

³⁸ ch. 7. 13.

³⁹ ch. 23. 4; 32. 33.

⁴⁰ ch. 21. 5.

¹ Leading the people to neglect God's warnings and injunctions, by persuading them that his declarations will not be accomplished.

² In the second month after his doom had been denounced: compare ver. 1.

³ As the captives already in Babylon, like their brethren at home, were exposed to the delusions of false prophets, Jeremiah is directed to send them a letter, commanding them to settle peaceably in the land of their exile (vers. 1-7), and not to listen to deceivers (8, 9); for, after seventy years, Jehovah will bring them back (10-14); whereas their brethren remaining in Canaan have yet to suffer the severest punishments (15-19). He is then to announce the fearful doom of two of the false prophets

who had deceived them (20-23); and to threaten She-maiah for writing to Jerusalem to accuse him (24-32).

⁴ Expecting soon to return to their own country, the captives seem to have neglected their personal and social duties and interests in Chaldaea.

⁵ Though you are unwilling exiles in a foreign land, discharge the duties of good subjects and citizens.

⁶ Namely, by making inquiries of these prophets, and giving credit to their responses.

⁷ Literally, 'a hereafter and an expectation'; i. e. a happy termination of your calamities equal to your highest hopes. These promises extend far beyond the return of the Jews from Babylon.

⁸ That is, ye shall go to the places of prayer.

- prophecy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;
- 22 'and of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, * whom
- 23 the king of Babylon roasted¹ in the fire; because 'they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; " even I know, and am a witness, saith the LORD.
- 24, 25 Thus shalt thou also speak to Shemaiah the Nehelamite,² saying, Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, " and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying, The LORD hath made thee priest in the stead of³ Jehoiada the priest, that ye should be * officers in the house of the LORD, for every man that is * mad, and maketh himself a prophet,⁴ that thou shouldst * put him in prison, and in the stocks. Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh
- 28 himself a prophet to you? For therefore he sent unto us in Babylon, saying, This captivity is long: * build ye houses, and dwell in them; and plant gardens, and eat the fruit of them. And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.
- 30, 31 Then came the word of the LORD unto Jeremiah, saying, Send to all them of the captivity, saying, Thus saith the LORD, concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, * and I sent him not, and he
- 32 caused you to trust in a lie: therefore thus saith the LORD; Behold, 'I will punish Shemaiah the Nehelamite, and his seed: " he shall not have a man to dwell among this people; neither shall he behold " the good that I will do for my people, saith the LORD; * because he hath taught rebellion against the LORD.

Promises of the deliverance and restoration of Israel; and of a new spiritual and everlasting covenant.

- 30 THE word⁵ that came to Jeremiah from the LORD, saying, Thus speaketh the LORD God of Israel, saying,
- 3 'Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the LORD, that * I will bring again the captivity of my people Israel and Judah, saith the LORD: " and I will cause them to return to
- 4 the land that I gave to their fathers, and they shall possess it. And these are the words that the LORD spake concerning Israel and concerning Judah.
- 5 For thus saith the LORD;
- ⁶ We have heard⁶ a voice of trembling,—of fear, and not of peace.
- 6 Ask ye now, and see, whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, * as a woman in travail, And all faces are turned into paleness?
- 7 'Alas! for that day is great,⁷ " so that none is like it: It is even the time of Jacob's trouble. / But he shall be saved out of it.
- 8 For it shall come to pass in that day—saith the LORD of hosts, That * I will break his yoke⁸ from off thy neck,—and will burst thy bonds,

¹ That the Chaldeans were accustomed to inflict this cruel punishment is evident from Dan. iii. 6, 20.

² Nothing more is known of this person.

³ Some explain this to mean, 'that you should exercise a like authority to that which Jehoiada formerly exerted. See 2 Kings xi. 18; 2 Chron. xxiii. 17.

⁴ That is, for every one who madly takes on himself to be a prophet, and delivers his own fancies as Divine oracles.

⁵ Chapters xxx., xxxi. were not originally a spoken, but a written prophecy (vers. 1—4); and may be regarded as parallel with the later part of the book of Isaiah, many of whose predictions are here almost verbally repeated, though in new combinations and with important additions. The prophet may have written these chapters before Jerusalem was destroyed; but he takes his stand near the end of the captivity. To calm the terrors of God's people in the view of approaching judgments (5—7), the prophet assures them that these shall end in their deliverance and restoration (8—11), however grievous their chastisements may be (12—15); so that, whilst their oppressors are punished, they shall again enjoy all social and religious blessings under the rule of their rightful Prince

(16—24). This salvation, the result of God's unchangeable love, shall include *all* Israel (xxx. 1—3); for all shall be brought back, even from the remotest distance, shall unite in the worship of Jehovah, mingling penitence with praise, and shall share the abundant gifts of his love (4—14). God remembers their tears, and will dry them up; for they sorrow to repentance, and his heart yearns towards his children (15—20). Let them, then, prepare for their return; for God's power will certainly accomplish it, and will repeople the wasted land (21—28). But all this shall be done under a new covenant, personal (29, 30), spiritual (31—34), and everlasting (35—37); and a New Jerusalem shall be built for those who are thus fitted to inhabit it (38—40). It is evident that here, as in the corresponding prophecies of Isaiah, the restoration of Israel and Judah is referred to as foreshadowing the greater blessings of the gospel.

⁶ This seems to refer to the Medo-Persian invasion of Chaldea; which, though necessary to the restoration of the Jews, threatened them, as well as other subjects of the king of Babylon, with severe sufferings.

⁷ That is, an important and terrible crisis.

⁸ The yoke of the king of Babylon.

¹ see Gen. 48. 20; Is. 65. 15.

² Dan. 3. 6, 21.

³ see refs. ch. 23. 14.

⁴ ch. 13. 27; 16. 17; Fro. 5. 21; Mal. 3. 5.

⁵ ch. 21. 1, 2; 2 Ki. 25. 18.

⁶ ch. 21. 1, 2; 2 Ki. 11. 15, 18.
⁷ 2 Ki. 9. 11; Hos. 9. 7; Ac. 25. 24.
⁸ ch. 23. 2.

⁹ vers. 1—10.

¹⁰ ch. 28. 15—17.

¹¹ ch. 20. 6; see refs. Ex. 20. 5; Jos. 7. 21, 25.

¹² u ch. 22. 30.

¹³ u vers. 10—14.

¹⁴ ch. 28. 16.

¹⁵ Hab. 2. 2; Rev. 1. 11.

¹⁶ ver. 18; ch. 27. 22; 28. 14; 32. 44; Dan. 9. 3; Eze. 38. 25; Am. 9. 14, 15.
¹⁷ ch. 16. 15; Eze. 20. 42.

¹⁸ b ch. 6. 22—24; 9. 19; 25. 36.

¹⁹ c ch. 4. 31; 6. 24; 22. 25.

²⁰ d Is. 2. 12—22; Joel 2. 11, 31; Am. 5. 18—20; Zeph. 1. 14, etc.

²¹ Lam. 1. 12; Dan. 12. 1.

²² ver. 10; ch. 50. 18—20, 33, 34; Is. 14. 1, 2.

²³ Is. 14. 25; Eze. 34. 27; Nah. 1. 13.

And strangers shall no more serve themselves of him :

- 9 But they shall serve the LORD their God,
And ^a David their king, ¹ whom I will ¹ raise up unto them.
- 10 Therefore ^a fear thou not, O my servant Jacob,—saith the LORD ;
Neither be dismayed, O Israel :
For, lo, I will save thee from afar,—and thy seed ¹ from the land of their captivity ;
And Jacob shall return, ^m and shall be in rest, and be quiet,
And none shall make *him* afraid.
- 11 ^a For I *am* with thee, saith the LORD, to save thee :
^o Though I make a full end of all nations whither I have scattered thee,
^p Yet will I not make a full end of thee :
But I will correct thee ^q in measure, ²
And will not leave thee altogether unpunished.
- 12 For thus saith the LORD,
^r Thy bruise *is* incurable,—and thy wound *is* grievous.
- 13 ^r *There is* none to plead thy cause, that thou mayest be bound up :
^s Thou hast no healing medicines.
- 14 ^s All thy lovers have forgotten thee ;—they seek thee not ;
For I have wounded thee with the wound ^t of an enemy,
With the chastisement ^v of a cruel one,
For the multitude of thine iniquity ;—^u because thy sins were increased.
- 15 Why ^v *crisest* thou for thine affliction ?
^w Thy sorrow *is* incurable for the multitude of thine iniquity :
^x Because thy sins were increased, I have done these things unto thee.
- 16 Therefore ^x all they that devour thee ^y shall be devoured ;
And all thine adversaries, every one of them, shall go into captivity ;
And they that spoil thee shall be a spoil,
And all that prey upon thee will I give for a prey.
- 17 ^y For I will restore health unto thee,—and I will heal thee of thy wounds,
Saith the LORD ;—^z because they called thee an Outcast, *saying*,
This is Zion, whom no man seeketh after.
- 18 Thus saith the LORD ;
Behold, ^z I will bring again the captivity of Jacob's tents,
And ^a have mercy on his dwellingplaces ;
^a And the city shall be builded upon her own heap,
And ^b the palace shall remain after the manner thereof. ⁴
- 19 And ^b out of them shall proceed thanksgiving
And the voice of them that make merry :
^c And I will multiply them—and they shall not be few ;
^d I will also glorify them—and they shall not be small.
- 20 Their children also shall be ^e as aforetime, ⁵
And their congregation shall be established before me,
^f And I will punish all that oppress them.
- 21 And ^f their nobles shall be of themselves,
^g And their governor shall proceed from the midst of them ; ⁶
And I will ^g cause him to draw near, and he shall approach unto me :
For who *is* this that engaged his heart to approach unto me ?—saith the LORD.
- 22 And ye shall be ^h my people,—and I will be your God.
- 23 Behold, the ^h whirlwind of the LORD goeth forth with fury,
A continuing whirlwind : it shall fall with pain upon the head of the wicked. ⁷
- 24 ⁱ The fierce anger of the LORD shall not return, until he hath done it,
And until he have performed the intents of his heart :
^j In the latter days ye shall consider it.

^a Is. 55. 3, 4 ; Eze. 34. 23, 24 ; 37. 24 ; Hos. 3. 5.
^b Lk. 1. 69 ; Ac. 2. 30 ; 13. 23.
^c ch. 45. 27, 28 ; Is. 41. 10—15 ; 42. 5, 6 ; 44. 2.
^d Jer. 3 ; ch. 3. 18.
^e see refs. ch. 23. 6.

^f see refs. Is. 8. 10.

^g Am. 9. 8.

^h see refs. ch. 4. 27.

ⁱ see refs. ch. 10. 24 ; 46. 28 ; Is. 27. 7, 8.

^j ver. 15 ; ch. 14. 17 ; 15. 18 ; 2 Chr. 30. 16 ; Is. 1. 5, 6.
^k Eze. 22. 30.
^l see ver. 17 ; ch. 8. 22.

^m see refs. ch. 4. 30.

ⁿ Job 13. 24—29 ; 16. 9 ; 19. 11 ; Hos. 5. 14.
^o Job 30. 21.

^p ch. 5. 6 ; Ezra 9. 6, 7, 13 ; Lam. 1. 5.
^q ch. 15. 18 ; Lam. 3. 39.

^r ver. 12 ; ch. 46. 11 ; Hos. 5. 13 ; Mic. 1. 9.
^s ver. 14.

^t ch. 10. 25 ; 50. 7—11 ; Ex. 23. 22 ; Is. 33. 1 ; 41. 11.

^u ver. 13 ; ch. 33. 6 ; see refs. Ex. 15. 26 ; Eze. 34. 16.
^v Lam. 2. 15—17.

^w ver. 3 ; ch. 33. 7, 11 ; Ps. 83. 1.
^x Ps. 102. 13, 16.

^y Is. 44. 26, 28 ; Zec. 12. 6 ; 14. 10.
^z 1 Chr. 29. 1, 19 ; Ezra 6. 3—15 ; Is. 44. 28 ; Zec. 1. 16, 17.

^a ch. 31. 4, 12, 13 ; 33. 10, 11 ; Is. 35. 10 ; 51. 11.

^b ch. 33. 22 ; Is. 27. 6 ; 60. 22 ; Zec. 8. 4, 5 ; 10. 8.

^c ch. 33. 9 ; Is. 60. 19 ; 62. 2, 3.

^d Ge. 17. 7, 8 ; Is. 1. 26.

^e ver. 16 ; Is. 49. 26 ; 51. 22, 23.

^f Ezra 2. 2 ; Ne. 7. 2.

^g Ge. 49. 10 ; Dou. 16. 18 ; Eze. 34. 23, 24 ; Mic. 5. 2—4 ; Mt. 21. 5—11.

^h Num. 16. 5 ; Ps. 110. 4 ; Ro. 8. 34 ; Heb. 4. 14—16.

ⁱ see refs. ch. 24. 7 ; Eze. 11. 20 ; 36. 24.
^j ch. 23. 19, 20 ; 25. 32.

^k ch. 4. 28 ; see refs. 23. 20 ; 1 Sam. 3. 12 ; Hos. 3. 5.

^l Ge. 49. 1.

¹ As the Jews have never since their return from Babylon had a king named David, nor indeed any king, this must refer to the Messiah, to whom the Targum applies it. He is called David, not only because He was 'of the seed of David according to the flesh,' but because in Him the promises made to David, of which his prosperous reign was a pledge and shadow, are fulfilled to God's people.

² Rather, 'to justice ;' i. e. as is right.

³ As the wound was incurable, because it was Jehovah's determination to chastise Israel (vers. 12—15) ; so the restoration could not be hindered, because he had purposed it.

⁴ Rather, 'And the city shall be built on its hill, and

the palace shall be inhabited on its place,' or, 'according to its custom ;' i. e. as of old. All shall be restored, from the tent to the palace.

⁵ As they were in the prosperous days of David. See note on ver. 9.

⁶ Rather, 'And his Prince shall be from himself, and his Ruler shall come forth from his midst.' This also evidently must refer to the Messiah, as the restored Jews were no more governed by a ruler of their own nation in Canaan than in Babylon, where they appear to have had a 'Prince of the captivity.'

⁷ See ch. xxiii. 19. The judgment which was there denounced against sinners in Israel is here threatened to Israel's enemy.

- 31** At ^a the same time, saith the LORD,
^a Will I be the God ^b of all the families of Israel,—and they shall be my people.
2 Thus saith the LORD,—^c The people *which were* left of the sword
^d Found grace in the wilderness; ¹—*even* Israel,—when ^e I went to cause him to rest.
3 The LORD hath appeared of old unto me, *saying*,
Yea, ^f I have loved thee with ^g an everlasting love:
Therefore with lovingkindness have I ^h drawn thee. ²
4 Again ⁱ 'I will build thee,—and thou shalt be built,—^j O virgin of Israel:
Thou shalt again be adorned with thy ^k 'tabrets,
And shalt go forth in the dances of them that make merry.
5 ^l 'Thou shalt yet plant vines upon ^m the mountains of Samaria:
The planters shall plant, and shall eat *them* as common things.
6 For there shall be a day, *that* the watchmen ⁿ ³ upon the mount Ephraim shall cry,
^o 'Arise ye, and let us go up to Zion—unto the LORD our God.
7 For thus saith the LORD;
^p Sing with gladness for Jacob,—and shout among the chief ^q ⁴ of the nations:
Publish ye, praise ye, and say,—^r O LORD, save thy people, ^s 'the remnant of Israel.
8 Behold, I will bring them ^t 'from the north country,
And ^u 'gather them from the coasts of the earth,
^v And with them the blind and the lame,
The woman with child and her that travaileth with child together: ⁵
A great company shall return thither.
9 ^w 'They shall come with weeping,—and with ^x supplications will I lead them:
I will cause them to walk ^y 'by the rivers of waters
^z In a straight way, wherein they shall not stumble:
For I am a father to Israel,—and Ephraim *is* my ⁶ 'firstborn.
10 Hear the word of the LORD, O ye nations,
^a And declare *it* in the isles afar off, and say,
^b 'He that scattered Israel ^c will gather him,
And keep him, as a shepherd *doth* his flock.
11 For ^d the LORD hath redeemed Jacob,
And ransomed him ^e from the hand of *him that was* stronger than he.
12 Therefore ^f 'they shall come and sing in ^g 'the height of Zion,
And shall flow together to ^h 'the goodness of the LORD,
ⁱ 'For wheat, and for wine, and for oil,
And for the young of the flock and of the herd:
And their soul shall be as a ^j 'watered garden;
^k And they shall not sorrow any more at all.
13 ^l 'Then shall the virgin rejoice in the dance,—both young men and old together:
^m 'For I will turn their mourning into joy,
And will comfort them,—and make them rejoice from their sorrow.
14 ⁿ 'And I will satiate the soul of the priests ^o ⁶ with fatness,
And my people shall be satisfied with ^p 'my goodness,—saith the LORD.
15 Thus saith the LORD;
^q 'A voice was heard in ^r 'Ramah, ^s ⁷—lamentation, *and* bitter weeping;
Rachel weeping for ^t 'her children
Refused to be comforted for her children,—because ^u 'they *were* not.
16 Thus saith the LORD;
^v 'Refrain thy voice from weeping,—and thine eyes from tears:
^w 'For thy work shall be rewarded, ^x ⁸—saith the LORD;
And ^y 'they shall come again from the land of the enemy.

^a ch. 30. 24.
^a ch. 30. 22.
^b ch. 3. 18; 23. 6; Isa. 11. 12, 13; Eze. 37. 16-27; Hos. 1. 11.
^c Ex. 1. 16, 22; 2. 23; 5. 21; 12. 37.
^d ch. 2. 2; Deu. 1. 30, 33; 2. 7.
^e Num. 10. 33; Deu. 12. 9; Ps. 85. 11; Isa. 63. 14.
^f Deu. 7. 7-9; 33. 3; Mal. 1. 2.
^g Ro. 11. 28, 29; 2 Tim. 1. 9.
^h Hos. 11. 4; Ro. 8. 30; Eph. 1. 5-5; Tit. 2. 3-6.
ⁱ see refs. ch. 30. 14; Am. 9. 11.
^j ch. 18. 13; 2 Ki. 19. 21.
^k 1 Ex. 15. 20; Judg. 11. 34; Ps. 149. 3.
^l Isa. 62. 8, 9; 65. 21, 22; Am. 5. 14.
^m Eze. 36. 8.
ⁿ ch. 50. 19.
^o see refs. Isa. 2. 2-4; Mic. 4. 2.
^p Deu. 32. 43; Isa. 12. 6.
^q Ps. 14. 7; 118. 25.
^r ch. 23. 3; Isa. 1. 9.
^s see refs. ch. 3. 12, 18; 23. 8.
^t Isa. 43. 6; Eze. 20. 34, 41; 31. 13.
^u Isa. 40. 11; Eze. 31. 16; Mic. 4. 6; Zeph. 3. 19.
^v ch. 50. 4; Ps. 126. 5, 6; Mt. 5. 4.
^w Zec. 12. 10.
^x Isa. 35. 6-8; 41. 17-19; 43. 19; 49. 10, 11.
^y Isa. 40. 3, 4; 57. 14.
^z ch. 3. 4, 19; Ex. 4. 22.
^a Isa. 48. 20.
^a see refs. ver. 8; ch. 50. 17-20; Deu. 30. 4.
^b Isa. 40. 11; Eze. 31. 12-14; Mic. 5. 5; Zec. 9. 16.
^c Isa. 41. 23; 48. 20.
^d Isa. 49. 21-26.
^e ver. 4.
^f Eze. 17. 23; 20. 40.
^g Hos. 3. 5.
^h Joel 3. 18; Zec. 9. 15-17.
ⁱ Isa. 1. 30; 58. 11.
^j see refs. Isa. 35. 10.
^k ver. 4; Ps. 30. 11.
^l Isa. 51. 3, 11; 61. 3, 6; 66. 13.
^m Ps. 132. 16.
ⁿ Ex. 33. 19.
^o Mt. 2. 16-18.
^p Jon. 18. 25.
^q Ge. 30. 22; 35. 18.
^r Ge. 42. 13.
^s Ps. 30. 5.
^t Eze. 9. 7; Heb. 11. 6.
^u vers. 4, 5; ch. 23. 3; see refs. ch. 30. 3, 14; Ezra 1. 5; Hos. 1. 11.

¹ The 'wilderness' may perhaps mean the land of exile; for this would be as a wilderness to those who pined for their own land, which they are here assured they shall revisit. But it is more probable that the reference is to the ancient mercies of God. As, notwithstanding the people's provocations, which led to the destruction of a whole generation by the sword of God's justice, he brought those who escaped safely to the rest of Canaan; so (ver. 4) will he build Israel again, etc. Compare Isa. xliii. 16; xlv. 27, and note.

² Rather, 'Therefore have I prolonged mercy to thee.'

³ Probably persons stationed upon the mountains to proclaim the festival. See Isa. lii. 7, 8. The proclamation of the feasts in Zion by watchmen on Mount Ephraim indicates the removal of former enmities and jealousies between Ephraim and Judah. Compare Isa. xi. 13.

⁴ That is, Israel now restored to its pre-eminence.

⁵ None shall be left behind, not even those who appear to be most unfit to undertake the journey.

⁶ This refers to the abundance of offerings, the fat of which would be the priests' share.

⁷ By a beautiful figure, Rachel is introduced as mourning in her grave near Ramah (Gen. xxxv. 16; 1 Sam. ix. 6; x. 2) over the destruction of her descendants, the people of Ephraim and Benjamin; but she is comforted by the promise of their return (vers. 16, 17). Comp. Isa. xli. 20, 21. The language, being figurative, is susceptible of other applications, and is used in Matt. ii. 18 to describe the grief caused by Herod's cruelty.

⁸ The meaning may be either, Thy sorrow shall be compensated; or, Thou shalt not have brought forth and brought up children in vain.

- 17 And ^cthere is hope in thine end,¹—saith the LORD,
That thy children shall come again to their own border.
- 18 ^aI have surely heard ^cEphraim bemoaning himself *thus*;
^fThou hast chastised me, and I was chastised,
As a bullock unaccustomed to the yoke:
^aTurn thou me,² and I shall be turned;—^afor thou *art* the LORD my God.
- 19 Surely ^aafter that I was turned, I repented;
And after that I was instructed, ^aI smote upon *my* thigh:³
^aI was ashamed, yea, even confounded,
Because ^aI did hear the reproach of my youth.⁴
- 20 ^aIs Ephraim my dear son?—*is he* a pleasant child?
For since I spake against⁵ him,—^aI do earnestly remember him still:
^aTherefore my bowels are troubled for him;
^aI will surely have mercy upon him,—saith the LORD.
- 21 ^aSet thee up waymarks,—make thee high heaps:⁶
^aSet thine heart toward the highway,—*even* the way *which* thou wentest:
Turn again, ^aO virgin of Israel,—^aturn again to these thy cities.
- 22 How long wilt thou ^ago about,—^aO thou ^abacksliding daughter?
For the LORD hath created a new thing in the earth,
A woman shall compass a man.⁷
- 23 Thus saith the LORD of hosts, the God of Israel;
As yet they shall use this speech—in the land of Judah and in the cities thereof,
When I shall bring again their captivity;
^aThe LORD bless thee, O habitation of justice,—*and* ^aa mountain of holiness.
- 24 And there shall dwell in Judah itself, and ^ain all the cities thereof together,
Husbandsmen, and they *that* go forth with flocks.
- 25 ^aFor I have satiated the weary soul,—and I have replenished every sorrowful soul.
26 Upon this I awaked,⁸ and beheld;—and my sleep was sweet unto me.
- 27 Behold, the days come, saith the LORD,
That ^aI will sow the house of Israel and the house of Judah
With the seed of man, and with the seed of beast.
- 28 And it shall come to pass, *that* like as I have ^awatched over them,
^aTo pluck up, and to break down,
And to throw down, and to destroy, and to afflict;
So will I watch over them,—^ato build, and to plant,—saith the LORD.
- 29 ^aIn those days they shall say no more,
The fathers have eaten a sour grape,—and the children's teeth are set on edge.⁹
- 30 ^aBut every one shall die for his own iniquity:
Every man that eateth the sour grape,—his teeth shall be set on edge.
- 31 Behold, the ^adays come, saith the LORD,—that I will make a new covenant¹⁰
With the house of Israel, and with the house of Judah:
32 Not according to the covenant that I made with their fathers
In the day *that* ^aI took them by the hand to bring them out of the land of Egypt;
^aWhich my covenant they brake,
Although I was ^aan husband unto them,¹¹—saith the LORD:
- 33 ^aBut this *shall be* the covenant that I will make with the house of Israel;
After those days, saith the LORD,

^c ch. 29. 11—14; 46.
27, 28; Lam. 3. 18,
21—26; Ro. 11. 23—
25.

^d Job 33. 27, 28; 1a.
57, 15, 16; Hos. 5. 15.
^e ch. 3. 21, 22; 50. 4, 5.
^f ch. 3. 30; see refs.
Job 5. 17; Zeph. 3. 2.

^g ch. 17. 14; Pa. 85. 4;
Lam. 3. 21.

^h ch. 3. 22, 25; 1a. 63.
16.

ⁱ Deu. 32. 2, 6, 8; Eze.
35. 26, 31.

^j Eze. 21. 12; Lk. 18.
13; 2 Cor. 7. 10, 11.

^k Ezra 9. 6.
wch. 3. 25; 32. 20.

^l ver. 9; Pa. 103. 13;
Pro. 3. 12; Lk. 15.
24.

^m see refs. Deu. 32. 36;
Judg. 10. 16; 1a. 63.
15; Hos. 11. 8, 9.

ⁿ see refs. 1a. 3. 26.
^o 1a. 57, 18; Hos. 14. 4;
Mic. 7. 18, 19.

^p 1a. 62. 10.
^q ch. 50. 6.

^r ver. 4.
^s Zec. 2. 6, 7.

^t ch. 2. 18, 22, 30.
^u ch. 3. 6, 8, 11, 12, 14,
22; 13. 27.

^v ch. 50. 7; Pa. 122. 5.

^w 1a. 1. 26.
^x Pa. 10. 1; Obad. 17;
Zec. 8. 3.

^y ch. 33. 11—13; Eze.
36. 10, 12; Zec. 2. 4.

^z ch. 11. 17; 1a. 107. 9;
Mt. 5. 6; 11. 25.

^{aa} Ex. 36. 9—11; Hos.
2. 23; Zec. 10. 9.

^{ab} ch. 41. 27.

^{ac} ch. 1. 10; 18. 7.

^{ad} ch. 24. 6; 32. 41, 42;
Pa. 63. 35.

^{ae} ver. 30; Lam. 5. 7;
Eze. 18. 2, 3.

^{af} see refs. Deu. 24. 16;
1a. 3. 11; Gal. 6. 5, 7.

^{ag} ver. 4.

^{ah} ch. 32. 40; 33. 14;
50. 4, 5; Eze. 37. 26;
Heb. 8. 8—12; 10.
16, 17.

^{ai} Ex. 12. 41, 42, 51;
Deu. 1. 31.

^{aj} ch. 11. 7—10.

^{ak} ch. 3. 14; 1a. 54. 5.

^{al} ch. 32. 40; Eze. 36.
25—27; Heb. 8. 8—
12; 10. 16.

1 That is, in the future.

2 The language of genuine humility and self-knowledge, which always regards real conversion as a work requiring Divine aid.

3 Among the Hebrews, Persians, Greeks, and other nations, smiting on the thigh was a common mode of expressing indignation and grief. See Ezek. xxi. 12.

4 The reproach brought upon me by sins committed in my youth.

5 Or, 'as often as I speak of him.'

6 Or, 'poles'; i. e. to mark the way for the exiles to return through the deserts.

7 The most natural interpretation of this phrase is, 'Woman shall protect man'; i. e. there shall be such a state of tranquillity and freedom from alarm, that the weaker sex will be a sufficient guard, instead of looking for protection to the stronger. Calvin, however, remarks upon it, 'As the prophet compares man with woman, I cannot doubt that he meant the Israelites, who were like

women, i. e. were without strength, were destitute of all help; and he says that they shall be superior to their enemies, whose power was able to strike terror into the whole world.'

8 This is probably inserted to keep the reader in mind that all these bright prospects were presented in vision to the prophet, and would certainly be fulfilled.

9 A proverbial expression (see refs.), the meaning of which appears from Lam. v. 7.

10 Vers. 31—34 are a clear announcement that the old Jewish economy, and especially its relative and hereditary provisions (see vers. 29, 30), would be superseded by one of a personal and spiritual character; and they are accordingly quoted for this purpose in Heb. viii. 8—12. In the connection in which they stand here, they predict not only the gospel covenant, but also the enjoyment of its blessings by the Hebrew race. Comp. Rom. xi. 25—32.

11 Many follow the Septuagint in rendering these words, 'for I rejected them.' See note on ch. iii. 14.

- ¶ I will put my law in their inward parts,—and write it in their hearts;¹
 ¶ And will be their God,—and they shall be my people.
 34 And they shall teach no more every man his neighbour, and every man his brother,
 Saying, Know the LORD:
 For they shall all know me,
 From the least of them unto the greatest of them, saith the LORD:
 For I will forgive their iniquity,—and I will remember their sin no more.
- 35 Thus saith the LORD,—‘which giveth the sun for a light by day,
 And the ordinances² of the moon and of the stars for a light by night,
 Which divideth ‘the sea’ when the waves thereof roar;
 ‘The LORD of hosts is his name:
- 36 ¶ If those ordinances depart from before me,—saith the LORD,
 Then the seed of Israel also shall cease from being a nation³ before me for ever.
- 37 Thus saith the LORD;—‘If heaven above can be measured,
 And the foundations of the earth searched out beneath,
 I will also cast off all the seed of Israel for all that they have done,
 Saith the LORD.
- 38 Behold, the days come, saith the LORD,
 ‘That the city shall be built to the LORD
 ‘From the tower of Hanaueel unto the gate of the corner.
- 39 And ‘the measuring line shall yet go forth over against it—upon the hill Gareb,⁴
 And shall compass about to Geth.
- 40 And the whole valley of the dead bodies, and of the ashes,
 And all the fields unto the brook of ‘Kidron,
 ‘Unto the corner of the horse gate toward the east,
 ‘Shall be holy unto the LORD;
 ‘It shall not be plucked up,—nor thrown down, any more for ever.

Promises and pledges of the restoration of the Jews from Babylon, and of future spiritual blessings.

- 32 THE⁵ word that came to Jeremiah from the LORD⁶ in the tenth year of
 Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadnezzar.
 2 For then the king of Babylon’s army besieged Jerusalem: and Jeremiah the
 prophet was shut up⁷ in the court of the prison, which *was* in the king of Judah’s
 3 house. For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou
 prophesy, and say, Thus saith the LORD, ‘Behold, I will give this city into the
 4 hand of the king of Babylon, and he shall take it; and Zedekiah king of Judah
 ‘shall not escape out of the hand of the Chaldeans, but shall surely be delivered
 into the hand of the king of Babylon, and shall speak with him mouth to mouth,
 5 and his eyes shall behold his eyes; and he shall lead Zedekiah to Babylon, and
 there shall he be ‘until I visit⁸ him, saith the LORD: ‘though ye fight with the
 Chaldeans, ye shall not prosper.
- 6, 7 And Jeremiah said, The word of the LORD came unto me, saying, Behold
 Hanaueel the son of Shallum thine uncle shall come unto thee, saying, Buy thee
 my field⁷ that is in ‘Anathoth: for the ‘right of redemption is thine to buy it.
- 8 So Hanaueel mine uncle’s son came to me ‘in the court of the prison according
 to the word of the LORD, and said unto me, Buy my field, I pray thee, that is
 in Anathoth, which is in the country of Benjamin: for the right of inheritance

see refs. ch. 24. 7;
 Ps. 40. 8; 2 Cor. 3. 3.
 9 ch. 24. 7; 30. 22;
 32. 38.

1 Is. 11. 9; 54. 13;
 John 6. 45; 1 Cor. 2.
 10; 1 John 2. 20.
 2 ch. 33. 8; 50. 20;
 Is. 33. 24; Mic. 7.
 18; Am. 10. 45; 13.
 39; Ro. 11. 27.
 3 Ge. 1. 14—18; Ps. 72.
 5, 17; 89. 2, 36, 37;
 110. 91.

4 see refs. Job 26. 12.
 5 Ps. 135. 3, 4.
 6 ch. 10. 16.

7 see ch. 33. 20—26;
 Ps. 118. 6; Is. 54. 9,
 10.

8 ch. 33. 22; Job 11.
 7—9.

9 Ro. 11. 2—5, 26—29.

10 see refs. ch. 30. 18.

11 Ne. 3. 1; Zec. 11. 10.

12 Eze. 40. 8; Zec. 2.
 1, 2.

13 John 18. 1, Cedron.

14 2 Chr. 23. 15; Ne.
 3. 24.
 15 Jos. 3. 17.

16 Is. 61. 22; Eze. 37.
 25.

17 ch. 30. 1; 2 Ki. 25.
 1, 2.

18 ch. 33. 1; 36. 5; 37. 21;
 38. 1; 39. 11, 15; Ne.
 3. 25.

19 ch. 21. 4—7; 31. 2, 3.

20 ch. 31. 3; 37. 17; 38.
 18, 23; 39. 5; 42. 9;
 2 Ki. 25. 4—7; Eze.
 12. 12, 13.

21 ch. 27. 22.
 22 ch. 21. 4; 33. 5.

23 ch. 1. 1.
 24 Lev. 25. 21—25, 32,
 49; Ru. 1. 1.
 25 ver. 2.

1 There will not be a mere slavish punctiliousness in the observance of ceremonies; but the knowledge, love, and zealous fulfilment of God’s commands. Compare Ezek. xi. 19, etc.; John iv. 23.

2 The laws which regulate these bodies.

3 God here promises not merely that the Hebrew nation shall never be extinct, but also that they shall share the blessings of the gospel. See note on ver. 31.

4 Some of these places are not now known; but the general meaning of the passage is, that the new city shall be larger than the former. See Ezek. xl. 2; xlv. 6, and notes.

5 The ruin which the Jews have brought upon their city by rejecting God’s commands and imprisoning his prophet is just at hand (vers. 1—6); yet, to show that God will restore them, Jeremiah by his direction buys an estate at Anathoth (8—15). The prophet takes occasion from this humbly to lay the case of the people before him (16—25); upon which God vindicates the severity of his chastisement, but adds a fresh promise of restoration (26—44); which He subsequently enlarges, announcing

the pardon, purification, and blessedness of the restored people (ch. xxxiii. 1—9); the renewal of social and religious enjoyments (10, 11), and of wealth and prosperity (12, 13); and, above all, the advent of the long-promised ‘Branch of righteousness,’ who shall unite and perpetuate the royal and priestly functions (14—18): and He declares that all this is as sure as the recurrence of day and night (19—26). These transactions occurred during the last siege of Jerusalem by the Chaldeans, only a few months before it was taken.

6 This word is used sometimes in a favourable sense (see ch. xxvii. 22), sometimes the contrary (see ch. v. 9). Here it means simply, ‘until I shall visit him with death.’ He died in peace at Babylon: see ch. xxxiv. 6.

7 Though the Levites (including the priests) could not hold other land, they possessed the suburbs of their cities (see Numb. xxxv. 4); which, however, could not be alienated, as other town property might (Lev. xxv. 32—34). But this transaction was merely a transfer from one member of a family to another, as in Ruth iv.

is thine, and the redemption is thine; buy it for thyself. Then I knew that
 9 this *was* the word of the LORD. And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and 'weighed¹ him the money, *even* seventeen shekels of silver. And I subscribed the evidence, and sealed it, and took witnesses,
 11 and weighed him the money in the balances. So I took the evidence² of the purchase, both that which was sealed according to the law and custom, and that
 12 which was open: and I gave the evidence of the purchase unto Baruch³ the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the ^v witnesses that subscribed the book of the purchase,
 13 before all the Jews that sat in the court of the prison. And I charged Baruch
 14 before them, saying, Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel,⁴ that they may continue many
 15 days. For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards ^z shall be possessed again in this land.
 16 Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, ^a I prayed unto the LORD, saying, Ah Lord God! behold, ^b thou hast made the heaven and the earth by thy great power and stretched out arm, and
 18 there is nothing too hard for thee: thou showest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children
 19 after them: the Great, ^c the Mighty God, ^d the Lord of hosts, is his name, ^e great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: ^f to give every one according to his ways, and according to the
 20 fruit of his doings: ^g which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among other men; and hast made thee ^h a
 21 name, as at this day; and ⁱ hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a
 22 stretched out arm, and with great terror; and hast given them this land, ^j which thou didst swear to their fathers to give them, ^k a land flowing with milk and
 23 honey; and they came in, and possessed it; but ^l they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst
 24 them to do: ^m therefore thou hast caused all this evil to come upon them. Behold the 'mounts,ⁿ they are come unto the city to take it; and the city ^o is given into the hand of the Chaldeans, that fight against it, because of ^p the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass;
 25 and, behold, thou seest it. ^q And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; for ^r the city is given into the hands of the Chaldeans.
 26, 27 Then came the word of the LORD unto Jeremiah, saying, Behold, I am the LORD, the ^s God of all flesh: ^t is there any thing too hard for me? Therefore thus saith the LORD; Behold, ^u I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take
 29 it: and the Chaldeans, that fight against this city, shall come and ^v set fire on this city, and burn it with the houses, ^w upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke
 30 me to anger. For the children of Israel and the children of Judah ^x have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD. ^y For this city hath been to me, as a provocation of mine anger and of my fury from the day that they built it ^z even unto this day; ^a that I should remove it from before my face, because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, ^b they, their kings, their

¹ Ge. 23. 16; Is. 55. 2; Zec. 11. 12.
² Num. 32. 11.

³ ch. 36. 4, 5, 16—19, 26; 43. 3—6; ch. 46.

⁴ see Is. 8. 2.

^z vers. 37, 43, 44; ch. 30. 18; 31. 5, 24; Am. 9. 14, 15.

^a Phil. 4. 6, 7.
^b 2 Ki. 19. 15.

^c ver. 27; Ge. 18. 14; Job 42. 2; Lk. 1. 37.
^d see refs. Ex. 20. 6; Deu. 5. 9, 10.

^e see refs. Ex. 20. 5.
^f Ge. 48. 21; Is. 9. 6.
^g ch. 10. 16.

^h see refs. Is. 28. 23.
ⁱ see refs. ch. 16. 17;

^j Ps. 35. 13.
^k see refs. ch. 17. 10.

^l Ex. 7. 3; 10. 2; Deu. 4. 34.

^m Ex. 9. 16; 1 Chr. 17. 21; see refs. Ne. 9. 10; Is. 63. 12; Dan. 9. 15.

ⁿ see refs. Ex. 6. 6, 7.
^o see refs. Ge. 13. 15; Ex. 6. 8.

^p ch. 11. 5; Ex. 3. 8, 17.

^q ch. 11. 7, 8; Ne. 9. 22—27; Dan. 9. 10.

^r Le. 26. 14, etc.; Lam. 1. 18.

^s ch. 33. 4.
^t vers. 3, 25, 36.
^u ch. 14. 12—15.

^x vers. 8—15.
^y ver. 24.

^z see refs. Num. 16. 22.

^a ver. 17.
^b ver. 3.

^c ch. 21. 10; 37. 8, 10; 52. 13; 2 Ki. 25. 6, 9.

^d ch. 10. 13.

^e ch. 2. 7; 3. 25; 7. 22—26; 22. 21; 2 Ki. 17. 9—20; Eze. 20. 8, 28.

^f ch. 5. 9—11; 6. 6, 7.

^g ch. 27. 10; 2 Ki. 23. 37; 24. 3.

^h ch. 2. 26; Is. 1. 4, 6; Dan. 9. 8.

1 The Jews do not appear to have had a national coinage before the exile; but they made use of pieces of silver of a certain weight, called shekels. The purchase-money of this property did not exceed £2 sterling. The field itself may have been small; and its value was diminished by its being then in the possession of the Chaldeans: but in this case Jeremiah was probably expected to pay nothing more than the difference in value between a contingent and an absolute reversion.

2 This is the first record of the use of written documents in the purchase of land; and it shows a near approach to the caution and completeness of similar modern transactions. The deed, being duly signed by the contracting parties and by witnesses, was sealed up, that it might be carefully preserved; while an 'open' copy was made for occasional reference.

3 Baruch appears to have been of a noble family, a friend and helper of Jeremiah on various occasions in his public ministry (see ch. xxxvi., xliii.), and honoured by a special promise of Divine protection (see ch. xlv.)

4 That they might be safely buried in the earth: a frequent mode of securing valuable things in the East.

5 The infinite wisdom and power which the Creator has displayed in his works is exercised by Him also, as the Governor of all, in discerning and rewarding his creatures according to their doings.

6 These were works raised by the besiegers, partly to cover their engines, and partly to elevate the soldiers to a level with the battlements of the city.

7 Solomon, who completed the city of Jerusalem, introduced into it that idolatry which afterwards caused its ruin. See 1 Kings xi. 4.

princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. And they have turned unto me the 'back, and not the face: though I taught them, ^a rising up early and teaching *them*, yet they have not hearkened to receive instruction. But they 'set their abominations in the house, which is called by my name, to defile it. And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to ^m cause their sons and their daughters to pass through *the fire* unto ⁿ Molech; ¹ which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, ^r It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; Behold, I will ^q gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them ^r to dwell safely: and they shall be ^s my people, and I will be their God: and I will ^t give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and ^u I will make an everlasting covenant with them, ^v that I will not turn away from them, to do them good; but ^w I will put my fear in their hearts, that they shall not depart from me. Yea, ^x I will rejoice over them to do them good, and ^y I will plant them in this land assuredly with my whole heart and with my whole soul.

For thus saith the Lord; ^a Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And ^b fields shall be bought in this land, ^c whereof ye say, *It is desolate without man or beast; it is given into the hand of the Chaldeans.* ^d Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in ^e the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the ^f cities of the mountains, and in the cities of the valley, and in the cities of the south: for ^g I will cause their captivity to return, saith the Lord.

33 MOREOVER the word of the Lord came unto Jeremiah the second time, while he was yet 'shut up in the court of the prison, saying,

2 Thus saith the Lord the ^h maker ⁱ thereof,

The Lord that formed it, to establish it;

^j The Lord [*or*, JEHOVAH] is his name;

3 'Call unto me, and I will answer thee,

^k And show thee great and ^l mighty ^m things,—which thou knowest not.

4 For thus saith the Lord, the God of Israel,—concerning the houses of this city, And concerning the houses of the kings of Judah, Which are thrown down by ⁿ the mounts, —and by the sword;

5 ^o They come to fight with the Chaldeans, But ^p it is to fill them with the dead bodies of men, ^q Whom I have slain in mine anger and in my fury, And for all whose wickedness ^r I have hid my face from this city.

6 Behold, ^s I will bring it health and cure,—and I will cure them, And will reveal unto them the abundance of peace and truth.

7 And ^t I will cause the captivity of Judah and the captivity of Israel to return, And will build them, ^u as at the first.

8 And I will ^v cleanse them from all their iniquity, Whereby they have sinned against me; And I will ^w pardon all their iniquities,—whereby they have sinned, And whereby they have transgressed against me.

9 ^x And it ^y shall be to me a name of joy, A praise and an honour before all the nations of the earth, Which shall hear all the good that I do unto them: And they shall ^z fear and tremble For all the goodness and for all the prosperity—that I procure unto it.

10 Thus saith the Lord;—Again there shall be heard in this place, ^a Which ye say *shall be desolate*—without man and without beast, *Even* in the cities of Judah, and in the streets of Jerusalem, That are desolate, without man,—and without inhabitant, and without beast,

^a ch. 2. 27; 7. 24.

^b ch. 7. 13.

^c see refs. ch. 7. 30, 31.

^d see refs. ch. 7. 31.

^e La. 18. 21; 1 Ki. 11. 33.

^f ch. 7. 31

^g ver. 24.

^h ch. 23. 3; 29. 14, 31. 10; Deu. 30. 3; Eze. 37. 21—25.

ⁱ see refs. ch. 23. 6.

^j ch. 24. 7; 30. 22; 31. 33.

^k see refs. Deu. 30. 6; 2 Chr. 30. 12.

^l ch. 31. 31—33; Is. 55. 3.

^m Ex. 30. 29.

ⁿ see refs. Deu. 30. 9.

^o ch. 21. 6; 31. 28; Am. 9. 15.

^p ch. 31. 28; Zec. 8. 11, 15.

^q ver. 15.

^r ch. 30. 12.

^s ver. 6—15.

^t ch. 17. 26.

^u Jos. 15. 21, 33, 48; Judg. 1. 9.

^v ver. 37; ch. 33. 7, 11, 26.

^w ch. 32. 2, 3.

^x Ps. 87. 5; Is. 14. 32; 37. 21, 26; 43. 21.

^y see refs. Ex. 15. 3; Am. 5. 8; 9. 15.

^z see refs. Ps. 91. 15.

^a Mic. 7. 15.

^b Is. 48. 6.

^c ch. 32. 24; Eze. 4. 2.

^d ch. 21. 4—7; 32. 5.

^e ch. 18. 17; 21. 10.

^f ch. 30. 12—17; Deu. 32. 33.

^g ver. 11; ch. 30. 3; 32. 44.

^h ch. 24. 6; 30. 20; 31. 4, 24; 42. 10; Is. 1. 26; Am. 9. 11; Zec. 1. 17.

ⁱ ch. 50. 20; Ps. 51. 2; Eze. 36. 25; Zec. 13. 1; Heb. 9. 13, 14.

^j ch. 31. 34; Mic. 7. 18, 19.

^k see refs. ch. 13. 11; Is. 62. 7.

^l Ex. 15. 14—16; Is. 60. 5; Hos. 3. 5; Mic. 7. 16, 17.

^m ch. 32. 36, 43.

1 See notes on 2 Kings xvi. 3; xxiii. 10.

2 Or, 'doer of it.' Jehovah here pledges that unchanging faithfulness which his name implies (see note on Exod. vi. 3) for the fulfilment of his promises.

3 Rather, 'inaccessible;' i. e. difficult.

4 Perhaps the best rendering is, 'which (i. e. the men of the mounts and the sword) are come with the Chaldeans to fight, and to fill them (i. e. the houses) with the corpses of the men, whom I have slain,' etc.

5 That is, the city, Jerusalem.

- 11 The ^b voice of joy, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride,
The voice of them that shall say, 'Praise the LORD of hosts :
For the LORD is good ;—for his mercy *endureth* for ever :¹
And of them that shall bring ^d the sacrifice of praise into the house of the LORD.
For ^e I will cause to return the captivity of the land,
As at the first, saith the LORD.
- 12 Thus saith the LORD of hosts ;
^f Again in this place, which is desolate without man and without beast,
And in all the cities thereof,
Shall be an habitation of shepherds—causing *their* flocks to lie down.
- 13 ^g In the cities of the mountains,—in the cities of the vale,
And in the cities of the south,—and in the land of Benjamin,
And in the places about Jerusalem, and in the cities of Judah,
Shall the flocks ^h pass again under the hands of him that telleth *them*,
Saith the LORD.
- 14 ' Behold, the days come, saith the LORD,
That ⁱ 'I will perform that good thing which I have promised
Unto the house of Israel and to the house of Judah.
- 15 In those days, and at that time,
Will I cause the ^j Branch of righteousness ^k to grow up unto David ;
And he shall execute judgment and righteousness in the land.
- 16 ^l In those days shall Judah be saved,—and Jerusalem shall dwell safely :
And this *is the name* wherewith she shall be called,—The LORD our righteousness.²
- 17 For thus saith the LORD ;
David shall never ^m want a man to sit upon the throne of the house of Israel ;
- 18 ⁿ Neither shall the priests the Levites want a man before me,
To ^o offer burnt offerings,—and to kindle meat offerings,
And to do sacrifice continually.
- 19 And the word of the LORD came unto Jeremiah, saying,
20 Thus saith the LORD ;
' If ye can break my covenant of the day,—and ^p my covenant of the night,
And that there should not be day and night in their season ;
21 *Then* may also ^q my covenant be broken with David my servant
' That he should not have a son to reign upon his throne ;
And with the Levites the priests, my ministers.
- 22 As ^r the host of heaven cannot be numbered,
Neither the sand of the sea measured :
^s So will I multiply the seed of David my servant,
And the Levites that minister unto me.⁴
- 23 Moreover the word of the LORD came to Jeremiah, saying,
24 Considerest thou not what this people have spoken, saying,
^t The two families⁵ which the LORD hath chosen,—^u ' he hath even cast them off ?
That they have despised my people,
That they should be no more a nation before them.
- 25 Thus saith the LORD ;—If ^v my covenant⁶ be not with day and night,
And if I have not ^w appointed the ordinances of heaven and earth ;
26 ^x Then will I cast away the seed of Jacob,—and David my servant,
So that I will not take *any* of his seed to be rulers
Over the seed of Abraham, Isaac, and Jacob :
For ^y I will cause their captivity to return, ^z and have mercy on them.

Prediction of the captivity, death, and burial of Zedekiah.

- 34 THE word which came unto Jeremiah from the LORD, ^a when Nebuchadnezzar king of Babylon, ^b and all his army, and ^c all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,

1 A formula of praise. See Psa. cxxxvi.

2 That is, descriptively, and supplying the substantive verb, 'The Lord is our righteousness.' The city is thus honoured with an appellation derived from her Divine King: see ch. xxiii. 6.

3 The functions of the ancient kings and priests are here employed to illustrate the offices and work of the Messiah. Compare Heb. vii.—ix., x. 1—18; and see notes on Isa. iv. 2; lv. 3, 4.

4 'The seed of David' and 'the Levites' are evidently the children or attendants of the Royal Priest; that is, true believers in Christ, who are described in the New Testament as 'kings and priests' (1 Pet. ii. 5; Rev. i. 6).

5 Meaning, perhaps, the two kingdoms of Israel and Judah; but more probably, the royal and sacerdotal families of David and Levi.

6 The invariableness of natural phenomena should sustain our faith in the promises of God.

- 2 Thus saith¹ the LORD, the God of Israel; 'Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, "I will give this city into
3 the hand of the king of Babylon, and "he shall burn it with fire: and "thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; "and thine eyes shall behold² the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.
4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the
5 LORD of thee, Thou shalt not die by the sword: but thou shalt die in peace:³ and with "the burnings of thy fathers, the former kings which were before thee, "so shall they burn *odours* for thee; and "they will lament thee, *saying*, Ah lord! for I have pronounced the word, saith the LORD.
6 Then Jeremiah the prophet spake all these words unto Zedekiah king of
7 Judah in Jerusalem, when the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for "these defenced cities remained of the cities of Judah.

Renewed threatenings on account of the oppression of bond-servants.

- 8 *THIS* is the word⁴ that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem,
9 to proclaim "liberty unto them;⁵ "that every man should let his manservant, and every man his maidservant, *being* "an Hebrew or an Hebrewess, go free;
10 "that none should serve himself of them, *to wit*, of a Jew his brother. Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed,
11 and let *them* go. But "afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.
12 Therefore the word of the LORD came to Jeremiah from the LORD, saying,
13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of
14 bondmen, saying, At the end of "seven years let ye go every man his brother an Hebrew, which hath been sold [*or*, sold himself] unto thee; and when he hath served thee six years, thou shalt let him go free from thee: "but your fathers
15 hearkened not unto me, neither inclined their ear. "And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had "made a covenant before me "in the house which is called by
16 my name: "but ye turned and "polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.
17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: "behold, I proclaim a liberty for you,⁶ saith the LORD, "to the sword, to the pestilence, and to the famine; and I will make you to be "removed into all the kingdoms of the
18 earth. And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when "they cut the calf in twain, and passed between the parts thereof,⁷ the
19 princes of Judah, and the princes of Jerusalem, "the eunuchs, and the priests,
20 and all the people of the land, which passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their "dead bodies shall be for meat unto the fowls of the
21 heaven, and to the beasts of the earth. "And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them

1 ch. 22. 1, 2; 2 Chr. 36. 11, 12.
w ch. 21. 4, 10; 32. 3, 28.
n ver. 22; ch. 32. 23.
o ch. 21. 7; 32. 4.
p ch. 30. 6, 7.

q see 2 Chr. 16. 14; 21. 19.
r Dan. 2. 46.
s see ch. 22. 18.

t ch. 4. 5; 2 Ki. 18. 13; 19. 8; 2 Chr. 11. 5—10.

u ver. 14; see refs. Ex. 21. 2—4; Le. 25. 10.
v Ne. 5. 11.
y see Ge. 14. 13.
z Le. 25. 30—40.

a see ver. 21; ch. 37. 5.

b Ex. 21. 1—4; 23. 10; Deu. 15. 12.

c ch. 7. 25, 26.
d vers. 8—10.

e see 2 Ki. 23. 3; Ne. 10. 29.
f ch. 7. 10, 11.
g ver. 11.
h see refs. Ex. 20. 7.

i Mt. 7. 2; Gal. 6. 7; Jam. 2. 13.
A ch. 32. 24, 36.
t ch. 9. 16; 29. 18; Deu. 28. 25, 61.

macro Ge. 15. 10, 17; Ps. 59. 5.
u ch. 29. 2.

v see refs. ch. 7. 33; 16. 4; 19. 7.
p vers. 3—5.

1 Ch. xxxiv. 2—7 contains a prediction of the capture of the city, and of Zedekiah's captivity, death, and royal burial. It is referred to in ch. xxxiii. 3 as having occasioned the prophet's imprisonment.

2 See notes on 2 Kings xxv. 6, 7.

3 That is, by a natural death. Josephus says that Nebuchadnezzar honoured his remains with a magnificent funeral (Antiq. x. 8. 7).

4 Ch. xxxiv. 8—22 denounces the treachery of those who, when in fear of the Chaldeans, had complied with the law and freed their Hebrew servants; but, when the siege was raised, had again reduced them to bondage (8—16). For this they and their city are to perish (17—22). In date it was a little later than ch. xxxvii.

5 By the law (Exod. xxi. 2; Deut. xv. 12), the Israelites were required to let their Hebrew bondsmen go free after having served six years; but this law had fallen into disuse. We are not told what were the king's motives in reviving it at the time of the invasion; but it was a measure of good policy, as the emancipated people would have the greater interest in defending their country.

6 By these words the people were taught to connect the subsequent horrors of the siege and sacking of Jerusalem with their crime.

7 A mode of confirming a covenant (see Gen. xv. 10). The ceremony implied the consent of the parties covenanting, if they broke their engagement, to be themselves thus cut asunder, and made a sacrifice to Divine justice.

that seek their life, and into the hand of the king of Babylon's army, ⁹ which
22 are gone up from you.' ⁸ Behold, I will command, saith the LORD, and cause
them to return to this city; ⁷ and they shall fight against it, ⁶ and take it, and
burn it with fire: and ⁵ I will make the cities of Judah a desolation without an
inhabitant.

The Rechabites presented to the Jews as an example of obedience and its reward.

35 THE word which came unto Jeremiah from the LORD in the days of Jehoiakim
2 the son of Josiah king of Judah, saying, Go unto the house of the ¹ Rechabites,
and speak unto them, and bring them into the house of the LORD, into one of
² the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his
4 brethren, and all his sons, and the whole house of the Rechabites; and I brought
them into the house of the LORD, into the chamber of the sons of Hanan, the son
of Igdahiah, ³ a man of God, which ² was by the chamber of the princes, which
¹ was above the chamber of Maaseiah the son of Shallum, ⁴ the keeper of the door:
5 and I set before the sons of the house of the Rechabites pots full of wine, and
cups, and I said unto them, ⁶ Drink ye wine.

6 But they said, We will drink no wine: for ¹ Jonadab the son of Rechab our
father commanded us, saying, Ye shall drink no wine, ² neither ye, nor your sons
7 for ever: neither shall ye build house, nor sow seed, nor plant vineyard, nor
have ³ any: but all your days ye shall ⁴ dwell in tents; ⁵ that ye may live many
8 days in the land where ye ⁶ be strangers. ⁷ Thus have we obeyed the voice of
Jonadab the son of Rechab our father in all that he hath charged us, to drink no
9 wine all our days, we, our wives, our sons, nor our daughters; nor to build
10 houses for us to dwell in: neither have we vineyard, nor field, nor seed: but we
have dwelt in tents, and have obeyed, and done according to all that Jonadab
11 our father commanded us. But it came to pass, ⁸ when Nebuchadrezzar king of
Babylon came up into the land, that we said, ⁹ Come, and let us go to Jeru-
salem for fear of the army of the Chaldeans, and for fear of the army of the
Syrians: so we dwell at Jerusalem.

12, 13 Then came the word of the LORD unto Jeremiah, saying, Thus saith the LORD
of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of
Jerusalem, Will ye not ¹ receive instruction to hearken to my words? saith the

14 LORD. ² The words of Jonadab the son of Rechab, that he commanded his sons
not to drink wine, are performed; for unto this day they drink none, but obey
their father's commandment. ³ Notwithstanding I have spoken unto you, ⁴ rising
15 early and speaking; but ye hearkened not unto me. ⁵ I have sent also unto you
all my servants the prophets, rising up early and sending ⁶ them, saying, ⁷ Return
ye now every man from his evil way, and amend your doings, and go not after
other gods to serve them, ⁸ and ye shall dwell in the land which I have given to
you and to your fathers: but ye have not inclined your ear, nor hearkened unto
16 me. Because ⁹ the sons of Jonadab the son of Rechab have performed the com-
mandment of their father, which he commanded them; but this people hath not
17 hearkened unto me: therefore thus saith the LORD God of hosts, the God of
Israel; Behold, ¹⁰ I will bring upon Judah and upon all the inhabitants of Jeru-
salem all the evil that I have pronounced against them: ¹¹ because I have spoken
unto them, but they have not heard; and I have called unto them, but they
have not answered.

18 And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of
hosts, the God of Israel; ¹ Because ye have obeyed the commandment of Jonadab
your father, and kept all his precepts, and done according unto all that he hath
19 commanded you: therefore thus saith the LORD of hosts, the God of Israel;
Jonadab the son of Rechab shall not want a man to ² stand before me for
ever. ³

⁹ see ch. 37. 5, 11.
⁷ ch. 37. 8-10.
⁸ ch. 21. 4-10.
¹ ch. 38. 3; 39. 1, 2, 8;
52. 7, 13.
² see refs. ch. 9. 11;
44. 2, 8; Is. 6. 11.

² 2 Ki. 10. 15; 1 Chr.
2. 55.

¹ 1 Ki. 6. 5, 10.

⁸ Deu. 33. al.

² 2 Ki. 12. 9; 25. 18;
1 Chr. 9. 14, 19.

² 2 Cor. 2. 8.

² 2 Ki. 10. 15.

⁸ Ge. 25. 27.
⁹ Ex. 20. 12; Eph. 6.
2, 3.
⁷ Pro. 4. 1, 2, 10; Col.
3. 20.

⁸ 2 Ki. 24. 2.

⁸ ch. 4. 5.

¹ ch. 6. 8-10; 32. 33.

⁸ vera. 6-10.

¹ 2 Chr. 36. 15.
² ch. 7. 13; 25. 3.
³ ch. 7. 25; 25. 1.
⁴ see refs. ch. 14. 11;
25. 5, 6.

⁷ ch. 7. 5-7.

⁹ ver. 14.

⁷ ch. 19. 7-13.

⁹ ch. 7. 13; Pro. 1.
21-31; Is. 66. 12;
66. 1.

¹ Ex. 20. 12.

² see refs. ch. 15. 1; 1
Ki. 17. 1.

¹ The Rechabites were a family of the Kenites (see 1 Chron. ii. 55), probably descended from the father-in-law of Moses (Judg. i. 16). Jonadab (see ver. 6) is supposed to have been the chief of the tribe in the days of Jehu, and was held in high esteem for wisdom and piety (2 Kings x. 15). The self-denying observance of his commands by his people, during a period of nearly 300 years, is used as a rebuke to the Israelites, who had repeatedly broken Jehovah's laws; and a curse is pronounced upon the Israelites, and a blessing on the Rechabites.

² These regulations may have been designed partly to avoid exciting the envy or jealousy of the people in

whose country they lived; but the character of Jonadab renders it probable that they were also intended to preserve them from the luxury which was enervating and debasing the Hebrews.

³ The perpetuity of the race, not distinct nationality, is here promised. It is, however, said that there are still existing Arab tribes near Mecca, maintaining Hebrew worship and customs, who claim to be descended from the Rechabites. The approbation which God here expresses shows with what favour He regards obedience to parental and other rightful authority, and how He rewards it in this world. See Exod. xx. 12, and note.

Jeremiah's prophecies read publicly in the temple and before the king, who burns the roll.

- 36** AND¹ it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord, saying, Take thee a roll of a book,² and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. ³ It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.
- 4** Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book.
- 5** And Jeremiah commanded Baruch, saying, I am shut up;³ I cannot go into the house of the Lord: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord's house upon the fasting day:⁴ and also thou shalt read them in the ears of all Judah that come out of their cities. ⁵ It may be they will present their supplication before the Lord, and will return every one from his evil way: for great is the anger and the fury that the Lord hath pronounced against this people.
- 8** And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the Lord in the Lord's house.
- 9** And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate⁵ of the Lord's house, in the ears of all the people.
- 11** When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the Lord, then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.
- 13** Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.
- 14** Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears.
- 16** Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.⁶ And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.
- 20** And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

x Ezra 6. 2; Ja. 8. 1;
y ch. 30. 2;
z ch. 25. 9—38.
a ch. 25. 3.
b ver. 7; ch. 26. 3.
c Eccl. 18. 27, 28.
d ch. 18. 8; Jon. 3. 8,
10.
e ch. 3. 12—15.
f ch. 32. 12.
g see ch. 15. 1.

h ch. 32. 2.

i Le. 16. 29; 23. 27—
32; Ac. 27. 9.
k ver. 3; 1 Ki. 8. 33—
40.

l 2 Chr. 20. 3; Ne. 9. 1
m ver. 6.

n ch. 35. 4.
o ch. 26. 10.

p John 8. 9; Ac. 21.
25.
q Am. 7. 10, 11.

r ver. 1.

s ver. 26; 1 Ki. 17. 3;
Am. 7. 12.

¹ To make a deeper impression upon the king and the people, Jeremiah is commanded to write a collection of his prophecies (vers. 1—3), which he dictates to Baruch, who reads them on a fast-day publicly in the temple (4—10), and then before the king's counsellors (11—19). The counsellors in alarm inform the king; and he sends for the roll; but, after hearing a small portion, impiously destroys it, and tries in vain to apprehend Jeremiah and Baruch (20—26). For this, new threatenings are added on a second roll (27—32).

² Or, 'a book-roll;' i. e. such as books were made of. At one end of the roll, or, if it were long, at each end, a stick was attached, around which it was rolled and unrolled in order to read the contents. See Luke iv. 17. The text was not written in lines across from one end to the other, but in compartments or columns (improperly

translated 'leaves' in ver. 23); so that only a portion need be unrolled at a time.

³ He was probably not in prison (see ver. 26), but was obliged to conceal himself, as he had incurred Jehoiakim's displeasure.

⁴ Rather, 'on a fast day' (see ver. 9); a day which had been appointed for the purpose by the people, who were alarmed at the conquests of Nebuchadnezzar and the prospects of the country.

⁵ Where he was most likely to attract their attention. If the whole of Jeremiah's prophecies delivered up to this time were read, some hours must have been required for the purpose.

⁶ They seem to have done this with a good intent (see ver. 25); hoping that the impious king and his favourites might be alarmed, as they had been.

- 21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in 'the winter-house¹ in the ninth month: and *there was a fire on the hearth burning before him.* And it came to pass, *that* when Jehudi had read three or four leaves, "he cut it with the penknife, and cast it into the fire that *was on the hearth, until all the roll was consumed in the fire that was on the hearth.* * Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words. Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them. * But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the Lord hid them.
- 27 Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord; "Thou hast burned this roll, saying, ^b Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus saith the Lord of Jehoiakim king of Judah; ^c He shall have none to sit upon the throne² of David: and his dead body shall be ^d cast out in the day to the heat, and in the night to the frost.³ And ^e I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.
- 32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

Jeremiah's communications with the king, and his imprisonments.

- 37 AND⁴ king ^f Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom⁵ Nebuchadnezzar king of Babylon ^g made king in the land of Judah. ^h But neither he, nor his servants, nor the people of the land, did hearken unto the words of the Lord, which he spake by the prophet Jeremiah.
- 3 And Zedekiah the king sent Jehucal the son of Shelemiah and ⁱ Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, ^j Pray now unto the Lord our God for us. Now Jeremiah came in and went out⁶ among the people: ^k for they had not put him into prison. Then ^l Pharaoh's army was come forth out of Egypt: ^m and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.
- 6, 7 Then came the word of the Lord unto the prophet Jeremiah, saying, Thus saith the Lord, the God of Israel; Thus shall ye say to the king of Judah, "that sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, ⁿ shall return to Egypt into their own land. ^o And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.
- 9 Thus saith the Lord; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. ^p For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.⁷

¹ Or, 'winter apartment.' See Amos iii. 15. The 'hearth' was probably a sort of moveable brazier. At the time of this fast, which was in December, the weather is often very cold for a few days at Jerusalem, and in the hilly districts of Palestine.

² See note on 2 Kings xxiv. 8.

³ See note on Gen. xxxi. 40.

⁴ Chapters xxxvii.—xliv. are chiefly memorials of events (in most of which Jeremiah was personally interested) occurring shortly before and after the capture and destruction of Jerusalem by the Chaldeans. The king desires the prophet's intercession; in reply to which a Divine message is sent to him (xxxvii. 1—10). Jeremiah, attempting to escape the horrors of the siege, is imprisoned by the princes (11—16). The king relaxes for a time

the rigour of his confinement (16—21); but again leaves him to the cruelty of his enemies (xxxviii. 1—6), until an Ethiopian chamberlain obtains permission to remove him from the dungeon (7—13). After this, Zedekiah again consults him, but does not follow the direction which Jeremiah gives him from God (14—28). So that all the prophet's terrible predictions are fulfilled (xxxix. 1—10), whilst he is delivered by command of Nebuchadnezzar (11—14). The narrative ends with a promise of safety to his friendly protector (15—18).

⁵ That is, Zedekiah. See 2 Kings xxiv. 17.

⁶ That is, he was at liberty. See Josh. vi. 1.

⁷ A forcible expression of the important truth that God can never be at a loss for means to accomplish his purposes. Comp. Matt. iii. 9.

^f see Am. 3. 15.

^u Ps. 50. 17; Pro. 1. 30.

^r Ps. 36. 1.

^s see refs. Num. 14. 6; 2 Ki. 22. 11; Is. 36. 22; 37. 1.

^t ver. 19; ch. 1. 19. Ps. 27. 5; 91. 1.

^a Is. 45. 9.

^b ch. 32. 3.

^c ch. 22. 30.

^d ch. 22. 16, 19; Ge. 31. 40.

^e ch. 23. 34; 35. 17.

^f ch. 22. 24; 2 Ki. 24. 17; 2 Chr. 36. 10.

^g see Eze. 17. 12—21.

^h 2 Ki. 24. 19, 20; 2 Chr. 36. 12, 14.

ⁱ ch. 21. 1, 2; 29. 25; 52. 24.

^j ch. 42. 2—4, 20; Num. 21. 7.

^k see 2 Ki. 24. 7; Eze. 17. 15.

^l ver. 11; ch. 31. 21.

^m ch. 21. 2.

ⁿ Pro. 21. 30.

^o ch. 32. 29; 34. 22.

^p ch. 21. 4, 5.

- 11 'And it came to pass, that when the army of the Chaldeans was broken up
 12 from Jerusalem for fear of Pharaoh's army, then Jeremiah 'went forth out
 of Jerusalem to go into the land of Benjamin, to separate¹ himself thence in
 the midst of the people [*or*, to slip away from thence in the midst of the people].
 13 And when he was in the gate of Benjamin, a captain of the ward *was* there,
 whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took
 14 Jeremiah the prophet, saying, 'Thou fallest away to the Chaldeans. Then said
 Jeremiah, *It is false*; I fall not away to the Chaldeans. But he hearkened not
 15 to him: so Irijah took Jeremiah, and brought him to the princes. Wherefore the
 princes were wroth with Jeremiah, and smote him, *and put him in prison in
 the house of Jonathan the scribe: for they had made that² the prison.
 16 When Jeremiah was entered into *the dungeon, and into the cabins,³ and
 17 Jeremiah had remained there many days; then Zedekiah the king sent, and
 took him out: and the king asked him secretly in his house, and said, Is
 there *any* word from the LORD? And Jeremiah said, There is: for, said he,
 18 'thou shalt be delivered into the hand of the king of Babylon. Moreover
 Jeremiah said unto king Zedekiah, What have I offended against thee, or against
 19 thy servants, or against this people, that ye have put me in prison? Where *are*
 now *your prophets which prophesied unto you, saying, The king of Babylon
 20 shall not come against you, nor against this land? Therefore hear now, I pray
 thee, O my lord the king: let my supplication, I pray thee, be accepted before
 thee; that thou cause me not to return to the house of Jonathan the scribe, lest
 21 I die there. Then Zedekiah the king commanded that they should commit
 Jeremiah *into the court of the prison, and that they should give him daily a
 piece of bread out of the bakers' street,⁴ until all the bread in the city were
 spent. Thus Jeremiah remained in the court of the prison.
 38 Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and
 'Jucal the son of Shelemiah, and 'Pashur the son of Malchiah, 'heard the words
 2 that Jeremiah had spoken unto all the people, saying, Thus saith the LORD, 'He
 that remaineth in this city shall die by the sword, by the famine, and by the
 pestilence: but he that goeth forth to the Chaldeans shall live; for he shall
 3 have his life for a prey, and shall live. Thus saith the LORD, *This city shall
 surely be given into the hand of the king of Babylon's army, which shall take it.
 4 Therefore the princes said unto the king, We beseech thee, ⁴let this man be
 put to death: for thus he weakeneth the hands of the men of war that remain in
 this city, and the hands of all the people, in speaking such words unto them:
 5 for this man seeketh not the welfare of this people, but the hurt. Then Zedekiah
 'the king said, Behold, he is in your hand: for the king is not *he that* can do
 6 *any* thing against you.⁵ *Then took they Jeremiah, and cast him into the
 dungeon of Malchiah the son of Hammelech, that *was* in the court of the prison:
 and they let down Jeremiah with cords. And in the dungeon *there was* no
 water,⁶ but mire: so Jeremiah sunk in the mire.
 7 'Now when Ebed-melech⁷ the Ethiopian, one of *the eunuchs which was in
 the king's house, heard that they had put Jeremiah in the dungeon; the king
 8 then sitting in the gate of Benjamin; Ebed-melech went forth out of the king's
 9 house, and spake to the king, saying, My lord the king, these men have done
 evil in all that they have done to Jeremiah the prophet, whom they have cast
 into the dungeon; and he is like to die for hunger in the place where he is:
 10 *for *there is* no more bread in the city. Then *the king commanded Ebed-
 melech the Ethiopian, saying, Take from hence thirty men with thee, and take
 up Jeremiah the prophet out of the dungeon, before he die.
 11 So Ebed-melech took the men with him, and went into the house of the king

r ver. 5.
 * 1 Ki. 19. 3; Ne. 6.
 11; 1 Thes. 5. 22.
 t ch. 18. 18.
 u ch. 38. 28.
 * ch. 38. 6; Lam. 3.
 53, 55.
 y ch. 21. 7.
 * ch. 14. 13—15.
 a ch. 32. 2; 38. 13, 28.
 b ch. 38. 9; 52. 6.
 c ch. 37. 3, *Jehurat*.
 e ch. 21. 1.
 f ch. 21. 8.
 j ch. 21. 9.
 g ch. 21. 10; 32. 3.
 h see ch. 26. 11.
 i 1 Sam. 15. 21.
 k ch. 37. 21.
 l ch. 39. 16.
 m 2 Ki. 24. 15.
 n ch. 37. 24.
 o Ps. 75. 10; Pro. 21. 1.

¹ Or, perhaps, 'to obtain from thence his portion,' i. e. his inheritance.

² In Eastern countries, a part of the house of a public functionary is often employed as a prison.

³ Or, 'vaults.' The 'dungeon' was probably a deep pit (see ch. xxxviii. 6) in the midst of the inner court of the house, having vaulted recesses round it near the bottom, in which the prisoners were lodged.

⁴ That is, from the bakers' shops. It is much more customary in the East than in Europe for persons of the same trade to carry on their business in the same street. The prophet was thus supplied with food at the king's expense; and the whole passage affords an illustration of the truth contained in Prov. xxviii. 23.

⁵ Zedekiah was evidently a weak prince (see ver. 24).

His history shows how moral imbecility may involve a man in crime and ruin. See notes on 1 Kings xxi. 19; xxii. 2.

⁶ These 'dungeons' or 'pits' were probably used as cisterns during part of the year. The whole of Jerusalem is still supplied with water by large cisterns hewn in the rock under the houses.

⁷ It has long been the practice in Eastern courts to entrust the guardianship of the royal harem to foreign slaves, the chief of whom derives great power from his opportunity of gaining access to the king at all times. In the present case, this influence was possessed by a humane man (vers. 9, 12), who was afterwards rewarded by Divine protection when others were punished (ch. xxxix. 18).

under the treasury, and took thence old cast clouts and old rotten rags,¹ and let
12 them down by cords into the dungeon to Jeremiah. And Ebed-melech the
Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags
13 under thine armholes under the cords. And Jeremiah did so. ^p So they drew
up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah
remained ^q in the court of the prison.

p ver. 6.

q ch. 37. 21.

14 Then Zedekiah the king sent, and took Jeremiah the prophet unto him into
the third entry that is in the house of the LORD: and the king said unto Jeremiah,
15 I will ask thee a thing; hide nothing from me. Then Jeremiah said unto Zede-
kiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I
16 give thee counsel, wilt thou not hearken unto me? So Zedekiah the king sware
secretly unto Jeremiah, saying, As the LORD liveth, ^r that made us this soul,²
I will not put thee to death, neither will I give thee into the hand ^s of these men
that seek thy life.

r Is. 57. 16; Zec. 12. 1.

s vers. 1—6.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts,
the God of Israel; ^t If thou wilt assuredly ^u go forth ^v unto the king of Babylon's
princes, then thy soul shall live, and this city shall not be burned with fire; and
18 thou shalt live, and thine house: but if thou wilt not go forth to the king of
Babylon's princes, then shall this city be given into the hand of the Chaldeans,
and they shall burn it with fire, and ^w thou shalt not escape out of their hand.

t ch. 21. 8—10.

u 2 Ki. 21. 12.

v ch. 39. 3.

19 And Zedekiah the king said unto Jeremiah, ^x I am afraid of the Jews that are
fallen to the Chaldeans, lest they deliver me into their hand, and they ^y mock me.

w ver. 23; ch. 32. 3—5;

x 31. 3.

y 1 Sam. 15. 24; 1 Ro.

20. 25.

z 1 Sam. 31. 4.

b ch. 26. 13.

20 But Jeremiah said, They shall not deliver thee. ^a Obey, I beseech thee, the
voice of the LORD, which I speak unto thee: so it shall be well unto thee, and
21 thy soul shall live. But if thou refuse to go forth, this is the word that the
22 LORD hath showed me: and, behold, all the women that are left in the king of
Judah's³ house shall be brought forth to the king of Babylon's princes, and those
women shall say,

Thy friends have set thee on, and have prevailed against thee:

Thy feet are sunk in the mire, and they are turned away back.

23 So they shall bring out all thy wives and ^c thy children to the Chaldeans: and
^d thou shalt not escape out of their hand, but shalt be taken by the hand of the
king of Babylon: and thou shalt cause this city to be burned with fire.

c ch. 39. 6; 41. 10.

d ver. 18.

24 Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou
25 shalt not die. But if the princes hear that I have talked with thee, and they
come unto thee, and say unto thee, Declare unto us now what thou hast said
unto the king, hide it not from us, and we will not put thee to death; also what
26 the king said unto thee: then thou shalt say unto them, ^e I presented my suppli-
cation⁴ before the king, that he would not cause me to return ^f to Jonathan's
house, to die there.

e ch. 37. 20.

f ch. 37. 15.

27 Then came all the princes unto Jeremiah, and asked him: and he told them
according to all these words that the king had commanded. So they left off
28 speaking with him; for the matter was not perceived. So ^g Jeremiah abode in
the court of the prison until the day that Jerusalem was taken: and he was
there when Jerusalem was taken.

g ch. 37. 21; 39. 14.

Jerusalem taken by Nebuchadnezzar; Jeremiah liberated; Ebed-melech preserved.

39 IN the ^h ninth year of Zedekiah king of Judah, in the tenth month, came
Nebuchadnezzar king of Babylon and all his army against Jerusalem, and they
besieged it.

h ch. 52. 4—7; 2 Ki.

ch. 25.

2 And in the eleventh year of Zedekiah, in the fourth month, the ninth day of
3 the month, the city was ⁱ broken up. ^j And all the princes of the king of
Babylon came in, and sat in the middle⁵ gate, *even* Nergal-sharozzer, Samgar-nebo,
Sar-sechim Rab-saris, Nergal-sharezer Rab-mag,⁶ with all the residue of the
princes of the king of Babylon.

i 2 Ki. 25. 4.

j ch. 1. 15; 38. 17.

4 And it came to pass, *that* when Zedekiah the king of Judah saw them, and
all the men of war, then ^k they fled, and went forth out of the city by night, by
the way of the king's garden, by the gate betwixt the two walls: and he went
5 out the way of the plain. But the Chaldeans' army pursued after them, and

k ch. 52. 7, etc.; 2 Ki.

25. 4, etc.

m Le. 26. 17, 36.

1 Rather, 'old torn and old worn garments.'

2 That is, 'who gave us this life.'

3 That is, in *thy* house. Instead of escaping the mockery which he dreads, he shall be reproached by the women of his own palace for their degradation and bondage.

4 This we find he had done (see ch. xxxvii. 20).

5 Probably a gate which led from the lower city to

the fortress on Zion. Zedekiah fled by an opposite gate on the south, leading to the king's garden near the junction of the valleys of Kidron and Hinnom.

6 'Rab-saris' means *chief of the eunuchs*; and 'Rab-mag' *chief of the Magi*. These were the titles of the officers whose names precede them. The second of the preceding names, 'Samgar-nebo,' may also be a title. See note on 2 Kings xviii. 17.

"overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of 6 Hamath, where he gave judgment upon him. Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew 7 all the nobles of Judah. Moreover ⁸ he put out Zedekiah's eyes, and bound him 8 with chains, to carry him to Babylon. ⁹ And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

9 ¹ Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell 10 away, that fell to him, with the rest of the people that remained. But Nebuzar-adan the captain of the guard ¹¹ left of the poor of the people, which had nothing in the land of Judah, and gave them vineyards and fields at the same time.

11 Now Nebuchadnezzar king of Babylon ¹² gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, ¹³ saying, Take him, and look well to him, 13 and ¹⁴ do him no harm; but do unto him even as he shall say unto thee. So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and 14 Nergal-sharezer, Rab-mag, and all the king of Babylon's princes; even they sent; ¹⁵ and took Jeremiah out of the court of the prison, and committed him ¹⁶ unto Gedaliah, ¹⁷ the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 Now the word of the Lord came unto Jeremiah, ¹⁶ while he was shut up in the 16 court of the prison, saying, Go and speak to ¹⁷ Ebed-melech the Ethiopian, saying, ¹⁸

Thus saith the Lord of hosts, the God of Israel;

Behold, ¹⁹ I will bring my words upon this city—for evil, and not for good; And they shall be *accomplished* in that day ²⁰ before thee.

17 But I will deliver thee in that day, saith the Lord:

And thou shalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will surely deliver thee,—and thou shalt not fall by the sword,

But ¹⁹ thy life shall be for a prey unto thee:

²⁰ Because thou hast put thy trust in me,—saith the Lord.

The liberation of Jeremiah; the murder of Gedaliah; and the flight of the Jews into Egypt, contrary to the command of God.

40 THE ¹ word that came to Jeremiah from the Lord, ² after that Nebuzar-adan the captain of the guard had let him go from Ramah, ³ when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and ³ said unto him, The Lord thy God ⁴ hath pronounced this evil upon this place. Now the Lord hath brought it, and done according as he hath said: ⁵ because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which *were* upon thine hand. ⁶ If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, ⁷ all the land is before thee: whither it seemeth good

5 and convenient for thee to go, thither go. Now while he was not yet gone back, ⁸ he said, Go back also to Gedaliah the son of Ahikam the son of Shaphan, ⁹ whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: ¹⁰ or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward,

6 and let him go. ¹¹ Then went Jeremiah unto Gedaliah the son of Ahikam to ¹² Mizpah; ¹³ and dwelt with him among the people that were left in the land.

1 God here employs the same instruments to chastise his rebellious people, and to deliver his faithful servant.

2 The son of the nobleman who had before befriended Jeremiah (see ch. xxvi. 24).

3 An illustration of the promise in Matt. x. 42.

4 In chapters xl.—xliv. the prophet's personal narrative is continued. He is freed by Nebuzar-adan, and entrusted to the care of Gedaliah; who, however, is soon murdered by Ishmael. Upon this the Jewish leaders determine to flee into Egypt; against which the prophet cautions them in vain; and they take him and Baruch with them. Jeremiah, in Egypt, warns the Jews of the invasion of that country by the Chaldeans, and reproves and threatens them for their idolatries.

5 This appears to be a more detailed account than that in ch. xxxix. 11—14. Jeremiah probably was not set at liberty till he reached Ramah, which is only six miles from Jerusalem.

6 Nebuzar-adan, though an idolater, acknowledged Jehovah as the God of the Jews, and attributed the conquest of a place so strongly fortified as Jerusalem to his displeasure.

7 Or, 'And as he still did not depart, Go [said he], etc. Jeremiah appears to have hesitated; from which the General gathered that he wished to stay in the land, and therefore sent him to Gedaliah with a 'present' (not a 'reward'), as a mark of respect.

8 This was the Mizpah in Benjamin, about four miles north-west of Jerusalem, now called Neby Samwil.

^a ch. 32. 4, 5; 38. 18, 23.
^b 2 Ki. 23. 33.

^c Eze. 12. 13, comp. with ch. 32. 4.
^d ch. 34. 18; 52. 13; 2 Ki. 25. 9.

^e ch. 52. 15, etc.; 2 Ki. 25. 11, etc.

^f ch. 40. 7.

^g Job 5. 19.

^h Ps. 103. 14, 15; Pro. 16. 7.

ⁱ ch. 38. 28.

^j ch. 40. 5.

^k ch. 26. 21.

^l 2 Tim. 2. 9.

^m ch. 38. 7—13.

ⁿ Dan. 9. 12.

^o Ps. 91. 8, 9.

^p ch. 21. 9; 45. 5.

^q ch. 17. 7, 8; 1 Chr. 5. 20; 1 Sa. 37. 40; 81. 12.

^r ch. 39. 14.

^s ch. 22. 8, 9; Lam. 2. 15—17.

^t ch. 50. 7; Deut. 29. 24, 25; Dan. 9. 11.

^u ch. 39. 12.

^v Ge. 29. 15.

^w 2 Ki. 25. 22, etc.

^x Pro. 16. 7.

^y ch. 39. 14.
^z Judg. 20. 1.

- 7 ¹ Now when all the captains of the forces¹ which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of ² the poor of the land, of them that were not carried away captive to Babylon; then they came to Gedaliah to Mizpah, ³ even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai ⁴ the Netophathite, and Jezaniah the son of ⁵ a Maachathite, they and their men.
- 9 And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, ⁶ Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. As for me, behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.
- 11 Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan; even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.
- 13 Moreover Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah, and said unto him, ⁷ Dost thou certainly know that ⁸ Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee?² But Gedaliah the son of Ahikam believed them not. Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish? But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.
- 41 Now it came to pass in the seventh month, ⁹ that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there ¹⁰ they did eat bread together in Mizpah. Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and ¹¹ smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, ¹² whom the king of Babylon had made governor over the land. Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war.
- 4 And it came to pass the second day after he had slain Gedaliah, and no man ¹³ knew *it*, that there came certain from Shechem, from Shiloh, and from Samaria,³ *even* fourscore men, ¹⁴ having their beards shaven, and their clothes rent, and having cut themselves,⁴ with offerings and incense in their hand, to bring *them* to ¹⁵ the house of the Lord. And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam. And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and *cast them* into the midst of the pit, he, and the men that *were* with him. But ten men were found among them that said unto Ishmael, ¹⁶ Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren.
- 9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, ¹⁷ was *it* ¹⁸ which Asa the king had made⁵ for fear of Baasha king of Israel: and Ishmael the son of Nethaniah filled it with *them* that *were* slain.
- 10 Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, ¹⁹ *even* the king's daughters, and all the people that remained in Mizpah,

* 2 Ki. 25. 23, etc.

* ch. 39. 10.

* ch. 41. 1.

* Ezra 2. 22; Neh. 7. 25.
* 2 Sam. 10. 6.

* ch. 27. 11.

* Pro. 26. 23-26; Mic. 7. 5.
* see ch. 41. 10.

* ch. 40. 6, 8; 2 Ki. 25. 25.

* Ps. 41. 9.

* 2 Ki. 25. 25.

* ch. 40. 7.

* Le. 19. 27, 28; Deu. 14. 1; 1a. 15. 2.

* see 1 Sam. 1. 7; 2 Ki. 25. 9.

* Job 2. 4; Pro. 13. 8.

* 1 Ki. 15. 17-22; 2 Chr. 16. 6.

* ch. 43. 6.

¹ Leaders of scattered troops, or perhaps guerilla chieftains, called out by the exigencies of the times.

² Baalis may have been incited to this by the hope of reaping advantage from divisions among the Jews; and Ishmael, by resentment, because one who was not of the royal family was made governor.

³ In the reign of Josiah many persons from the ten tribes, who were left in the land, had attended the

worship at Jerusalem; and some of these probably availed themselves of the restoration of order to bring gifts for the service re-established among the ruins of the temple.

⁴ These signs of mourning were most likely adopted on account of the destruction of the city and temple. Cutting the flesh was forbidden to the Hebrews (see Lev. xix. 28), but seems to have been practised by them.

⁵ See note on 1 Kings xv. 22.

⁴ whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to 'the Ammonites.

11 But when Johanan the son of Kareah, and all ⁴ the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done, 12 then they took all the men, and went to fight with Ishmael the son of Nethaniah, 13 and found him by 'the great waters that are in Gibeon. Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were 14 glad. So all the people that Ishmael had carried away captive from Mizpah 15 cast¹ about and returned, and went unto Johanan the son of Kareah. But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and 17 the eunuchs, whom he had brought again from Gibeon: and they departed, and dwelt in the habitation² of "Climham, which is by Beth-lehem, to go to enter 18 into Egypt, because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, "whom the king of Babylon made governor in the land.

42 Then all the captains of the forces, ^o and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the 2 greatest, came near, and said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and ^p pray for us unto the Lord thy God, even for all this remnant; (for we are left but ^q a few of many, as thine 3 eyes do behold us:) that the Lord thy God may show us ^r the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard you; behold, ^s I will pray unto the Lord your God according to your words; and it shall come to pass, that 'whatsoever thing the Lord shall answer you, I will declare it unto you; I will ^t keep nothing back from you.

5 Then they said to Jeremiah, ^u The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God 6 shall send thee to us. Whether it be good, or whether it be evil,³ we will obey the voice of the Lord our God, to whom we send thee; ^v that it may be well with us, when we obey the voice of the Lord our God.

7 And it came to pass ^w after ten days, that the word of the Lord came unto 8 Jeremiah. Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the 9 greatest, and said unto them, Thus saith the Lord, the God of Israel, unto whom 10 ye sent me to present your supplication before him; If ye will still abide in this land, then ^x will I build you, and not pull you down, and I will plant you, and not pluck you up: for I ^y repent me of the evil that I have done unto 11 you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the Lord: ^z for I am with you to save you, and to deliver 12 you from his hand. And ^a I will show mercies unto you, that he may have 13 mercy upon you, and cause you to return to your own land.⁴ But if ^b ye say, We will not dwell in this land, neither obey the voice of the Lord your God, 14 saying, No; ^c but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, ^d nor have hunger of bread; and there will 15 we dwell: and now therefore hear the word of the Lord, ye remnant of Judah; Thus saith the Lord of hosts, the God of Israel; If ye ^e wholly set 'your 16 faces to enter into Egypt, and go to sojourn there; then it shall come to pass, that the sword, ^f which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there 17 in Egypt;⁵ and there ye shall die. So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die 'by the sword, by the famine, and by the pestilence; and ^g none of them shall remain or escape from 18 the evil that I will bring upon them. For thus saith the Lord of hosts, the God of Israel; As mine anger and my fury hath been ^h poured forth upon the

A ch. 40. 7.

f ch. 40. 14.

A ch. 40. 7, 8, 13.

f 2 Sam.

m 2 Sam. 19. 37, 38.

n ch. 40. 5.

o ch. 40. 8, 13; 41. 11.

p ch. 37. 3; 1 Sam. 7.

q 12. 10; 1a 37. 4;

r 3. m. 5. 16.

s 1a. 26. 22.

t ch. 6. 16; 1 K1. 8.

u 38; Ezra 8. 21.

v 1 Sam. 12. 23.

w ch. 23. 28; 1 K1. 22.

x 1 Sam. 3. 18; Ac.

y 20. 20.

z Ge. 31. 50; Judg. 11.

a 10.

b ch. 7. 23; Den. 6. 3.

c Ps. 27. 14; Hab. 2. 3.

d ch. 24. 6; 31. 28;

e 33. 7.

f ch. 18. 7—10; see

ref. Ex. 32. 11.

g Deu. 20. 4; Ps. 46.

h 7. 11, 1a 41. 10; 43.

i 5; Ro. 8. 31.

j Ne. 1. 11; Ps. 106.

k 45. 16.

l ch. 14. 16.

m ch. 43. 7; 1a. 31. 1.

n see Ex. 16. 3; Num.

o 11. 5.

p ch. 44. 12—14; Deu.

q 17. 16.

r 1a. 9. 51.

s ch. 44. 26, 27; Eze.

t 11. 8.

u ver. 22; ch. 21. 8—

v see ch. 44. 14, 24.

w ch. 7. 20.

1 That is, 'turned about.'

2 Or, 'the lodging-place;' probably a sort of caravan-serai. Compare Gen. xlii. 26, and note.

3 'Whether it be pleasing to us or not.'

4 Or, 'restore you to your own land;' i. e. permit you again to possess it as your own.

5 These denunciations were fulfilled when Egypt was invaded by the Chaldeans.

inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse,¹ and a reproach; and ye shall see this place no more.

- 19 The Lord hath said concerning you, O ye remnant of Judah; ² Go ye not into
20 Egypt: know certainly that I have admonished you this day. For ye dissembled in your hearts,² when ye sent me unto the Lord your God, saying, ³ Pray for us unto the Lord our God; and according unto all that the Lord our God shall
21 say, so declare unto us, and we will do it. And now I have this day declared it to you; ⁴ but ye have not obeyed the voice of the Lord your God, nor any thing
22 for the which he hath sent me unto you. Now therefore know certainly that ⁵ ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn.

- 43 And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the Lord their God, for which the Lord their
2 God had sent him to them, even all these words, 'then spake Azariah the son of Hoshaiiah, and Johanan the son of Kareah, and all the proud⁶ men, saying unto Jeremiah, "Thou speakest falsely: the Lord our God hath not sent thee to say,
3 Go not into Egypt to sojourn there: but Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might
4 put us to death, and carry us away captives into Babylon. So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah.

- 5 But Johanan the son of Kareah, and all the captains of the forces, took ⁷ all the remnant of Judah, that were returned from all nations, whither they had
6 been driven, to dwell in the land of Judah; even men, and women, and children, ⁸ and the king's daughters, ⁹ and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, ¹⁰ and
7 Jeremiah the prophet, and Baruch the son of Neriah. So they came into the land of Egypt: for they obeyed not the voice of the Lord: thus came they even to ¹¹ Tahpanhes.⁴

Divine messages to the Jews in Egypt.

- 8 THEN came the word of the Lord unto Jeremiah in Tahpanhes, saying,
9 ¹² Take great stones in thine hand, and hide them in the clay in the brickkiln,⁶ which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men
10 of Judah; and say unto them, Thus saith the Lord of hosts, the God of Israel;

- Behold, ¹³ I will send and take Nebuchadrezzar the king of Babylon, ¹⁴ my servant, and will set his throne upon these stones that I have hid; and he shall spread
11 his royal pavilion over them. ¹⁵ And when he cometh, he shall smite the land of Egypt, and deliver ¹⁶ such as are for death to death; and such as are for
12 captivity to captivity; and such as are for the sword to the sword. And I will kindle a fire in the houses of ¹⁷ the gods of Egypt; and he shall burn⁶ them, and carry them away captives: and he shall array himself with the land of Egypt,
as a shepherd ¹⁸ putteth on his garment;⁷ and he shall go forth from thence in
13 peace. He shall break also the images⁸ of Beth-shemesh [or, the house of the sun⁹], that is in the land of Egypt; and the houses of the gods of the Egyptians shall be burn with fire.

- 44 The word that came to Jeremiah ¹⁹ concerning all the Jews which dwell in the land of Egypt, which dwell at ²⁰ Migdol,⁹ and at ²¹ Tahpanhes, and at ²² Noph, and in the country of ²³ Pathros, saying,

- 2 Thus saith the Lord of hosts, the God of Israel; ²⁴ Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and,
3 behold, this day they are ²⁵ a desolation, and no man dwelleth therein, ²⁶ because of their wickedness which they have committed to provoke me to anger, in that

o ch. 18. 16; 24. 9; 25. 6; 26. 18, 22; 44. 12; Zec. 8. 13.

p Den. 17. 16; Is. 30. 1-7.

q ver. 2.

r see vers. 5, 6.

s ver. 17; Eze. 6. 11.

t ch. 42. 1.

u ch. 5. 12.

x ch. 40. 11, 12.

y ch. 41. 10.

z ch. 33. 10; 40. 7.

aa Ecc. 9. 2; Lam. 3. 1.

b ch. 2. 16, Tahpanhes; Is. 30. 4, Hava; Eze. 30. 18, Tahpanhes.

c see refa. ch. 13. 1.

d ch. 1. 15.

e ch. 25. 9; 27. 6; Eze. 20. 18, 20.

f ch. 25. 10; 44. 13; 46. 1-26.

g ch. 15. 2; Zec. 11. 9.

h ch. 45. 25; Ex. 12. 12.

i Is. 49. 18.

k Is. 19. 18.

l ch. 42. 15-18.

m ch. 46. 14; Eze. 14. 2.

n ch. 43. 7.

o Is. 19. 13.

p Is. 11. 11.

q ch. 30. 1-8.

r ch. 9. 11; 34. 22; Is. 6. 11.

s ch. 2. 17-19.

¹ So that men shall say, when they would use a form of imprecation, 'May God destroy you, as he destroyed the Jews in Egypt.'

² Or, 'ye err against your own souls;' i. e. to your ruin.

³ Or, 'presumptuous,' as in Psa. xix. 13.

⁴ See note on ch. ii. 16.

⁵ Probably a temporary erection for the building or repair of the palace. The stones represent the foundation of the throne of the Chaldean monarch.

⁶ He shall burn the temples, and carry off the idols.

⁷ This may mean either, 'he shall get possession of it as easily as a shepherd puts on his garment;' or, 'he shall change the whole face of the land.'

⁸ Perhaps obelisks, with which the approaches to the temple were adorned. Compare 2 Chron. xxxiv. 4. There is one now remaining at Matariyeh, near the site of the ancient Beth-shemesh or Heliopolis, which is formed of a block of red granite from sixty to seventy feet high, covered with hieroglyphics.

⁹ These four places are mentioned in geographical order. 'Migdol' is probably Magdulus, at the north-east of Egypt, towards the Red Sea. On 'Tahpanhes,' see note on ch. ii. 16. On 'Noph,' see note on Isa. xix. 13. 'Pathros' is the Thebaid in Upper Egypt, often distinguished from 'Egypt' (see Isa. xi. 11), because it was sometimes under a separate government.

- they went 'to burn incense, *and* to "serve other gods, whom they knew not, **4** *neither* they, ye, nor your fathers. Howbeit 'I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not 'this abominable **5** thing¹ that I hate. "But they hearkened not, nor inclined their ear to turn **6** from their wickedness, to burn no incense unto other gods. Wherefore 'my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.
- 7** Therefore now thus saith the Lord, the God of hosts, the God of Israel; Wherefore commit ye *this* great evil 'against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain; in that ye 'provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be 'a curse and a reproach among all the nations of the earth? Have ye forgotten 'the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and 'the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? "They are not **10** 'humbled *even* unto this day, neither have they 'feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.
- 11** Therefore thus saith the Lord of hosts, the God of Israel; Behold, 'I will set **12** my face against you for evil, and to cut off all Judah. And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and 'they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and "they shall be an **13** execration, *and* an astonishment, and a curse, and a reproach. "For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the **14** sword, by the famine, and by the pestilence: so that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, 'to the which they have a desire to return to dwell there: for 'none shall return but such as shall escape.
- 15** Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwell in the land of Egypt, in Pathros, answered Jeremiah, saying,
- 16** As for the word that thou hast spoken unto us in the name of the Lord, 'we **17** will not hearken unto thee. But we will certainly do 'whatsoever thing goeth forth out of our own mouth, to burn incense unto the 'queen of heaven,² and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: **18** for *then* had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour off drink offerings unto her, 'we have wanted all *things*, and have been consumed by the sword and **19** by the famine. "And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, 'without our men³ [or, husbands]?
- 20** Then Jeremiah said unto all the people, to the men, and to the women, and to **21** all the people which had given him *that* answer, saying, The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, 'ye did not the **22** Lord remember them, and came it *not* into his mind? So that the Lord 'could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is your land 'a desolation, and an **23** astonishment, and a curse, without an inhabitant, 'as at this day. Because ye have burned incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies; 'therefore this evil is happened unto you, as at this day.
- 24** Moreover Jeremiah said unto all the people, and to all the women, Hear the **25** word of the Lord, all Judah 'that *are* in the land of Egypt: Thus saith the Lord of hosts, the God of Israel, saying; 'Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform

t ch. 19. 4.
u Deu. 13. 6; 32. 17.
c ch. 7. 13, 20; 25. 4;
25. 5; 29. 19; 2 Chr.
36. 15.
y ch. 16. 18.
s see refs. ch. 7. 24.
a ch. 42. 18.

b ch. 7. 19; Num. 16.
38.

c ch. 25. 6, 7.

d ver. 12; ch. 42. 18.

e Ezra 9. 7—15.

f ch. 7. 17, 18.

g ch. 8. 12.

A Ps. 51. 17, *confite.*
i Pro. 24. 14.

k ch. 21. 10; Le. 17. 10;
29. 5, 6; Am. 9. 4.

l ch. 42. 15—18, 22.

m ver. 8; ch. 42. 18.

n vers. 27, 28; ch. 43.
11.

o ch. 12. 22.

p ver. 28; Is. 4. 2;
Ro. 9. 27.

q so ch. 6. 15 17.

r ver. 25; Num. 30.
12; Deu. 23. 23,
Judg. 11. 36.
s ch. 7. 18.

t Num. 11. 5, 6; Job
21. 14, 15; Ps. 73. 9
—15.
u ch. 7. 18.

x see Num. 30. 9—8.

y Hos. 7. 2; Am. 8. 7.

z ch. 15. 6; Ge. 6. 3;
Am. 2. 13.

a ch. 25. 11, 18, 38.

b ver. 6.

c Dan. 9. 11, 12.

d ver. 15; ch. 42. 15;
43. 7.
e vers. 15—19.

¹ Either sin in general, or, more probably, idolatry. See next verse.

² See note on ch. vii. 18. The following reply of these hardened idolaters shows how the votaries of the grossest superstition may allege in its favour, not only antiquity,

universality, and human authority, but even the dispensations of Providence, misinterpreted and misapplied.

³ That is, our husbands did not hinder, but joined us. On the introduction of idolatry by female influence, see 1 Kings xi. 1—8; xv. 13; 2 Kings xi. 3, 18.

our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye¹ will surely accomplish your vows, and
 26 surely perform your vows. Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, ¹I have sworn by my great name, saith the LORD, that ²my name shall no more be named in the mouth of any man of
 27 Judah in all the land of Egypt, saying, The Lord God liveth. ³Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt ⁴shall be consumed by the sword and by the famine, until
 28 there be an end of them. Yet ⁵a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose
 words shall stand, mine, or theirs.
 29 And this shall be a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall ⁶surely stand against you for
 30 evil: Thus saith the LORD; Behold, ⁷I will give Pharaoh-hophra² king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave ⁸Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

Encouragement addressed to Baruch.

45 THE³ word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the
 2 fourth year of Jehoiakim the son of Josiah king of Judah, saying, Thus saith the LORD, the God of Israel, unto thee, O Baruch;
 3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; ⁴
 4 I fainted in my sighing, and I find no rest. Thus shalt thou say unto him, The LORD saith thus; Behold, ⁵that which I have built will I break down, and that
 5 which I have planted I will pluck up, even this whole land. And ⁶seekest thou great things⁵ for thyself? Seek them not: for, behold, ⁷I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee ⁸for a prey in all places whither thou goest.

Prophecies respecting the Gentiles. The invasion and conquest of Egypt.

46 THE word of the LORD which came to Jeremiah the prophet against ¹the Gentiles; ²against Egypt, ³against the army of Pharaoh-necho⁷ king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.
 3 ⁴Order ye the buckler and shield, and draw near to battle.
 4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; Furbish the spears, and put on the brigandines.⁵
 5 Wherefore have I seen them dismayed and turned away back?
 And their mighty ones are beaten down,
 And are fled apace, and look not back:
 For ⁶their fear was round about, saith the LORD.
 6 Let not the swift flee away, nor the mighty man escape;
 They shall ⁷stumble, and fall—⁸toward the north—by the river Euphrates.
 7 Who is this that cometh up ⁹as a flood,⁹ whose waters are moved as the rivers?
 8 Egypt riseth up like a flood, and *his* waters are moved like the rivers;
 And he saith, I will go up, and will cover the earth;

¹ This word is feminine in Hebrew; showing that this clause is addressed to the women, either by their husbands, who thus publicly ratify their wives' vows, or by the prophet, as a declaration of their obstinacy in sin.

² The 'Apries' of the Greek historians, the grandson of Necho. He was defeated and dethroned, and subsequently put to death by Amasis, who headed a revolt of the troops.

³ This short chapter is a sort of appendix to the prophecies against Judah. It contains a personal promise to Baruch, distressed by the prospect of predicted sufferings. Its place in order of time is after ch. xxxvi.; but it was probably put after the narrative of the prophet's deportation to Egypt, because its fulfilment up to that period is recorded there (ch. xliii. 6).

⁴ That is, he had added one cause of grief to another.
⁵ In the midst of such terrible calamities, do not seek for exemption from loss and suffering. Be content that your life is secured to you.

⁶ The rest of the prophecies in this book are directed
 3 K

against foreign nations; beginning with Egypt and ending with Babylon. They should be compared with the corresponding predictions of Amos and Isaiah, many of which they repeat; as well as with those of the contemporary prophets, Ezekiel and Obadiah. Ch. xlv. contains two distinct prophecies: one announcing the defeat of the Egyptian army by Nebuchadrezzar (vers. 1—12); the other, delivered long afterwards, foretelling his invasion and conquest of Egypt (13—26). Their connection with God's purposes respecting his people is shown by the promises to Israel at the close (27, 28), repeated from ch. xxx. 10, 11.

⁷ The son and successor of Psammetichus, one of the most powerful kings of Egypt. His former successful expedition to the Euphrates is mentioned in 2 Kings xxiii. 29—35.

⁸ Coats of mail.

⁹ Covering the land with his forces, as the Nile does with its waters. The Hebrew term here translated 'flood' is almost always applied to the Nile.

¹ Ge. 22. 16.

² 1st Sa. 50. 16; Eze. 20. 34.
³ ch. i. 10; 31. 28; 1st Sa. 7. 6.

⁴ ver. 12.

⁵ ver. 14; 1st Sa. 27. 13.

⁶ vers. 17, 25, 26, 29.

⁷ Ps. 33. 11; Pro. 19. 21; 1st Sa. 10. 8.

⁸ ch. 13. 9—13; 16. 13. 26; Eze. ch. 29, and ch. 30.
⁹ ch. 31. 21; 39. 5—7.

¹ ch. 34. 1, 4, 8, 11—18, 26, 32.

¹ 1st Sa. 5. 2—7.

² 2 Ki. 5. 26; 1 Cor. 7. 29—31; 1 Tim. 6. 6—9.

³ ch. 25. 26; 1st Sa. 66. 16.
⁴ ch. 21. 9; 34. 2; 39. 18.

⁵ ch. 25. 15—29.

⁶ ver. 11; 2 Ki. 23. 29; 2 Chr. 35. 20.

⁷ 1st Sa. 51. 11, 12; Nah. 2. 1; 3. 14.

⁸ ch. 6. 25; 49. 29.

⁹ Dan. 11. 19.

¹⁰ ver. 10.

¹¹ see ch. 47. 2; 1st Sa. 8. 7, 8; Dan. 11. 22.

- I will destroy the city¹ and the inhabitants thereof.
- 9 Come up, ye horses;—and rage, ye chariots;—and let the mighty men come forth;
The Ethiopians and the Libyans, that handle the shield;
And the Lydians,² that handle *and* bend the bow.
- 10 For this is the day of the Lord God of hosts,
A day of vengeance, that he may avenger him of his adversaries:
And the sword shall devour,
And it shall be satiate and made drunk with their blood:
For the Lord God of hosts hath a sacrifice³
⁴In the north country by the river Euphrates.
- 11 Go up into Gilead, and take balm;—⁵O virgin, the daughter of Egypt:
In vain shalt thou use many medicines; for thou shalt not be cured.
- 12 The nations have heard of thy shame,—and thy cry hath filled the land:
For the mighty man hath stumbled against the mighty,
And they are fallen both together.
- 13 THE word that the Lord spake to Jeremiah the prophet, how Nebuchadnezzar king of Babylon should come and smite the land of Egypt.
- 14 Declare ye in Egypt, and publish in Migdol,
And publish in Noph and in Tahpanches:
Say ye, Stand fast, and prepare thee;
For the sword shall devour round about thee.
- 15 Why are thy valiant men swept away?
They stood not, because the Lord did drive them.
- 16 He made many to fall,—yea, one fell upon another:
And they⁶ said, Arise, and let us go again to our own people,
And to the land of our nativity,—from the oppressing sword.
- 17 They did cry there,
Pharaoh king of Egypt is but a noise;—he hath passed the time appointed.⁷
- 18 As I live, saith the king, whose name is the Lord of hosts,
Surely as Tabor is among the mountains,
And as Carmel by the sea, so shall he come.⁸
- 19 O thou daughter dwelling in Egypt,—furnish thyself to go into captivity:
For Noph shall be waste—and desolate without an inhabitant.
- 20 Egypt is like a very fair heifer,
But destruction cometh;—it cometh out of the north.
- 21 Also the hired men are in the midst of her like fatted bullocks;
For they also are turned back,—and are fled away together: they did not stand,
Because the day of their calamity was come upon them,
And the time of their visitation.
- 22 The voice thereof shall go like a serpent;—for they shall march with an army,
And come against her with axes,—as hewers of wood.⁹
- 23 They shall cut down her forest, saith the Lord,—though it cannot be searched;¹⁰
Because they are more than the grasshoppers,—and are innumerable.
- 24 The daughter of Egypt shall be confounded;
She shall be delivered into the hand of the people of the north.
- 25 The Lord of hosts, the God of Israel, saith;
Behold, I will punish the multitude of No,¹¹—and Pharaoh, and Egypt,
With their gods, and their kings;—even Pharaoh, and all them that trust in him:
- 26 And I will deliver them into the hand of those that seek their lives,
And into the hand of Nebuchadnezzar king of Babylon,
And into the hand of his servants:
And afterward it shall be inhabited,—as in the days of old,¹² saith the Lord.

d Isa. 66. 19.

e see refs. Isa. 2. 12;
Joel 1. 15; 2. 1.f Deu. 32. 42; Isa. 34.
5, 6.g Isa. 34. 6; Zeph. 1. 7;
Eze. 39. 17.
h ver. 2; 2 Ki. 24. 7.i see refs. ch. 8. 22.
j Isa. 47. 1.
k ch. 39. 12—15; Eze.
39. 21—25.m ch. 43. 10—13; Isa. 19.
1; Eze. ch. 26, ch.
35, and ch. 32.

n vers. 3, 4.

o ver. 10.

p Le. 26. 37.

q ch. 10. 10; Mal. 1. 14;
Mt. 5. 35.
r ch. 48. 15; Isa. 47. 4;
48. 2.s see ch. 48. 18.
t Isa. 20. 4.
u ch. 44. 1.

x so Hos. 10. 11.

y vers. 6, 10; ch. 1.
14; 47. 2.
z ver. 5.a ch. 50. 27; Ps. 37.
13.b see Isa. 29. 4; Mic.
1. 8.

c Isa. 10. 18, 19, 31.

d Judg. 6. 5.

e vers. 11, 12.

f ver. 20; ch. 1. 15.

g Eze. 30. 14—16; Nah.
3. 8.h ch. 43. 12, 13; Eze.
30. 13.i ch. 41. 30; Eze. 32.
11.

k Eze. 29. 8—14.

1 Put collectively for 'the cities.'

2 Rather, 'the Ludim;' one of the Egyptian tribes.
Gen. x. 13.

3 See Isa. xxxiv. 6, and note.

4 Either allied and subject nations (ver. 9), or mercenaries (ver. 21).

5 This may be rendered either, 'Pharaoh king of Egypt is a crash (or ruin, i. e. is ruined); he hath suffered the season to pass;' or, 'O Pharaoh king of Egypt, destruction hath caused [thy] assembled host to pass away.'

6 This may mean, that the king of Babylon 'shall come,' whose power is compared to Tabor and Carmel, two of the most considerable mountains in the land of Israel: or the words may be rendered, 'he shall go;'

i. e. though Pharaoh's power may seem as stable as these mountains, he shall depart.

7 The Chaldean hosts, devastating the numerous and populous cities of Egypt, are compared to woodmen felling the forests and thickets, and thus disturbing the serpents, who show their anger by a furious hiss, while they flee away.

8 Or, 'found out,' i. e. its trees cannot be reckoned; they are innumerable. So shall the Chaldean hosts be.

9 Rather, 'I will punish Amon of No.' Amon was the principal Egyptian deity, here called Amon of No, or Thebes, because that city was the chief seat of his worship. Hence it was called, in Greek, Diospolis—the city of Zeus Ammon.

10 See note on Ezek. xxix. 13.

- 27 'But fear not thou, O my servant Jacob,—and be not dismayed, O Israel :
For, behold, ^m I will save thee from afar off,
And thy seed from the land of their captivity ;
And Jacob shall return, and be in rest and at ease,—and none shall make *him* afraid.
- 28 Fear thou not, O Jacob my servant,—saith the LORD : ⁿ for I *am* with thee .
For I will make a full end of all the nations whither I have driven thee :
But I will not make ^a a full end of thee,—but correct thee in measure ;
Yet will I not leave thee wholly unpunished.

The subjugation of the Philistines predicted.

- 47 THE¹ word of the LORD that came to Jeremiah the prophet ^r against the
2 Philistines, ^v before that Pharaoh² smote Gaza. Thus saith the LORD ;

Behold, ^r waters rise up ^a out of the north,—and shall be an overflowing flood,
And shall overflow the land, and all that is therein ;

The city, and them that dwell therein :

Then the men shall cry,—and all the inhabitants of the land shall howl.

- 3 At the ^a noise of the stamping of the hoofs of his strong *horses*,
At the rushing of his chariots,—and *at* the rumbling of his wheels,
The fathers shall not look back to *their* children—for feebleness of hands ;

- 4 Because of the day that cometh to spoil all the Philistines,
And to cut off from ⁿ Tyrus and Zidon every helper that remaineth :

For the LORD will spoil the Philistines,

^a The remnant of the country of ^v Caphtor. ³

- 5 ^a Baldness⁴ is come upon Gaza ;

^a Ashkelon is cut off—*with* the remnant of their valley : ⁵

How long wilt thou ^b cut thyself ?

- 6 O thou ^c sword of the LORD,—how long *will it be* ere thou be quiet ? ⁶

Put up thyself into thy scabbard,—rest, and be still.

- 7 How can it be quiet,—seeing the LORD hath ^d given it a charge
Against Ashkelon, and against ^e the sea shore ?—There hath he ^f appointed it.

The desolation of Moab foretold.

- 48 AGAINST⁷ ^s Moab.

Thus saith the LORD of hosts, the God of Israel ;

Woe unto ^k Nebo ! for it is spoiled :—^l Kiriathaim⁸ is confounded *and* taken :
Misgab [*or*, The high place] is confounded and dismayed.

- 2 ^a *There shall be* no more praise of Moab : in ^l Heshbon

They have devised evil against it ;—come, and let us cut it off from *being* a nation.

Also thou shalt ^m be cut down, O ⁿ Madmen ;—the sword shall pursue thee.

- 3 ^a A voice of crying *shall be* from Horonaim,—spoiling and great destruction.

- 4 Moab is destroyed ;—her little ones have caused a cry to be heard.

- 5 ^a For in the going up of Luhith continual weeping shall go up ;

For in the going down of Horonaim the enemies have heard a cry of destruction.

- 6 ^a Flee, save your lives,—and be like the ^r heath in the wilderness. ⁹

- 7 For because thou hast trusted in thy works¹⁰ and in thy treasures,
Thou shalt also be taken :—and ^a Chemosh¹¹ shall go forth into captivity
With his ^r priests and his princes together.

- 8 And ⁿ the spoiler shall come upon every city, and no city shall escape :

The valley also shall perish,—and the plain shall be destroyed,
As the LORD hath spoken.

- 9 ^a Give wings unto Moab,—that it may flee and get away :

For the cities thereof shall be desolate,—without any to dwell therein.

¹ This chapter predicts the humiliation of the Philistines as allies of Tyre, by the Chaldeans.

² This was probably Pharaoh-necho, after his victory at Carchemish ; and if so, the prophecy would be the more remarkable, as there was no likelihood of a Chaldean invasion at that time.

³ That the Philistines came from Caphtor is clear from Deut. ii. 23 ; Amos ix. 7. But it is not determined where Caphtor is to be found. Some place it in the Egyptian Delta, others in Crete or Cyprus.

⁴ 'Baldness' may be a sign of intense sorrow ; or it may refer to the utter loss of all that was valuable.

⁵ Or, 'low-land : ' the Philistines inhabited the plain country along the shore.

⁶ By this forcible apostrophe and reply the prophet shows how necessary was the infliction of Divine justice.

⁷ Rather, 'Concerning Moab ; ' as in ch. xlix. 1, 7, 23,

3 K 2

etc. This chapter consists of denunciations against the Moabites ; many of which are repetitions of previous prophecies of Isaiah (compare especially Isa. xv., xvi., xxiv., and notes). It concludes with a promise of a merciful restoration hereafter. The devastations here predicted were effected by Nebuchadnezzar not long after the destruction of Jerusalem.

⁸ Many of these cities belonged at first to the Emim (Gen. xiv. 6), then to the Moabites, and afterwards to the Amorites (Numb. xxi. 24—30), who were speedily dispossessed by the Hebrews (Numb. xxxii. 37). After the Assyrians subdued Israel, they fell again into the hands of the Moabites.

⁹ See note on ch. xvii. 6. Choose poverty and desolation to save your life.

¹⁰ Or, what is gained by work ; thy resources.

¹¹ See Numb. xxi. 29, and note.

¹ See refs. ch. 30. 10, 11 ; Is. 41. 13, 14 ; 43. 5 ; 44. 2.
^m ch. 23. 3, 4 ; 29. 14 ; Is. 11. 11 ; Eze. 34. 10—14.

ⁿ See refs. ch. 23. 6.

^o See refs. ch. 30. 11.

^r See refs. ch. 25. 20 ; Eze. 25. 15, 16 ; Zeph. 2. 4, 5.
^q Am. i. 6—8.
^r ch. 46. 7, 8 ; Is. 8. 7.
^s See refs. ch. 1. 14 ; 46. 20.

^t ch. 8. 16 ; Nah. 3. 2.

^u ch. 23. 22.

^x Eze. 25. 16 ; Am. 1. 8 ; 9. 7.
^y Ge. 10. 14, *Caphtorim* ; Deut. 2. 23.
^z See refs. Is. 15. 2 ; Am. 1. 6—8 ; Mic. 1. 16 ; Zeph. 2. 4, 7 ; Eze. 9. 5.
^a ch. 25. 20.
^b See refs. ch. 16. 6 ; 48. 37.
^c ch. 15. 3 ; Deut. 32. 41 ; Eze. 21. 3—5.
^d Is. 10. 6 ; Eze. 14. 17.
^e Eze. 25. 16 ; Zeph. 2. 6, 7.
^f Mic. 5. 9.

^g ch. 25. 21 ; 27. 3 ; Is. ch. 15 ; ch. 16 ; Eze. 25. 9 ; Am. 2. 1, 2.
^h Num. 32. 3, 38 ; 33. 47 ; Is. 15. 9.
ⁱ Num. 32. 37.

^k Is. 16. 14.
^l Is. 15. 4 ; 16. 8, 9.

^m or, be brought to si-
lence, Is. 15. 1.
ⁿ Is. 25. 10.
^o ver. 5.

^p Is. 15. 5.

^q ch. 51. 6.
^r ch. 17. 6.

^s ch. 43. 12 ; Num. 21. 29 ; Judg. 11. 21 ; Is. 46. 1, 2.
^t ch. 49. 3.
^u ver. 18 ; ch. 6. 26.

^x ver. 28 ; Ps. 55. 6.

- 10 ^v Cursed *be* he that doeth the work¹ of the LORD deceitfully,
And cursed *be* he that keepeth back his sword from blood.
- 11 Moab hath been at ease from his youth,—and he ^a hath settled on his lees,²
And hath not been emptied from vessel to vessel,
Neither hath he gone into captivity:
Therefore his taste remained in him,—and his scent is not changed.
- 12 Therefore, behold, the days come, saith the LORD,
That I will send unto him ^a wanderers,³—that shall cause him to wander,
And shall ^b empty his vessels,—and break their bottles.
- 13 And Moab shall be ashamed of ^c Chemosh,
As the house of Israel ^d was ashamed of ^e Bethel their confidence.⁴
- 14 ^f How say ye, ^g We *are* mighty—and strong men for the war?
- 15 ^h Moab is spoiled, and gone up out of her cities,
And his chosen young men are ⁱ gone down to the slaughter,
Saith ^j the king, whose name is the LORD of hosts.
- 16 The calamity of Moab is near to come,—and his affliction hasteth fast.
- 17 All ye that are about him, bemoan him;—and all ye that know his name, say,
^k How is the strong staff broken,—and the beautiful rod!⁵
- 18 ^m Thou daughter that dost inhabit ⁿ Dibon,
Come down from *thy* glory, and sit ^o in thirst;⁶
For ^p the spoiler of Moab shall come upon thee,
And he shall destroy thy strong holds.
- 19 O inhabitant of ^q Aroer!⁷—stand by the way, and espy;
Ask him that fleeth, and her that escapeth,—and say, What is done?
- 20 Moab is confounded; for it is broken down:
^r Howl and cry;—tell ye it in ^s Arnon,—that Moab is spoiled,
- 21 And judgment is come upon ^t the plain country;
Upon Holon, and upon ^u Jahazah, and upon Mephaath,
- 22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,
- 23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,
- 24 And upon ^v Kerioth, and upon Bozrah,
And upon all the cities of the land of Moab,—far or near.
- 25 ^w The horn of Moab is cut off,—and his ^x arm is broken,—saith the LORD.
- 26 ^y Make ye him drunken:⁸—for he magnified *himself* against the LORD:⁹
Moab also shall ^z wallow in his vomit,—and he also shall be in derision.¹⁰
- 27 For ^a was not Israel a derision unto thee?—^b was he found among thieves?¹¹
For since thou spakest of him,—thou skippest for joy [*or*, movedst thyself].
- 28 O ye that dwell in Moab,—leave the cities, and ^c dwell in the rock,
And be like ^d the dove that maketh her nest in the sides of the hole's mouth.
- 29 We have heard the ^e pride of Moab, (he is exceeding proud,)
His loftiness, and his arrogancy,—and his pride,—and the haughtiness of his heart.
- 30 I know his wrath, saith the LORD;
But *it shall not be so*;—^f his lies shall not so effect *it*.¹²
- 31 Therefore ^g will I howl for Moab,—and I will cry out for all Moab;
Mine heart shall mourn for the men of Kir-heres.
- 32 ^h O vine of Sibmah,—I will weep for thee with the weeping of Jazer:
Thy plants are gone over the sea,—they reach *even* to the sea of Jazer:
The spoiler is fallen upon thy summer fruits and upon thy vintage.
- 33 And ⁱ joy and gladness is taken from the plentiful field, and from the land of Moab;
And I have caused wine to fail from the winepresses:
None shall tread with shouting;—*their shouting shall be no shouting*.¹³

^y see Judg. 5. 23; 1 Sam. 13. 3–23; 1 Ki. 20. 42.

^z Is. 23. 6; Zeph. 1. 12.

^a ch. 25. 9.

^b Ps. 2. 9.

^c ver. 7; Jndg. 11. 24;

1 Ki. 11. 7.

^d Hos. 10. 5, 6.

^e 1 Ki. 12. 29, 30.

^f Is. 16. 6.

^g see refs. ch. 9. 23.

^h vers. 8, 9, 18.

ⁱ ch. 50. 27.

^j ch. 46. 18; 51. 57.

^k see Is. 9. 4; 14. 4, 5.

^l mch. 46. 19; Is. 47. 1.

^m Num. 21. 30; Is. 15. 2.

ⁿ Is. 5. 13.

^o Is. 5. 13.

^p ver. 8.

^q Deu. 2. 36.

^r 1 Sam. 4. 13, 16.

^s Is. 16. 7.

^t see Num. 21. 13.

^u ver. 8.

^v Is. 15. 4, *Jahaz*.

^w ver. 41; Am. 2. 2.

^x Ps. 75. 10; Zec. 1. 19.

^y see refs. Ps. 10. 15.

^z see refs. ch. 13. 13.

^a Is. 19. 14; Hab. 2. 16.

^b Ps. 59. 8.

^c Is. 44. 11; Lam. 2.

^d Is. 15–17; Zeph. 2. 8.

^e see ch. 2. 26.

^f ver. 9; Ps. 55. 6, 7.

^g S. Song 2. 14.

^h see refs. Is. 16. 6, etc.

ⁱ ch. 50. 36; Is. 16. 6.

^j see refs. Is. 16. 7–11.

^k Is. 16. 8, 9.

^l Is. 16. 10; Joel 1. 12.

¹ The work of punishment to be inflicted on the Moabites. These words impressively represent God's determination to fulfil his threatenings.

² A figure denoting that Moab had enjoyed great prosperity, as well as tranquillity, in consequence of her freedom from foreign wars. See note on Isa. xxv. 6.

³ Literally, 'tilters.' Moab, which has just been represented as a cask of old wine, is here described as being tilted, or raised at one end, in order to be completely 'emptied,' i. e. to be devastated and depopulated.

⁴ Chemosh shall defend the Moabites no better than the golden calf at Bethel had protected the Israelites.

⁵ The 'sceptre,' the ensign of dominion.

⁶ That is, in a parched place. This expression is emphatic, as Dibon was remarkable for its well-watered situation. See note on Isa. xv. 9.

⁷ Vers. 19–25 represent strongly the consternation of the Moabites and the desolation of the whole country; judgment falling on every place.

⁸ That is, with the cup of fury and trembling. See ch. xxv. 15; Isa. li. 17, 22.

⁹ The Moabites had frequently been enemies of Israel. See 2 Sam. viii. 2; 2 Kings i. 1; iii. 4, etc.; xiii. 20; 2 Chron. xx. 1.

¹⁰ Others shall treat him as he has treated Israel: see ver. 27.

¹¹ Persons who, when caught, are justly scorned.

¹² Rather, 'I know, saith Jehovah, his rage, and it is falsehood; his pretensions have wrought falsehood.' All his rage is impotent, and his boastings false.

¹³ These joyous shoutings shall give place to the war-cry, or the death-wail.

- 34 ^a From the cry of Heshbon *even* unto Elealeh,
And *even* unto Jahaz, have they uttered their voice,
^b From Zoar *even* unto Horonaim,—as an heifer of three years old :¹
For the waters also of Nimrim shall be desolate.
- 35 Moreover I will cause to cease in Moab, saith the Lord,
^c Him that offereth in the high places,—and him that burneth incense to his gods.
- 36 Therefore ^d mine heart shall sound for Moab like pipes,
And mine heart shall sound like pipes for the men of Kir-heres :
Because ^e the riches *that* he hath gotten are perished.
- 37 For ^f every head *shall be* bald,—and every beard clipped :
Upon all the hands *shall be* cuttings,—and ^g upon the loins sackcloth.
- 38 *There shall be* lamentation generally
^h Upon all the housetops of Moab,—and in the streets thereof
For I have broken Moab—like ⁱ a vessel wherein *is* no pleasure,—saith the Lord.
- 39 They shall howl, *saying*, How is it broken down !
How hath Moab turned the back with shame !
So shall Moab be a derision and a dismaying to all them about him.
- 40 For thus saith the Lord ;
Behold, ^j he² shall fly as an eagle,—and shall ^k spread his wings over Moab.
- 41 ^l Kerioth is taken,—and the strong holds are surprised,
And ^m the mighty men's hearts in Moab at that day
Shall be as the heart of a woman in her pangs.
- 42 And Moab shall be destroyed ⁿ from *being* a people,
Because he hath magnified *himself* against the Lord.
- 43 ^o Fear, and the pit, and the snare,³
Shall be upon thee, O inhabitant of Moab,—saith the Lord.
- 44 He that fleeth from the fear shall fall into the pit ;
And he that getteth up out of the pit shall be taken in the snare :
For ^p I will bring upon it, *even* upon Moab,
The year of their visitation,—saith the Lord.
- 45 They that fled stood under the shadow of Heshbon because of the force :⁴
But ^q a fire shall come forth out of Heshbon,—and a flame from the midst of Sihon,⁵
And ^r shall devour the corner of Moab,
And the crown of the head of the tumultuous ones.
- 46 ^s Woe be unto thee, O Moab !—the people of Chemosh perisheth :
For thy sons are taken captives,—and thy daughters captives.
- 47 Yet will I bring again the captivity of Moab—^t in the latter days, saith the Lord.
Thus far *is* the judgment of Moab.

Punishment of the Ammonites for their conduct to Israel ; with a promise of restoration.

- 49 CONCERNING ^u the Ammonites.⁶
Thus saith the Lord ; Hath Israel no sons ?—hath he no heir ?
Why *then* doth ^v their king⁷ inherit ^w Gad,—and his people dwell in his cities ?
- 2 Therefore, behold, the days come, saith the Lord,
That I will cause an alarm of war to be heard in ^x Rabbah⁸ of the Ammonites ;
And it shall be a desolate heap,—and her daughters shall be burned with fire :
Then shall Israel be heir ^y unto them that were his heirs,—saith the Lord.
- 3 Howl, O Heshbon, for Ai is spoiled :—cry, ye daughters of Rabbah,
^z Gird you with sackcloth ;—lament, and run to and fro by the hedges ;⁹
For ^{aa} their king shall go into captivity,—and his ^{ab} priests and his princes together.
- 4 ^{ac} Wherefore gloriest thou in the valleys,
Thy flowing valley,¹⁰ O ^{ad} backsliding daughter ?
^{ae} That trusted in her treasures, ^{af} saying,—Who shall come unto me ?
- 5 Behold, ^{ag} I will bring a fear upon thee,—saith the Lord God of hosts,
From all those that be about thee ;

^a see refs. Is. 15. 4–6.

^p ver. 5 ; Is. 15. 5, 6.

^q Is. 15. 2 ; 16. 12.

^r see refs. Is. 16. 11.

^s Is. 15. 7.

^t ch. 41. 5 ; see refs.

47. 5.

^u Ge. 37. 34 ; see refs.

ch. 6. 26.

^v Is. 15. 3.

^w ch. 22. 28 ; 26. 34 ;

Hos. 8. 8.

^x ch. 49. 22 ; Deu. 28.

49 ; Dan. 7. 4 ; Hos.

8. 1 ; Hab. 1. 8.

^y Is. 8. 8.

^z ver. 24.

^{aa} ch. 39. 6 ; 49. 22, 24 ;

50. 43 ; 51. 30 ; Is. 13.

8 ; 21. 3 ; Mic. 4. 9.

^{ab} ver. 2 ; Ps. 83. 4 ;

Is. 7. 8.

^{ac} Is. 24. 17, 18.

^f see ch. 11. 23.

^q Num. 21. 26–30

^r Num. 21. 17.

^s Num. 21. 23.

^t ch. 49. 6, 30.

^u see refs. ch. 26. 9, 21 ;

Eze. 21. 28 ; Zeph. 2.

8, 9.

^v or, *Melcom*.

^w Am. 1. 13.

^x Eze. 25. 5 ; Am. 1.

14.

^y ver. 1.

^z ch. 4. 8 ; 6. 26 ; Is.

32. 11.

^{aa} or, *Melcom*, 1 Ki. 11.

5. 33.

^{ab} ch. 34. 7 ; Am. 1. 15.

^{ac} Is. 28. 1–4 ; 47. 7, 8.

^{ad} ch. 3. 14 ; 7. 24.

^{ae} ch. 48. 7.

^{af} ch. 21. 13.

^{ag} ch. 48. 43, 44.

1 See note on Isa. xv. 5.

2 That is, the enemy, Nebuchadnezzar.

3 See note on Isa. xxiv. 17.

4 Or, 'for want of strength ;' hoping for safety there.

5 See note on Numb. xxi. 28 ; xxiv. 17 ; from which these words are taken.

6 The Ammonites are to be punished for seizing eagerly the portion of Gad in Gilead when the Israelites were carried into captivity ; as if no remnant were left, and the people were never to return (vers. 1–6) ; compare Amos i. 13–15. Yet Ammon shall be restored (6).

7 For 'their king,' some read 'Melcom,' or Molech, the

chief deity of the Ammonites. See 1 Kings xi. 7.

8 'Rabbah' (which means the great) was the capital of the Ammonites. See 2 Sam. xii. 26. Her 'daughters' are probably her dependent 'towns' and 'villages,' as the word is sometimes rendered ; e. g. Josh. xvii. 11, 16 ; 2 Chron. xxviii. 18, etc.

9 That is, the fences of the vineyards.

10 Rather, 'Thy valley is flowing, O daughter that rebellest, that trustest,' etc. This may refer either to the fruitfulness of their valleys, in which they gloried and trusted ; or to the punishment of their sin, which should make their rich valleys flow with blood.

And ye shall be driven out every man right forth,
And none shall gather up him that wandereth.

- 6 And ^a afterward I will bring again the captivity of the children of Ammon,
Saith the LORD.

The desolation of Edom foretold.

- 7 ^b CONCERNING Edom.¹

Thus saith the LORD of hosts;—^c Is wisdom no more in ^d Teman?²
^e Is counsel perished from the prudent?—is their wisdom vanished?

- 8 ^f Flee ye, turn back, dwell deep,³ O inhabitants of ^g Dedan;⁴
For I will bring the calamity of Esau upon him,—the time *that* I will visit him.

- 9 If ^h grapegatherers come to thee,—would they not leave *some* gleaning grapes?
If thieves by night,—they will destroy till they have enough.

- 10 ⁱ But I have made Esau bare,—I have uncovered his secret places,
And he shall not be able to hide himself:

^k His seed is spoiled,—and his brethren, and his neighbours,—and ^l he is not.

- 11 Leave thy fatherless children, I will preserve *them* alive;
And let thy widows trust in me.⁵

- 12 For thus saith the LORD;

Behold, ^m they whose judgment *was* not⁶ to drink of the cup have assuredly
drunken;

And *art* thou he *that* shall altogether go unpunished?

Thou shalt not go unpunished,—but thou shalt surely drink *of it*.

- 13 For ⁿ I have sworn by myself, saith the LORD,
That ^o Bozrah⁷ shall become a desolation,—a reproach, a waste, and a curse;
And all the cities thereof shall be perpetual wastes.

- 14 I have heard a ^p rumour from the LORD,
And an ambassador is sent unto the heathen, *saying*,
Gather ye together, and come against her,—and rise up to the battle.

- 15 For, lo, ^q I will make thee small among the heathen,—and despised among men.

- 16 ^r Thy terribleness hath deceived thee,—and the pride of thine heart,
O thou that dwellest in the clefts of the rock,⁸—that holdest the height of the hill:
^s That thou shouldest make thy ^t nest as high as the eagle,
^u I will bring thee down from thence,—saith the LORD.

- 17 Also ^v Edom shall be a desolation:

^w Every one that goeth by it shall be astonished,
And shall hiss at all the plagues thereof.

- 18 ^x As in the overthrow of Sodom and Gomorrah
And the neighbour *cities* thereof, saith the LORD,
No man shall abide there,—neither shall a son of man dwell in it.

- 19 ^y Behold, he⁹ shall come up,—like a lion from ^z the swelling of Jordan
Against the habitation of the strong:

But I will suddenly make him run away from her:

And who is a chosen *man*, *that* I may appoint over her?

For ^{aa} who is like me?—and who will appoint me the time?

And ^{ab} who is that shepherd that will stand before me?

- 20 ^{ac} Therefore hear ^{ad} the counsel of the LORD,—that he hath taken against Edom;

^a *see* ver. 30; ch. 48.
47.

^b *see* *refs.* ch. 25, 9, 21;
Eze. 25, 12; Am. 1.
11.
^c Obad. 8.
^d Eze. 25, 13; Obad. 9.
^e *see* Isa. 19, 11—13.
^f *ver.* 30; ch. 48, 28;
Is. 2, 21.
^g ch. 25, 23.
^h Is. 17, 6; Obad. 5, 6.

ⁱ Mal. 1, 3, 4.

^k *see* *refs.* Ps. 37, 24.
^l Ps. 37, 35, 36; Is. 17.
14.

^m ch. 25, 29; Obad. 16;
1 Pet. 4, 17, 18.

ⁿ Ge. 22, 16; Is. 45, 23;
Am. 6, 8.
^o Is. 31, 6; 63, 1.

^p *Pro.* 7, 26; Obad.
1—3.

^q 1 Sam. 2, 7; Is. 23, 9.

^r *Pro.* 16, 18; 18, 12.

^s Is. 14, 13—15; Obad. 1.
^t Job 39, 27.
^u Am. 9, 2.
^v *ver.* 13; Is. 24, 9—15;
Eze. 25, 12—14.
^w ch. 18, 16; 50, 13.

^x ch. 50, 40; *see* *refs.*
Deut. 29, 23; Am. 1.
11.

^y ch. 48, 40; 50, 44, etc.
^z ch. 12, 5; Jos. 3, 15.

^{aa} Ex. 15, 11; Ps. 80,
6, 8.
^{ab} Job 41, 10; Ps. 76, 7.
^{ac} ch. 50, 45.
^{ad} *Pro.* 19, 21, Is. 14,
24—27.

1 The phraseology of certain parts of this prophecy so closely resembles that of Obadiah, as to make it evident that one of these prophets had read the work of the other (comp. vers. 9, 10, 14—16, with Obad. 2—6). The more probable opinion is, that Obadiah was the earlier of the two, and that Jeremiah borrowed from him, as he has done from the books of Numbers and Isaiah.

2 A city and district in the east of Edom; so called from Teman, a grandson of Esau. See Gen. xxxvi. 11. Its inhabitants were celebrated for wisdom: see Job ii. 11; Obad. vers. 8, 9.

3 Hide yourselves from the enemy, either by retiring into caverns, or by fleeing into the depths of the desert, whither they cannot pursue you.

4 The Dedanites were probably descendants of Abraham, dwelling among the Edomites. See Gen. xxv. 2.

5 If these words are to be taken as they stand, they appear like a promise converted into a threatening, by the implication that, if the widows and orphans are not protected by God, there shall be no one else to protect them; for the land shall be stripped of men, as it had been before (1 Kings xi. 16). But vers. 10, 11 may

perhaps be joined thus: 'His seed is destroyed, and his brethren, and his neighbours; and there is no one [to say], Leave thy fatherless children, etc. Such an ellipsis is frequent: see ver. 4.

6 That is, God's own people: see ch. xxv. 28, 29.

7 See note on Isa. xxxiv. 6.

8 See note on 'Sela,' 2 Kings' xiv. 7. The position of the city in an almost inaccessible chasm shows how appropriately it is compared to an eagle's nest; and its complete desolation, after it had been rebuilt, is a clear fulfilment of this and other predictions. See Mal. i. 4.

9 Or, 'Behold, one (*i. e.* the invader) comes up as a lion from the pride of Jordan (see note on ch. xii. 5) to the sheepfold of the strong; for I will suddenly make him (*i. e.* the strong) run away from it. And who is the chosen one? I will appoint [him] against it; for who is like me? and who will meet me? and who is the shepherd that will stand before me?' God compares the rock-hewn city to a sheepfold (see 1 Sam. xxiv. 3, and note), and sends an enemy against it, like a lion, whom the strongest shepherd cannot resist; for he is chosen and appointed by God for the work of destruction.

And his purposes,—that he hath purposed against the inhabitants of Teman :

^a Surely the least of the flock shall draw them out :

Surely he shall make ^c their habitations desolate with them.¹

21 ^a The earth is moved at the noise of their fall,

At the cry the noise thereof was heard in the Red Sea.

22 Behold, ^c he shall come up and fly as the eagle,—and spread his wings over Bozrah :

And at that day shall the heart of the mighty men of Edom be

As the heart of a woman in her pangs.

Prediction of the destruction of Damascus.

23 ^m CONCERNING Damascus.²

Hamath³ is confounded, and Arpad :—for they have heard evil tidings :

They are fainthearted [melted];—ⁿ there is sorrow on the sea ; it cannot be quiet.

24 Damascus is waxed feeble, and turneth herself to flee,—and fear hath seized on her :

^o Anguish and sorrows have taken her,—as a woman in travail.

25 How is ^p the city of praise not left,—the city of my joy!⁴

26 ^r Therefore her young men shall fall in her streets,

And all the men of war shall be cut off in that day,—saith the LORD of hosts.

27 And I will kindle a ^r fire in the wall of Damascus,

And it shall consume the palaces of Ben-hadad.

Judgments on Kedar and Hazor foretold.

28 ^s CONCERNING Kedar,⁵ and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite,⁶

Thus saith the LORD ;—Arise ye, go up to Kedar,—and spoil ^t the men of the east.

29 Their ^u tents and their flocks shall they take away :

They shall take to themselves their ^v curtains, and all their vessels,

And their camels ;—and they shall cry unto them, ^v Fear is on every side.

30 ^w Flee, get you far off,—dwell deep, O ye inhabitants of Hazor,—saith the LORD ;

For ^w Nebuchadrezzar king of Babylon hath taken counsel against you,

And hath conceived a purpose against you.

31 Arise,⁷ get you up unto ^x the wealthy nation [or, nation that is at ease],

That dwelleth without care,—saith the LORD,

Which have neither gates nor bars,—^{which} ^x dwell alone.⁸

32 And their camels shall be a booty,—and the multitude of their cattle a spoil :

And I will ^y scatter into all winds ^y them that are in the utmost corners ;⁹

And I will bring their calamity from all sides thereof,—saith the LORD.

33 And Hazor ^z shall be a dwelling for dragons,—and a desolation for ever :

^z There shall no man abide there,—nor any son of man dwell in it.

Prediction of the overthrow and dispersion of Elam ; with a promise of future restoration.

34 THE word of the LORD that came to Jeremiah the prophet against ^a Elam¹⁰ in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts ;

Behold, I will break ^b the bow of Elam,—the chief of their might.

36 And upon Elam will I bring the four winds¹¹—from the four quarters of heaven,

And ^b will scatter them toward all those winds ;

And there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies ;

And before them that seek their life :

And I will bring evil upon them,—^c even my fierce anger, saith the LORD ;

^c And I will send the sword after them,—till I have consumed them :

38 And I will ^d set my throne in Elam,

And will destroy from thence the king and the princes,—saith the LORD.

39 But it shall come to pass ^d in the latter days,

That I will bring again the captivity of Elam,—saith the LORD.

¹ Or, 'Surely they shall drag them away, like the little ones of the flock; surely he shall make their sheep-fold desolate over them:' a continuation of the figure of the preceding verse.

² Damascus had been taken by the Assyrians (2 Kings xvi. 9); but was probably soon reoccupied with new colonists. In the decay of the Assyrian empire, it is supposed to have become for a short time independent; but it soon fell under the power of Babylon.

³ See note on 2 Sam. viii. 9. 'Arpad' was evidently near Hamath, but its site has not been ascertained.

⁴ Or, 'How is it that the city of praise is not

left, the city of my joy!' This is the lamentation of an inhabitant.

⁵ On 'Kedar,' see note on Isa. xxi. 17. Of 'Hazor' we know nothing.

⁶ Literally, 'smote.' The title was probably added by the prophet when he compiled the book.

⁷ That is, 'Arise, O ye Chaldeans.' See ver. 28.

⁸ Separate from others, and therefore fancying themselves secure from attack. See Numb. xxiii. 9.

⁹ See note on ch. ix. 26.

¹⁰ See notes on 'Elam,' in Gen. xiv. 1, and Isa. xxii. 6.

¹¹ That is, enemies from every quarter.

Prophecies of the destruction of Babylon, and of the deliverance and restoration of Israel.

50 **THE**¹ word that the Lord spake ^aagainst Babylon and against the land of the Chaldeans ^bby Jeremiah the prophet.

2 ^cDeclare ye among the nations,

And publish, and set up a standard;—publish, and conceal not:

Say, ^d'Babylon is taken,—^eBel² is confounded,—^fMerodach is broken in pieces;

^g'Her idols are confounded,—her images are broken in pieces.

3 ^h'For out of the north³ there cometh up ⁱa nation against her,
Which shall make her land desolate,⁴—and none shall dwell therein:
They shall remove, they shall depart, ^jboth man and beast.

4 ^k'In those days, and in that time, saith the Lord,

The children of Israel shall come,—^lthey and the children of Judah together,

^m'Going and weeping;⁵ they shall go,—ⁿand seek the Lord their God.

5 They shall ask the way to Zion with their faces thitherward, saying,
^o'Come, and let us join ourselves to the Lord

In ^pa perpetual covenant *that* shall not be forgotten.

6 My people hath been ^qlost sheep:—^rtheir shepherds have caused them to go astray,
They have turned them away *on* ^s'the mountains:

They have gone from mountain to hill,—they have forgotten their ^t'restingplace.

7 All that found them have ^u'devoured them:

And ^v'their adversaries said, ^w'We offend not,

Because they have sinned against the Lord,—^xthe habitation of justice,⁶

Even the Lord, ^ythe hope of their fathers.

8 ^z'REMOVE⁷ out of the midst of Babylon,

And go forth out of the land of the Chaldeans,

And be as the ^{aa}'he goats⁸ before the flocks.

9 ^{ab}'For, lo, I will raise and cause to come up against Babylon

An assembly of great nations from the north country:

And they shall ^{ac}'set themselves in array against her;

From thence she shall be taken:

Their arrows *shall be* as of a mighty expert man;—^{ad}'none shall return in vain.

10 And Chaldeans shall be a spoil:—^{ae}'all that spoil her shall be satisfied,—saith the Lord.

11 ^{af}'Because ye were glad, because ye rejoiced,—^{ag}O ye destroyers of mine heritage
Because ye are grown fat ^{ah}'as the heifer at grass,⁹

And bellow as bulls [*or*, neigh as steeds];

12 Your mother shall be sore confounded;—she that bare you shall be ashamed:

Behold, the hindmost of the nations

Shall be a wilderness, a dry land, and a desert.

13 Because of the wrath of the Lord

It shall not be inhabited,—^{ai}'but it shall be wholly desolate:

^{aj}'Every one that goeth by Babylon shall be astonished,—and hiss at all her plagues.

14 ^{ak}'Put yourselves in array against Babylon round about:

All ye ^{al}'that bend the bow, shoot at her, spare no arrows:

For she hath sinned against the Lord.

15 Shout against her round about:—she hath ^{am}'given her hand:¹⁰

Her foundations are fallen,—^{an}her walls are thrown down:

For ^{ao}'it is the vengeance of the Lord:

Take vengeance upon her;—^{ap}as she hath done, do unto her.

¹ The subjects of chapters l. li. are the *overthrow and destruction of Babylon*, and the *deliverance of Israel*. These are presented in a series of prophetic pictures; in which, according to the peculiar style and manner of Jeremiah, the same objects are presented again in new aspects. Vers. 2-7 announce the general subject, the destruction of Babylon, and confusion of its idols (2, 3), and the repentance and restoration of Israel (4-7).

² See note on Isa. xli. 1. 'Merodach' is supposed by some to represent the planet Mars, regarded as the god of slaughter and blood.

³ The Medes came from the north-east of Babylon.

⁴ Babylon was reduced to this state by a series of events extending through several centuries. See note on Isa. xiv. 23.

⁵ When Israel repents of his sins, his enemies and oppressors are punished.

⁶ Or, 'the fold of righteousness'; i. e. the true source of good and safety.

⁷ In vers. 8-20 the Jews are commanded to flee out of Babylon (8); for Jehovah is sending invaders from the north to seize and plunder her (9, 10); and her arrogance is to be turned into shame through His wrath (11, 13). Her enemies are summoned to execute vengeance; the foreigners dwelling there are warned to save themselves (14-16); and Israel, whom she had oppressed, is liberated, brought home, and restored to a holy covenant of mercy with Jehovah (17-20).

⁸ March with boldness and energy. The goat is a bolder animal than the sheep; and therefore it has been customary, in moving from place to place, to put some goats in the forefront of the flocks. See Prov. xxx. 31.

⁹ Or, 'as a *threshing-heifer*'; which, not being muzzled while it is treading out the grain, feeds freely and becomes wanton.

¹⁰ That is, she has surrendered. Ancient Oriental sculptures frequently indicate the submission of the conquered by the stretching out of the hand.

^a see refs. Is. 13. 1.

^b see refs. 2 Sam. 21. 2.

^c ch. 6. 18; Ps. 64. 9.

^d see refs. Is. 21. 9.

^e ch. 51. 44; Is. 46. 1.

^f Is. 39. 1.

^g see ch. 43. 12, 13.

^h ch. 51. 44.

ⁱ vers. 39, 40; Is. 13. 5.

^j 17-22.

^k ch. 7. 20; Ge. 6. 7.

^l ch. 3. 16-18; Is.

^m 63. 1.

ⁿ Is. 11. 12, 13; Hos.

^o 1. 11.

^p see refs. ch. 31. 9;

^q Ezra 3. 12, 13.

^r ch. 29. 12-14; Hos.

^s 3. 5.

^t Is. 2. 3-5.

^u ch. 31. 31-36; 32.

^v 40.

^w ver. 17; Is. 53. 6;

^x 1 Pet. 2. 25.

^y ch. 10. 21; 23. 1, 2;

^{aa} Is. 56. 10, 11.

^{ab} ch. 2. 20; 3. 6, 23.

^{ac} ch. 2. 32; Ps. 32. 7.

^{ad} Ps. 79. 7.

^{ae} ch. 10. 2, 3; Zec. 11. 5.

^{af} see ch. 2. 3; Dan. 9.

^{ag} ch. 31. 23; Ps. 90. 1;

^{ah} 91. 1.

^{ai} ch. 14. 8; Ps. 22. 4.

^{aj} see refs. Is. 48. 20.

^{ak} Pro. 30. 29-31.

^{al} vers. 3. 41; ch. 15.

^{am} 14; 51. 27.

^{an} vers. 14, 29.

^{ao} 2 Sam. 1. 22.

^{ap} Rev. 17. 16.

^{aq} Pro. 17. 5; Is. 47. 6.

^{ar} Hos. 10. 11.

^{as} ch. 25. 12; Is. 14.

^{at} 4-17.

^{au} ch. 49. 17.

^{av} ver. 9; ch. 51. 2.

^{aw} ver. 29; ch. 49. 33.

^{ax} 1 Chr. 29. 24; 2 Chr.

^{ay} 33. 8; Lam. 5. 6.

^{az} Eze. 17. 14.

^{ba} ch. 48. 10; 51. 58.

^{bb} ch. 51. 6, 11.

^{bc} ver. 29; Ps. 137. 8, 9;

^{bd} Rev. 18. 6.

- 16 'Cut off the sower¹ from Babylon,
And him that handleth the sickle in the time of harvest:
For fear of the oppressing sword, *they shall turn every one to his people,
And they shall flee every one to his own land.
- 17 Israel is 'a scattered sheep;—^m the lions have driven *him* away:
First *the king of Assyria hath devoured him;
And last this °Nebuchadrezzar king of Babylon hath broken his bones.
- 18 Therefore thus saith the LORD of hosts, the God of Israel;
Behold, I will punish the king of Babylon and his land,
°As I have punished the king of Assyria.
- 19 °And I will bring Israel again to his habitation,
And °he shall feed on Carmel and Bashan,
And °his soul shall be satisfied 'upon mount Ephraim and Gilead.
- 20 *In those days, and in that time, saith the LORD,
°The iniquity of Israel shall be sought for, and *there shall be none*;
And the sins of Judah, and they shall not be found:
For I will pardon them °whom I reserve.
- 21 °GO² up against the land of Merathaim,
Even against it, and against the inhabitants of °Pekod:³
Waste and utterly destroy after them,⁴—saith the LORD,
And do °according to all that I have commanded thee.
- 22 °A sound of battle *is* in the land,—and of great destruction.
- 23 How is °the hammer⁵ of the whole earth cut asunder and broken!
How is Babylon become a desolation among the nations!
- 24 I have laid a snare for thee,
And thou art also taken, O Babylon,—°and thou wast not aware:⁶
Thou art found, and also caught,—°because thou hast striven against the LORD.
- 25 The LORD hath opened his armoury,
And hath brought forth °the weapons of his indignation:
For this is the work of the Lord God of hosts⁷—in the land of the Chaldeans.
- 26 Come against her from the utmost border,—°open her storehouses:
Cast her up as heaps,—and destroy her utterly:—let nothing of her be left.
- 27 Slay all her °bullocks;⁸—let them go down to the slaughter:
Woe unto them! for their day is come,—the time of °their visitation.
- 28 °The voice of them that flee and escape out of the land of Babylon,
°To declare in Zion the vengeance of the LORD our God,
The vengeance of his temple.
- 29 Call together the archers⁹ against Babylon:—°all ye that bend the bow,
Camp against it round about;—let none thereof escape:
°Recompense her according to her work;
According to all that she hath done, do unto her:
°For she hath been proud against the LORD,—against the Holy One of Israel.
- 30 °Therefore shall her young men fall in the streets,
And all her men of war shall be cut off in that day,—saith the LORD.
- 31 Behold, I *am* against thee, O *thou* most proud,—saith the Lord God of hosts:
For °thy day is come,—the time *that* I will visit thee.
- 32 And the most proud shall stumble and fall,—and none shall raise him up:
And °I will kindle a fire in his cities,—and it shall devour all round about him.
- 33 Thus saith the LORD of hosts;
The children of Israel and the children of Judah—*were* oppressed together:

1 Am. 5. 16.

2 ch. 46. 16; 51. 9; Is. 13. 14.

3 ver. 6; Eze. 34. 5, 6.
ch. 2. 15.
° 2 Ki. 17. 6.

° 2 Ki. 24. 10, 14.

° Is. 37. 36—38; Eze. 31. 3—17.

° vers. 4, 5; ch. 3. 18;
23. 3; 23. 12; Is. 63.
10; Eze. 34. 13, 14.

° Mic. 7. 14.

° ch. 31. 14, 25.

° Obad. 19.

° ver. 4.

° ch. 31. 34; Is. 43. 25;

Mic. 7. 19.

° ch. 44. 14; Is. 1. 9.

° vers. 3, 9, 15.

° Eze. 23. 23.

° see ch. 34. 22; 2 Sam.
16. 11; 2 Ki. 18. 25;2 Chr. 36. 23; Is. 10.
6; 41. 24; 48. 14.

° ch. 51. 54.

° ch. 51. 20; Is. 14.
4—6.

° ch. 51. 8, 31—39, 57;

Is. 21. 3—5; Dan. 5.
30, 31.

° Job 9. 4.

° Is. 13. 5.

A ver. 10; Is. 45. 3.

i ver. 11; ch. 46. 21;

Ps. 22. 12; Is. 34. 7.

A ver. 31; ch. 48. 44.

i ch. 51. 50; Is. 48. 20.

° ver. 15; ch. 51. 10, 11

° ver. 14.

° ver. 15; ch. 51. 56;

Rev. 18. 6.

° Is. 47. 10.

° ch. 49. 26; 51. 4.

° ver. 27.

° ch. 21. 14.

1 In ancient times, the plain of Babylon was so fertile that, according to Herodotus (b. i. c. 193), the seed yielded from two to three hundredfold. It is now an utter waste, with here and there a patch of cultivation.

2 In vers. 21—40 the invader is summoned, the sound of war and carnage is heard, and the destroyer is smitten unawares (21—24). Jehovah commissions the instruments of his wrath to destroy the wealth and nobles of Babylon; and the report of her fall is sent to Jerusalem (25—28). Again the enemy is summoned to execute Jehovah's anger against Babylon, killing her warriors and burning her cities (29—32). Thus Israel is delivered from his mighty tyrants by his mightier Saviour (33, 34); who turns the sword of his vengeance against all the pride, power, and luxury of the Chaldeans (35—38), and makes the land an empty, uninhabitable waste (39, 40). The King of Babylon is then threatened with the same

chastisement which he has inflicted upon Israel and Edom (41—46; compare ch. vi. 22—24; xlix. 19, 20); showing that the cruelties of the oppressor shall recoil upon himself. Compare Psa. cxxxvii. 8.

3 'Merathaim' and 'Pekod' may be names of cities or districts of Chaldea; but if so, they seem to have been selected on account of their significance. The time of visitation (Pekod) on the doubly rebellious (Merathaim) is come.

4 That is, pursuing after them.

5 Heb., 'Pattish,' which some suppose to be the same as 'Patis,' or *Master*, a title of the Chaldean kings.

6 This is generally supposed to refer to the stratagem of Cyrus, who took the city by surprise. See note on Isa. xlv. 1.

7 Or, 'For the Lord God of hosts hath a work.'

8 Her princes, and great men.

9 The Persians were celebrated bowmen.

- ¹ And all that took them captives held them fast;—they refused to let them go.
- 34 ^a Their Redeemer is strong;—^c the LORD of hosts is his name:
^b He shall thoroughly plead their cause,
^d That he may give rest to the land,—and disquiet the inhabitants of Babylon.
- 35 A sword is upon the Chaldeans,—saith the LORD,
 And upon the inhabitants of Babylon,
 And ^a upon her princes, and upon ^b her wise men.
- 36 A sword is ^c upon the liars¹—and they shall dote:
 A sword is upon her mighty men—and they shall be dismayed.
- 37 A sword is upon ^d their horses, and upon their chariots,
 And upon all ^e the mingled² people that are in the midst of her;
 And ^f they shall become as women:
 A sword is upon her treasures—and they shall be robbed.
- 38 ^g A drought³ is upon her waters—and they shall be dried up:
 For it is the land of ^h graven images,—and they are ⁱ mad upon their idols.⁴
- 39 ^k Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there,
 And the owls shall dwell therein:—^l and it shall be no more inhabited for ever;
 Neither shall it be dwelt in from generation to generation.
- 40 ^m As God overthrew Sodom and Gomorrah
 And the neighbour cities thereof, saith the LORD;
 So shall no man abide there,—neither shall any son of man dwell therein.
- 41 ⁿ Behold, a people shall come from the north,⁵
 And a great nation, and many kings shall be raised up from the coasts of the earth.
- 42 ^o They shall hold the bow and the lance:
^p They are cruel, and will not show mercy:
^q Their voice shall roar like the sea,—and they shall ride upon horses,
 Every one put in array, like a man to the battle,
 Against thee, O daughter of Babylon.
- 43 ^r The king of Babylon hath heard the report of them,—and his hands waxed feeble:
^s Anguish took hold of him,—and pangs as of a woman in travail.
- 44 ^t Behold, he shall come up—like a lion from the swelling of Jordan
 Unto the habitation of the strong:
 But I will make them suddenly run away from her:
 And ^u who is a chosen man, that I may appoint over her?
 For who is like me?—and who will appoint me the time?
 And ^v who is that shepherd that will stand before me?
- 45 Therefore hear ye ^w the counsel of the LORD,—that he hath taken against Babylon;
 And his purposes,—that he hath purposed against the land of the Chaldeans:
 Surely ^x the least of the flock shall draw them out:
 Surely he shall make their habitation desolate with them.
- 46 ^y At the noise of the taking of Babylon⁶ the earth is moved,
 And the cry is heard among the nations.
- 51 ^z THUS saith the LORD;⁷—Behold, ^a I will raise up against Babylon,
 And against them that dwell in the midst of them that rise up against me,
^b A destroying wind;
 2 And will send unto Babylon ^c fanners,
 That shall fan her, and shall empty her land:
^d For in the day of trouble they shall be against her round about.
 3 Against him that bendeth⁸ let the archer bend his bow,
 And against him that lifteth himself up in his brigandine:
 And spare ye not her young men;—^e destroy ye utterly all her host.
- 4 Thus the slain shall fall in the land of the Chaldeans,
^f And they that are thrust through in her streets.

¹ The false prophets, as in Isa. xlv. 25.

² See note on ch. xxv. 24.

³ Babylon owed its fertility in part to an extensive system of irrigation by canals (see Herod. b. i. c. 193); and, when these failed or were destroyed, barrenness was the result, notwithstanding the natural richness of the soil.

⁴ Heb., 'their fears' (i. e. the objects of their fear), or, 'their terrific idols.' Babylon was full of idols.

⁵ See note on ver. 3. The 'kings' may be the allies or vassals of Cyrus, or the later conquerors of Babylon.

⁶ Or, 'At the sound, 'Babylon is taken,' the earth is moved.'

⁷

⁷ God is about to exterminate the Chaldean warriors (vers. 1—4), and to deliver and avenge Israel (5, 6). He has used Babylon as his instrument; but it shall now be irreparably destroyed (7—9); for Israel is to be saved, that God may be glorified in Zion (10). He therefore summons the besiegers and the besieged to the conflict, which shall end in the ruin of Babylon (vers. 11—13); thus fulfilling the oath of Jehovah, the Creator of all, and the 'Portion of Israel' (14—19). Vers. 15—19 are repeated from ch. x. 12—16, on which see notes.

⁸ That is, 'that bendeth [the bow].' See note on Psa. xxxvii. 14.

- 5 For ¹ Israel *hath not been* forsaken,—nor Judah, of his God, of the Lord of hosts;
² Though their land was filled with sin against the Holy One of Israel.
- 6 ³ Plee out of the midst of Babylon,—and deliver every man his soul:
 Be not cut off in her iniquity;—for ⁴ this is the time of the Lord's vengeance;
⁵ He will render unto her a recompence.
- 7 ⁶ Babylon *hath been* a golden ⁷ cup¹ in the Lord's hand,
 That made all the earth drunken:
⁸ The nations have drunken of her wine;—therefore the nations ⁹ are mad.
- 8 Babylon is suddenly ¹⁰ fallen and destroyed:—howl for her;
¹¹ Take balm for her pain,—if so be she may be healed.
- 9 We would have healed Babylon,²—but she is not healed:
 Forsake her,—and ³ let us go every one into his own country:
⁴ For her judgment reacheth unto heaven,—and is lifted up *even* to the skies.
- 10 The Lord hath ⁵ brought forth our righteousness:
 Come, and let us ⁶ declare in Zion the work of ⁷ the Lord our God.
- 11 ⁸ Make bright the arrows; gather the shields:
⁹ The Lord hath raised up the spirit of the kings of the Medes:
¹⁰ For his device is against Babylon, to destroy it;
 Because it is ¹¹ the vengeance of the Lord,—the vengeance ¹² of his temple.
- 12 ¹³ Set up the standard upon the walls of Babylon,
 Make the watch strong,—set up the watchmen,—prepare the ambushes:³
 For the Lord hath both devised and done
 That which he spake against the inhabitants of Babylon.
- 13 ⁴ O thou that dwellest upon many waters,⁴—abundant in treasures,
 Thine end is come,—and the measure of thy covetousness.
- 14 ⁵ The Lord of hosts hath sworn by himself, *saying*,
 Surely I will fill thee with men,⁶ as with caterpillars;
 And they shall lift ⁷ up a shout against thee.
- 15 ⁸ He hath made the earth by his power,
 He hath established the world by his wisdom,
 And ⁹ hath stretched out the heaven by his understanding.
- 16 ¹⁰ When he uttereth *his* voice, *there is* a multitude of waters in the heavens:
 And ¹¹ he causeth the vapours to ascend from the ends of the earth:
 He maketh lightnings with rain,—and bringeth forth the wind out of his treasures.
- 17 ¹² Every man is brutish by *his* knowledge [*or, is more brutish than to know*];
 Every founder is confounded by the graven image:
¹³ For his molten image is falsehood,—and *there is* no breath in them.
- 18 ¹⁴ They *are* vanity, the work of errors:
 In the time of their visitation they shall perish.
- 19 ¹⁵ The portion of Jacob is not like them;—for *he is* the former of all things:
 And *Israel* is the rod of his inheritance:—the Lord of hosts *is* his name.
- 20 ¹⁶ *THOU* ¹⁷ art my battle ax⁶ and weapons of war:
 For with thee [*or, by thee*] will I ¹⁸ break in pieces the nations,
 And with thee will I destroy kingdoms;
- 21 And with thee will I break in pieces the horse and his rider;
 And with thee will I break in pieces the chariot and his rider;
- 22 With thee also will I break in pieces man and woman;
 And with thee will I break in pieces ² old and young;
 And with thee will I break in pieces the young man and the maid
- 23 I will also break in pieces with thee the shepherd and his flock;
 And with thee will I break in pieces the husbandman and his yoke of oxen;
 And with thee will I break in pieces captains and rulers.
- 24 ²⁴ And I will render unto Babylon—and to all the inhabitants of Chaldaea
 All their evil that they have done in Zion in your sight,—saith the Lord.

1 ch. 23. 24—26; 46. 28; Am. 9. 8, 9; Ro. 11. 1, 2.
 2 ch. 16. 18.
 3 ch. 20. 8; Rev. 18. 4.
 4 ch. 50. 15, 28.
 5 ch. 25. 14.
 6 Rev. 17. 4.
 7 ch. 25. 15.

8 ch. 25. 9, 15; Rev. 14. 8.
 9 ch. 25. 16.
 10 Is. 21. 9; Rev. 14. 8; 18. 2.
 11 ch. 48. 20; Rev. 18. 9, 11, 19.
 12 ch. 46. 11.
 13 ch. 50. 16; Is. 13. 14.
 14 Rev. 18. 5.

15 Pa. 37. 6; Mic. 7. 9, 10.
 16 ch. 50. 28.
 17 vera. 27, 28.
 18 ch. 46. 4.

19 ver. 28; Is. 13. 17.

20 ch. 50. 45.

21 ch. 50. 28.
 22 ver. 35; Is. 74. 3—11.
 23 Nah. 2. 1; 3. 14.

24 Rev. 17. 1, 15.

25 ch. 49. 13; Am. 6. 8.

26 Nah. 3. 15.

27 ch. 50. 15.

28 ch. 10. 12—16; Ge. 1. 1, 6.

29 Job 9. 8; Ps. 104. 2; Is. 40. 22.

30 ch. 10. 13.

31 Pa. 135. 7.

32 ch. 10. 14.

33 ch. 50. 2.

34 ch. 10. 15.

35 ch. 10. 16.

36 ch. 50. 23; Is. 10. 5, 15.
 37 ch. 25. 9, 11.

38 so 2 Chr. 36. 17.

39 ch. 50. 15, 29.

¹ Comp. ch. xxv. 15, 16. The epithet 'golden' indicates the wealth and splendour of Babylon.

² This appeal to her allies (ver. 8), and their reply (ver. 9), forcibly show the hopelessness of her restoration.

³ See note on ch. 1. 24.

⁴ The Euphrates and its numerous canals, which passed through and near the city.

⁵ After addressing Babylon as his instrument of destruction (vers. 20—23), Jehovah threatens her with similar destruction (24—26), summons all the nations under the Medes to attack her (27, 28), and describes vividly the fright and cowardice of the people, and the

sudden capture of the city (29—32), which is now at hand (33). Hearing Israel's complaints of Nebuchadnezzar's cruelties, and cries for vengeance (vers. 34, 35), Jehovah promises to punish Babylon, turning her land into a desert (36, 37), and her revelry into the sleep of death (38—40).

⁶ Rather, 'club.' As the verbs are in the past tense in Hebrew, they should be rendered, 'I have broken in pieces,' 'I have destroyed,' etc.; and thus they apply to Babylon. Comp. Isa. x. 5, 15. Some, however, regard them as the prophetic past, and refer them to the future and to Cyrus.

- 25 Behold, I *am* against thee, ^b O destroying mountain,¹—saith the LORD,
Which destroyest all the earth:—and I will stretch out mine hand upon thee,
And roll thee down from the rocks,—^c and will make thee a burnt mountain.
- 26 ^d And they shall not take of thee a stone for a corner,—nor a stone for foundations;
^e But thou shalt be desolate for ever,—saith the LORD.
- 27 ^f Set ye up a standard in the land,
Blow the trumpet among the nations,—^g prepare the nations against her,
Call together against her ^h the kingdoms of Ararat, Minni, and ⁱ Ashchenaz;²
Appoint a captain against her;
Cause the horses to come up as the rough³ caterpillars.
- 28 Prepare against her the nations—with ^k the kings of the Medes,
The captains thereof, and all the rulers thereof,—and all the land of his dominion.
- 29 And the land shall tremble and sorrow:
^l For every purpose of the LORD shall be performed against Babylon,
^m To make the land of Babylon a desolation—without an inhabitant.
- 30 ⁿ The mighty men of Babylon have forborn to fight,
They have remained in *their* holds:
Their might hath failed;—^o they became as women:
They have burned her dwellingplaces;—^p her bars⁴ are broken.
- 31 ^q One post shall run to meet another,—and one messenger to meet another,
To show the king of Babylon that his city is taken at *one* end,⁵
- 32 And that ^r the passages are stopped,⁶—and the reeds they have burned with fire,
And the men of war are affrighted.
- 33 For thus saith the LORD of hosts, the God of Israel;
The daughter of Babylon is ^s like a threshingfloor,—^t *it* is time to thresh⁷ her:
Yet a little while, ^u and the time of her harvest shall come.
- 34 Nebuchadrezzar the king of Babylon hath ^v devoured me,—he hath crushed me,
He hath made me an empty vessel,—he hath swallowed me up like a dragon,
He hath filled his belly with my delicates,—he hath cast me out.
- 35 ^w The violence done to me and to my flesh *be* upon Babylon,
Shall the inhabitant of Zion say;
And my blood upon the inhabitants of Chaldea,—shall Jerusalem say.
- 36 Therefore thus saith the LORD;
Behold, ^x I will plead thy cause,—and take vengeance for thee;
^y And I will dry up her sea,⁸—and make her springs dry.
- 37 ^z And Babylon shall become heaps,—a dwellingplace for dragons,
^{aa} An astonishment, and a hissing,—without an inhabitant.
- 38 They shall roar together like lions:—they shall yell as lions' whelps.
- 39 In their heat⁹ I will make their feasts,
And ^{ab} I will make them drunken,—that they may rejoice,
And sleep a perpetual sleep, and not wake,—saith the LORD.
- 40 I will bring them down like lambs to the slaughter,—like rams with *he* goats.
- 41 HOW¹⁰ is ^{ac} Sheshach taken!
And how is ^{ad} the praise of the whole earth surprised!
How is Babylon become an astonishment among the nations!

b Is. 13. 2; Zec. 4. 7.

c Rev. 8. 8.

d Is. 14. 23.

e ch. 50. 40.

f Is. 13. 2.

g ch. 23. 14.

h ch. 59. 41.

i Ge. 10. 3.

k ver. 11; Dan. 5. 28.

l Is. 13. 19, 20.

m ver. 43; ch. 50. 13.

n Nah. 3. 13.

o ch. 48. 41; 50. 37;

Is. 19. 16.

p Lam. 2. 9; Am. 1. 5;

Nah. 3. 13.

q ch. 50. 34.

r ch. 50. 38.

s Is. 21. 10; Am. 1. 3;

Mic. 4. 13.

t Is. 11. 15; Hab. 3. 12.

u Is. 17. 5, etc.; Hos.

6. 11; Joel 3. 13;

Rev. 14. 15, 18.

v ver. 49; ch. 50. 17.

w ch. 50. 29; Ps. 137.

8. 5.

x ch. 50. 33, 34.

y ch. 50. 38.

z ch. 50. 39; Is. 13. 22;

Rev. 18. 2.

aa ch. 22. 9, 18.

ad ver. 57.

ac ch. 25. 26.

ad ch. 49. 25; 50. 23; Is.

13. 19; Dan. 4. 30.

¹ Literally, 'mountain of destruction'; so in Prov. xxviii. 24, 'man of destruction,' i. e. *destroyer*. Some suppose this to be a reference to a volcano, which, after some destructive eruptions, spends itself and is 'burnt' out. The word 'mountain' is also applied by some to the high walls and lofty tower of the city (see Gen. xi. 4), which now present a vast mound of vitrified ruins. Others regard the word as merely emblematic of the elevation which the kingdom had attained, from which it was brought down to a mere heap of ashes.

² The mountainous countries towards the Caucasus and the Black Sea.

³ Representing the bristling spears of the riders.

⁴ Her 'bars of iron.' See Isa. xlv. 2.

⁵ Or, 'on every side.' Herodotus (b. i. c. 191) states that, owing to the great extent of Babylon, those who dwelt in the outskirts were taken prisoners by the Persians before the people in the centre of the city knew of the attack.

⁶ Rather, 'are taken.' The 'passages' are probably the ferries or fords across the river, which would naturally be guarded. But the channel of the river being dried, and the reeds burnt, either to clear the way or to hide the Persian troops by the smoke, the city was captured.

⁷ See notes on Isa. xvi. 10; xli. 15.

⁸ The Euphrates. The term is frequently applied in Scripture to large rivers. See Isa. xix. 5, and note.

⁹ That is, while they are heated with wine, I will prepare for them another sort of wine, the wine of my indignation. See note on Isa. xxi. 4.

¹⁰ Vers. 41—58 repeat the two-sided picture of Babylon's punishment and Israel's deliverance, contrasting the oppressor's present magnificence and splendour with her coming desolation. Babylon and her cities shall be taken and desolated (vers. 41—43) to punish her gods (44). Let Israel, therefore, flee out of the midst of her (45), joyfully regarding rumours and commotions (46) as indications of her speedy downfall (47); over which heaven and earth (48), the slain (49) and the living, who still love Jerusalem, shall exult (50); for, as Babylon has violated Jehovah's temple, so her gods and their worshippers shall be punished (51, 52), and her pride and power be humbled (53). Her sounds of gaiety, commerce, and triumph are to be exchanged, first, for the outcries of the vanquished (54, 55) under the retribution of Jehovah (56), and then for the silence of death (57); for her very walls and gates shall be utterly demolished (58).

- 42 "The sea is come up upon Babylon :
She is covered with the multitude of the waves thereof.¹
- 43 "Her cities are a desolation,—a dry land, and a wilderness,
A land wherein no man dwelleth,—neither doth *any* son of man pass thereby.
- 44 "And I will punish Bel in Babylon,
And "I will bring forth out of his mouth that which he hath swallowed up :²
And the nations shall not flow together any more unto him :
Yea, 'the wall of Babylon shall fall.
- 45 "My people, go ye out of the midst of her,
And deliver ye every man his soul from the fierce anger of the LORD.
- 46 And lest³ your heart faint,
And ye fear "for the rumour that shall be heard in the land ;
"A rumour shall both come *one* year,
And after that in *another* year *shall come* a rumour,
And violence in the land,—ruler against ruler.
- 47 Therefore, behold, the days come,
That "I will do judgment upon the graven images of Babylon :
And her whole land shall be confounded,
And all her slain shall fall in the midst of her.
- 48 Then "the heaven and the earth, and all that *is* therein, shall sing for Babylon :
"For the spoilers shall come unto her from the north,—saith the LORD.
- 49 As Babylon *hath caused* the slain of Israel to fall,
So at Babylon shall fall the slain of all the earth.⁴
- 50 "Ye that have escaped the sword,—go away, stand not still :
Remember the LORD afar off,—and let Jerusalem come into your mind.
- 51 "We are confounded, because we have heard reproach :
Shame hath covered our faces :
"For strangers are come into the sanctuaries of the LORD's house.
- 52 Wherefore, behold, the days come, saith the LORD,
"That I will do judgment upon her graven images :
And through all her land the wounded shall groan.
- 53 "Though Babylon should mount up to heaven,
And though she should fortify the height of her strength,
Yet "from me shall spoilers come unto her,—saith the LORD.
- 54 "A sound of a cry *cometh* from Babylon,
And great destruction from the land of the Chaldeans :
- 55 Because the LORD hath spoiled Babylon,—and destroyed out of her the great voice ;
When "her waves do roar like great waters,—a noise of their voice is uttered :
- 56 Because "the spoiler is come upon her, *even* upon Babylon,
And her mighty men are taken,—every one of their bows is broken :
"For the LORD God of recompences shall surely requite.⁵
- 57 "And I will make drunk her princes, and her wise *men*,
Her captains, and her rulers, and her mighty men :
And they shall sleep a perpetual sleep,—and not wake,
Saith "the king, whose name *is* the LORD of hosts.
- 58 Thus saith the LORD of hosts ;
"The broad walls⁶ of Babylon shall be utterly broken,
And her high gates shall be burned with fire ;
And "the people shall labour in vain,
And the folk in the fire, and they shall be weary.⁷
- 59 The⁸ word which Jeremiah the prophet commanded Seraiah the son of Neriah,
the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon

g see Is. 8. 7, 8.

A ver. 29 ; ch. 50. 39, 40.

f ch. 50. 2 ; Is. 46. 1, 2.

h ver. 24 ; 2 Chr. 36. 7.

i ver. 58.

m see refs. Is. 48. 20.

n 2 Kl. 19. 7.

o Is. 21. 2, 3.

p ver. 52 ; ch. 50. 2.

q Pro. 11. 10 ; Is. 44.

23 ; 49. 13 ; Rev. 18.

29.

r ver. 11 ; ch. 50. 3, 41.

s ch. 44. 28.

t Pa. 44. 15, 16 ; 79. 4.

u Pa. 44. 13—16.

x ver. 47.

y ch. 49. 16 ; Am. 3. 2 ;
Obad. 4.

z vers. 1—4.

a ch. 50. 22.

b Is. 17. 12, 13.

c Is. 21. 2.

d ver. 24 ; ch. 50. 29 ;
Deut. 32. 35 ; Pa. 94. 1.

e ver. 39.

f ch. 46. 18 ; 48. 15.

g ver. 44.

h Hab. 2. 13.

1 As the Euphrates floods the plains, so shall the country be inundated with invaders.

2 That is, the riches of his temple, consisting of the spoils of conquered countries ; especially the sacred vessels from Jerusalem, which had been placed there : see refs.

3 Rather, 'Let not your heart faint, nor fear ye,' etc. The prophet gives to the Jews the signs of Babylon's approaching end, as our Lord gave his disciples signs of the end of the Jewish state. See Matt. xxiv. 6—22.

4 Or, 'Both Babylon is to fall, O ye slain of Israel ; and with Babylon shall fall the slain of all the country.'

5 Or, 'For Jehovah is a God of recompences, He will surely requite.'

6 According to ancient historians, six chariots could

be driven abreast on the walls of Babylon. These walls lasted above a thousand years after this prediction was uttered, but have now entirely disappeared.

7 Or, 'The people shall have laboured for vanity, and the folk [only] for the fire, and been wearied.' All the vast labours spent on the walls and palaces of Babylon shall be thrown away ; for they shall come to the fire and to nothing.

8 This oracle against Babylon was not to be communicated at once to all the people, but to one individual (compare ch. xxx.) The announcement of deliverance to a people who gave no signs of penitence would only tend to harden them ; but when made known it would serve greatly to revive the dejected spirits of the exiles.

60 in the fourth year of his reign. And *this* Seraiah *was* a quiet prince.¹ So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words that are written against Babylon. And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that ^a none shall remain in it, neither man nor beast, but that it shall be desolate for ever. And it shall be, when thou hast made an end of reading this book, ^b that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: ^c and they shall be weary.

Thus far *are* the words of Jeremiah.

Second siege of Jerusalem by Nebuchadnezzar; its capture and destruction; pillage of the temple; and deportation of many of the people.

52 ZEDEKIAH² *was* ^a one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah. And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done. For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

4 And it came to pass in the ^a ninth year of his reign, in the tenth month, in the tenth day of the month, *that* Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about. So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land. Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain. But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him. ^b Then they took the king, and carried him up unto the king of Babylon, to Riblah in the land of Hamath; where he gave judgment upon him.

10 ^c And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah. Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

13 ^d Now in the fifth month, in the tenth day of the month, ^e which *was* the nineteenth year of Nebuchadnezzar king of Babylon, ^f came Nebuzar-adan, captain of the guard, *which* served the king of Babylon, into Jerusalem, and burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire. And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

15 ^g Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude. But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vinedressers and for husbandmen. ^h Also the ⁱ pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the bras of them to Babylon.

18 ^j The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the basins, and the firepans [*or*, censers], and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; *that which was* of gold in gold, and *that which was* of silver in silver, took the captain of the guard away. The two pillars, one sea, and twelve brasen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: ^k the brass of all these vessels was without weight. And *concerning* the ^l pillars, the height of one pillar *was* eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow. And a chapter of brass *was* upon it; and the height of one chapter *was* five cubits, with network and pomegranates upon the chapters round about, all *of* brass. The second pillar

^a ver. 29; ch. 50. 3, 39.

^b see ch. 19. 10, 11; Rev. 18. 21.

^c ver. 58.

^d see parallel, 2 Ki. 24. 18—20.

^e ch. 39. 1; Zec. 8. 19; see parallel, 2 Ki. 25. 1—30.

^f ch. 32. 4.

^g Eze. 12. 13.

^h Zec. 7. 5; 8. 19.
ⁱ see ver. 23.
^j ch. 39. 9.

^k ch. 39. 9.

^l ch. 27. 19.
^m see 1 Ki. 7. 15, 23, 27, 50.

ⁿ Ex. 27. 3; 2 Ki. 25. 14—16.

^o 1 Ki. 7. 17.

^p 1 Ki. 7. 15; 2 Ki. 25. 17; 2 Chr. 3. 15.

¹ Literally, 'prince of the resting-place.' Probably either the royal chamberlain of Zedekiah, or the marshal of the caravan, who arranged the halting-places.

² This chapter is almost verbally identical with 2 Kings xxiv. 18—20; xxv. (on which see the notes); but it gives some particulars of the history rather more fully.

23 also and the pomegranates *were* like unto these. And there were ninety and six pomegranates on a side; and *all* the pomegranates upon the network *were* an hundred round about.

• see 1 Ki. 7. 20.

24 And *d* the captain of the guard took Seraiah the chief priest, *e* and Zephaniah
25 the second priest, and the three keepers of the door: he took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of
26 the people of the land, that were found in the midst of the city. So Nebuzar-adan the captain of the guard took them, and brought them to the king of
27 Babylon to Riblah. And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

d 2 Ki. 25. 18.
e ch. 21. 1; 29. 25.

28 *f* This is the people whom Nebuchadrezzar carried away captive. In the
29 *g* seventh year *h* three thousand Jews and three and twenty: *i* in the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred
30 thirty and two persons: in the three and twentieth year of Nebuchadrezzar, Nebuzar-adan, the captain of the guard, carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.¹

f 2 Ki. 24. 2.
g see 2 Ki. 24. 12.
h see 2 Ki. 24. 14.
i see ver. 12; ch. 39. 9.

Jehoiachin's captivity is relieved by Evil-merodach.

31 *k* AND it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the *first* year of his reign *l* lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,
32 and spake kindly unto him, and set his throne above the throne of the kings
33 that *were* with him in Babylon, and changed his prison garments: *m* and he did
34 continually eat bread before him all the days of his life. And *n* for his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

k 2 Ki. 25. 27—30.

l Ge. 40. 13, 20.

m 2 Sam. 9. 13.

¹ There is an apparent discrepancy between these numbers and those in 2 Kings xxiv. 14, 16; and various explanations of it have been suggested. It appears to be most probable, either that these deportations were additional to those mentioned in 2 Kings xxiv., and that they are introduced here to show that the people were

taken away on other occasions beside the great deportations; or that this is the number of men carried away 'from Jerusalem' *alone*, the larger numbers in 2 Kings xxiv. including men from all the land of Judah. The whole number of exiles, including women and children, probably exceeded 50,000.

THE LAMENTATIONS OF JEREMIAH.

THIS book is an appendix to the prophecies of Jeremiah, of which in the ancient Scriptures it formed a part. It consists of five elegies, in which the prophet pathetically expresses his grief for the miseries of famine, the destruction of the city and temple of Jerusalem, the cessation of public worship, and the other calamities with which his countrymen had been visited for their sins. His great object evidently was to teach the suffering Jews neither 'to despise the chastening of the Lord, nor to faint when rebuked of him;' but to turn to God with deep repentance, confessing their sins, and humbly looking to him for pardon and deliverance.

As a composition, this book is remarkable for the great

variety of pathetic images which it contains, all expressive of the deepest sorrow, and worthy of the subject which they are designed to illustrate.

Each of these poems consists of twenty-two stanzas. All but the last are in the Hebrew alphabetical acrostics, and the lines are longer than is usual in Hebrew poetry. The first three consist chiefly of triplets, and the stanzas commence with the successive letters of the Hebrew alphabet in regular order. The third has this further peculiarity, that all the three lines in each stanza begin with the same letter. In the fourth, each stanza consists only of two lines. And the last resembles in its structure the ordinary poetry.

Elegy I, The degradation of Jerusalem, and the sins and sufferings of the people.

1 HOW doth the city *a* sit solitary,¹ *that was* full of people!

b How is she become as a widow, she *that was* great among the nations!

And *c* princess among the provinces, *d* how is she become tributary!

2 She *e* weepeth sore in the *f* night, and her tears *are* on her cheeks:

g Among all her lovers² *h* she hath none to comfort her:

All her friends have dealt treacherously with her, they are become her enemies.

3 *i* Judah is gone into captivity because of affliction, and because of great servitude:³

a Is. 3. 26.
b Is. 47. 7, 8.
c 1 Ki. 4. 21; Ezra 4. 20.
d 2 Ki. 23. 33, 35.
e Jer. 9. 17—19; 13. 17.
f Job 7. 3; Ps. 6. 6.
g ver. 19; Jer. 4. 30; 30. 14.
h ver. 9, 16, 17, 21; Is. 51. 18, 19.
i Jer. 52. 15, 28—30.

¹ See Isa. iii. 26, and note.

² The allies in whom she trusted.

³ Some refer this to the Chaldean oppression, which

had driven many of the people from the country before the fall of Jerusalem (see Jer. xl. 11); but it may allude to the oppression practised by the rich and powerful

- ^a She dwelleth among the heathen, she findeth no rest:
^b All her persecutors overtook her between the straits.¹
- 4 ^m The ways of Zion² do mourn, because none come to the solemn feasts:
 All her gates are desolate: her priests sigh,
 Her virgins are afflicted, and she is in bitterness.
- 5 Her adversaries ^a are the chief,³ her enemies prosper;
 For the Lord hath afflicted her ^a for the multitude of her transgressions:
 Her ^p children are gone into captivity before the enemy.
- 6 And from the daughter of Zion all her beauty is departed:
 Her princes are become like harts that find no pasture,
 And they are gone without strength before the pursuer.
- 7 Jerusalem remembered, in the days of her affliction and of her miseries,
 All her ^a pleasant things that she had in the days of old,
 When her people fell into the hand of the enemy, and none did help her:
^r The adversaries saw her, and did mock at her sabbaths.⁴
- 8 ^s Jerusalem hath grievously sinned; therefore she is ^t removed:⁵
 All that honoured her despise her, because ^u they have seen her nakedness:
 Yea, ^v she sigheth, and turneth backward.
- 9 ^w Her filthiness is in her skirts;⁶ she ^x remembereth not her last end;
 Therefore she came down wonderfully: ^y she had no comfort.
 O Lord, behold my ^z affliction: for the enemy hath magnified *himself*.
- 10 The adversary hath spread out his hand upon ^a all her pleasant things:
 For she hath seen *that* ^b the heathen entered into her sanctuary,
 Whom thou didst command *that* ^c they should not enter into thy congregation.
- 11 All her people sigh, ^d they seek bread;
 They have given their pleasant things for meat to relieve the soul:⁸
 See, O Lord, and consider; for I am become vile.
- 12 *Is it nothing to you, all ye that pass by?*
 Behold, and see ^e if there be any sorrow like unto my sorrow, which is done unto me,
 Wherewith the Lord hath afflicted *me* in the day of his fierce anger.
- 13 From above hath he sent ^f fire into my bones, and it prevaileth against them:
 He hath ^g spread a net for my feet, he hath turned me back:
 He hath made me desolate and faint all the day.
- 14 ^h The yoke of my transgressions is bound by his hand: they are wretched,⁹
 And come up upon my neck: he hath made my strength to fall,
ⁱ The Lord hath delivered me into *their* hands, *from whom* I am not able to rise up.
- 15 The Lord hath trodden under foot all my mighty *men* in the midst of me:
 He hath called an assembly against me to crush my young men:
^j The Lord hath trodden the virgin, the daughter of Judah, *as in a winepress*.¹⁰
- 16 For these *things* I weep; ^k mine eye, mine eye runneth down with water,
 Because ^l the comforter¹¹ that should relieve my soul is far from me:
 My children are desolate, because the enemy prevailed.
- 17 ^m Zion spreadeth forth her hands, and ⁿ there is none to comfort her:
^o The Lord hath commanded concerning Jacob, *that his adversaries should be*
 round about him:
 Jerusalem is as a menstruous woman among them.
- 18 The Lord is ^p righteous; for I have ^q rebelled against his commandment:
 Hear, I pray you, all people, and behold my sorrow:
 My virgins and my young men are gone into captivity.
- 19 I called for my lovers, *but* ^r they deceived me:
 My priests and mine elders gave up the ghost in the city,
^s While they sought their meat to relieve their souls.

^a ch. 2. 9; Dan. 28.
 61, 65; Jer. 24. 9.
^b Jer. 16. 16; Eccl. 8;
 Am. 9. 1-4.
^c Jer. 14. 2.

ⁿ La. 26. 17; Deu. 28.
 43, 44.
^o Deu. 4. 25-27; 28.
 15; Jer. 30. 14, 15;
 Dan. 9. 7, 16.
^p Jer. 52. 28.

^q ver. 10.

^r Ps. 79. 4; 137. 3, 4.

^s 1 Ki. 8. 46; Is. 50.
 2-13.
^t Jer. 15. 4; 24. 9.
^u Jer. 13. 22, 26; Eze.
 16. 37; 23. 29; Hos.
 2. 10.
^v Jer. 4. 31; 31. 18, 19.
^w Jer. 2. 34; 13. 27.
^x see refs. Deu. 32. 29.
^y vers. 2, 17, 21.

^b ver. 7.

^c Ps. 74. 4-8; Jer. 51.
 51.
^d Deu. 23. 3; No. 13.
 1-3.
^e ch. 2. 12; 4. 4-10;
 Jer. 38. 9; 52. 6.

^f ch. 2. 13; 4. 6-12;
 Dan. 9. 12.

^g Deu. 32. 22-21.
^h Ps. 46. 11; Eze. 12.
 13; 17. 20.

ⁱ Deu. 28. 48; Is. 47. 6.

^j Jer. 31. 20, 21.

^k Is. 63. 3; Rev. 14. 19,
 20; 19. 15.
^l ch. 2. 18; Jer. 18.
 17; 14. 17.
^m vers. 2, 9.

^o Jer. 4. 31.
^p vers. 2, 9.
^q 2 Ki. 24. 2, 3; Jer.
 31. 22.

^r see refs. No. 9. 33.
^s 1 Sam. 12. 14, 15.

^t ver. 2; Jer. 30. 14;
 37. 5-7.

^u ver. 11.

among the Jews (Jer. xxxiv.); one of the national sins which led to the captivity.

¹ Perhaps the narrow mountain-passes, in which fugitives would easily be arrested. Some, however, think that the word is used metaphorically.

² That is, the ways to Zion.

³ Literally, 'the head'; i. e. they have acquired the ascendancy. See Deut. xxviii. 13, 44.

⁴ Rather, 'at her destructions.'

⁵ That is, is treated as unclean.

⁶ Her sin was public. She thought neither of its

shame nor of its consequences. Comp. Deut. xxxii. 29.

⁷ Here and in many other places the prophet speaks for Jerusalem.

⁸ To purchase food, they parted with their treasures.

⁹ That is, 'twisted.' Her transgressions are compared to a yoke which cannot be shaken off the neck, when its cords are twisted in a knot.

¹⁰ See Isa. lxiii. 1-6, and notes. The destruction there foretold of Israel's enemies is now suffered by himself.

¹¹ God, who alone could comfort and restore, was the Author of her punishment.

- 20 Behold, O LORD; for I *am* in distress: my ^a bowels are troubled;
Mine heart is turned ¹ within me; for I have grievously rebelled:
^v Abroad the sword bereaveth, at home *there is* as death.²
- 21 They have heard that I sigh: ² *there is* none to comfort me:
All mine enemies have heard of my trouble; ^a they are glad that thou hast done it:
Thou wilt bring ^b the day *that* thou hast called,³ ^c and they shall be like unto me.
- 22 ^d Let all their wickedness come before thee;
And do unto them,⁴ as thou hast done unto me for all my transgressions:
For my sighs *are* many, and ^e my heart *is* faint.

Elegy II. The siege and famine, the capture and destruction of Jerusalem.

- 2 HOW hath the LORD ^f covered the daughter of Zion with a cloud in his anger,
^g And cast down from heaven unto the earth ^h the beauty of Israel,
And remembered not ⁱ his footstool⁵ in the day of his anger!
- 2 The LORD hath ^j swallowed up all the habitations of Jacob, ^k and hath not pitied:
^l He hath thrown down in his wrath the strong holds of the daughter of Judah;
^m He hath brought *them* down to the ground: he hath polluted the kingdom and
the princes thereof.
- 3 He hath cut off in *his* fierce anger all the horn⁶ of Israel:
ⁿ He hath drawn back his right hand⁷ from before the enemy,
^o And he burned against Jacob like a flaming fire, *which* devoureth round about.
- 4 ^p He hath bent his bow like an enemy, he stood with his right hand as an adversary,
And slew ^q all *that were* pleasant to the eye in the tabernacle of the daughter of Zion:
He poured out his fury like fire.
- 5 ^r The LORD was as an enemy: he hath swallowed up Israel,
^s He hath swallowed up all her palaces: he hath destroyed his strong holds,
And hath increased in the daughter of Judah mourning and lamentation.
- 6 And he hath violently ^t taken away his tabernacle,⁸ ^u as *if it were* of a garden:
He hath destroyed his places of the assembly:
^v The LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion,
And hath despised in the indignation of his anger ^w the king and the priest.
- 7 ^x The LORD hath cast off his altar, he hath abhorred his sanctuary,
^y He hath given up into the hand of the enemy the walls of her palaces;
^z They have made a noise in the house of the LORD, as in the day of a solemn feast.⁹
- 8 The LORD hath ^a purposed to destroy the wall of the daughter of Zion:
^b He hath stretched out a line, he hath not withdrawn his hand from destroying:
Therefore he made ^c the rampart and the wall to lament; they languished together.
- 9 Her gates are sunk into the ground; he hath destroyed and ^d broken her bars:
^e Her king and her princes *are* among the Gentiles:
^f The law *is* no *more*; her ^g prophets also find no vision from the LORD.
- 10 The elders of the daughter of Zion ^h sit upon the ground, *and* keep silence:
They have ⁱ cast up dust upon their heads; they have ^j girded themselves with
sackcloth:
The virgins of Jerusalem hang down their heads to the ground.
- 11 ^k Mine eyes do fail with tears, ^l my bowels are troubled,
^m My liver is poured¹⁰ upon the earth, for the destruction of the daughter of my
people;
Because ⁿ the children and the sucklings swoon in the streets of the city.
- 12 They say to their mothers, Where is corn and wine?
When they swooned as the wounded in the streets of the city,
When their soul was poured out into their mothers' bosom.
- 13 What thing shall I take to witness for thee? ^o what thing shall I liken to thee,
O daughter of Jerusalem?
What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion?
For ^p thy breach¹¹ *is* great like the sea; ^q who can heal thee?

^a ch. 2. 11; Job 30. 27;
Isa. 16. 11; Jer. 4. 19;
48. 36; Hos. 11. 8.
^y Deu. 32. 25; Eze. 7.
15.

^z ver. 2.

^a Jer. 50. 11; Eze. 25.
3. 6.
^b Is. ch. 13, ch. 14, ch.
47; Jer. ch. 16 to ch.
51.
^c Deu. 32. 41—43; Ps.
137. 8, 9.
^d Ne. 4. 3; Ps. 109. 15.
^e ch. 5. 17.

^f ch. 3. 43, 44; Eze.
32. 17.
^g Mt. 11. 23.
^h 2 Sam. 1. 19; Is. 61.
11.
ⁱ see refs. 1 Chr. 28. 2.
^j Job 2. 3.
^k vera. 17, 21; ch. 3.
^l Ps. 89. 39, 40.
^m Ps. 74. 11.

^o Ps. 71. 11.

^p Deu. 32. 22; Ps. 89.
46.
^q ver. 5; Is. 63. 10;
Jer. 30. 14.
^r Eze. 21. 25.

^s ver. 4; Jer. 30. 14.

^t 2 Ki. 25. 9; Jer. 52.
13.

^u see refs. Ps. 80. 12.
Is. 1. 8.

^v ch. 1. 4; Zeph. 3.
18.
^w ch. 4. 20; Is. 43. 28.

^x Ps. 78. 59—61.

^y 2 Chr. 36. 19.
^z Ps. 74. 3—8.

^a Jer. 5. 10.

^b 2 Sam. 8. 2; 2 Ki.
21. 13; Is. 34. 11;
^c Is. 3. 26.

^d Jer. 51. 30.

^e ch. 1. 3, 4, 20; Deu.
28. 36; 2 Ki. 24. 12
—16; 25. 7.

^f 2 Chr. 15. 3.
^g Ps. 74. 9; Eze. 7. 26;
Hos. 3. 4; Am. 8. 11.

^h ch. 3. 28; Job 2. 13;
Is. 3. 26.

ⁱ see refs. Jos. 7. 6.
^j Is. 15. 3, Eze. 7. 19;
27. 31.

^k ch. 3. 48, etc.; Ps.
6. 7.

^l Job 16. 13; Ps. 23.
14.

^m ver. 19; ch. 4. 4.

ⁿ ch. 1. 12; Dan. 9. 12.

^o 2 Sam. 5. 20; Eze.
38. 3.
^p Jer. 30. 12—15.

1 That is, 'is vehemently agitated,' an allusion to the bodily excitement connected with intense grief.

2 That is, death by pestilence or famine.

3 That is, announced; when thou wilt execute thy judgments on my oppressors.

4 See note on Psa. v. 10.

5 Some, referring to 1 Chron. xxviii. 2, think that the ark is meant. But probably the term refers to the

temple as the *earthly* (in contrast to the *heavenly*) dwelling-place of God. See Isa. lxvi. 1.

6 All her power and glory: see note on 1 Sam. ii. 1.

7 With which he used to protect her.

8 Rather, 'his hedge, as of a garden.'

9 They have triumphed over us with festive shouts.

10 See note on ch. 1. 20.

11 Thy destruction is as vast as the sea.

- 14 Thy ¹ prophets have seen vain and foolish things for thee :
And they have not ² discovered thine iniquity, to turn away thy captivity ;
But have seen for thee ³ false burdens ¹ and causes of banishment.
- 15 ⁴ All that pass by ⁵ clap their hands at thee ;
⁶ They hiss ⁴ and wag their head at the daughter of Jerusalem, *saying*,
*Is this the city that men call 'The perfection of beauty, The joy of the whole earth?'*²
- 16 ⁷ All thine enemies have opened their mouth against thee :
They hiss and gnash the teeth : they say, ⁸ We have swallowed *her* up :
Certainly this is the day that we looked for ; we have found, ⁹ we have seen it.
- 17 The Lord hath done *that* which he had ¹ devised ;
He hath fulfilled his word that he had commanded in the days of old :
² He hath thrown down, and hath not pitied :
And he hath caused *thine* enemy to ³ rejoice over thee,
He hath set up the horn of thine adversaries.
- 18 Their heart³ cried unto the Lord,
O ⁴ wall⁴ of the daughter of Zion, ⁵ let tears run down like a river day and night :
Give thyself no rest ; let not the apple of thine eye cease.
- 19 Arise, ⁶ cry out in the night : in the beginning of the ⁷ watches⁵
⁸ Pour out thine heart like water before the face of the Lord :
Lift up thy hands toward him for the life of thy young children,
⁹ That faint for hunger ¹ in the top of every street.
- 20 Behold, O Lord, and ² consider to whom thou hast done this.
³ Shall the women eat their fruit,⁶ and children of a span long ?
⁴ Shall the priest and the prophet be slain in the sanctuary of the Lord ?
- 21 ⁵ The young and the old lie on the ground in the streets :
My virgins and my young men are fallen by the sword ;
⁶ Thou hast slain *them* in the day of thine anger ; ⁷ thou hast killed, *and* not pitied.
- 22 Thou hast called as in a solemn day ⁸ my terrors round about,⁷
So that in the day of the Lord's anger none escaped nor remained :
⁹ Those that I have swaddled and brought up hath mine enemy consumed.
- Elegy III. Jeremiah's penitential grief for his own and his country's sufferings.*
- 3 ¹ I AM the man⁸ that hath seen affliction by the rod of his wrath.
2 He hath led me, and brought *me* into darkness, but not *into* light.
3 Surely against me is he turned ; he turneth his hand *against me* all the day.⁹
4 ⁵ My flesh and my skin hath he made old ; he hath ⁶ broken my bones.
5 He hath builded against me,¹⁰ and compassed *me* with ⁷ gall¹¹ and travail.
6 He hath set me in dark places, as *they that be* dead of old.
7 ⁸ He hath hedged me about, that I cannot get out : ⁹ he hath made my chain heavy.
8 Also ¹⁰ when I cry and shout, he shutteth out my prayer.
9 He hath inclosed my ways with hewn stone, he hath made my paths crooked.
10 ¹¹ He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.
11 He hath turned aside my ways, and ¹² pulled me in pieces : he hath made me desolate.
12 He hath bent his bow, and ¹³ set me as a mark for the arrow.
13 He hath caused ¹⁴ the arrows of his quiver to enter into my reins.
14 I was a ¹⁵ derision to all my people ; *and* ¹⁶ their song all the day.
15 He hath filled me with bitterness, he hath made me drunken with wormwood.
16 He hath also ¹⁷ broken my teeth ¹⁸ with gravel stones ;¹² ¹⁹ he hath covered me with ashes.
17 And thou hast removed my soul far off from peace : I forgot prosperity.
18 ²⁰ And I said, My strength and my hope is perished from the Lord.
19 Remembering¹³ mine affliction and my misery, ²¹ the wormwood and the gall.
20 ²² My soul hath *them* still in remembrance, and is humbled in me.
21 This I recall to my mind, ²³ therefore have I hope.

r Jer. 2. 8; 5. 31; 6. 13, 14; 14. 14; 23. 16; 27. 14; 28. 15; 29. 8, 9; Eze. 13. 2. y Is. 58. 1. z Jer. 23. 14—17, 31—39; 27. 6, 10. a 1 Ki. 9. 7—9; Jer. 18. 16; Nah. 3. 19. b Ps. 25. 6; Nah. 3. 19. c Jer. 25. 18. d see refs. 2 Ki. 19. 21; Ps. 44. 14. e Ps. 48. 2; 50. 2. f ch. 3. 46; Job 16. 9, 10; Ps. 22. 13. g Ps. 55. 2. h Ps. 35. 21. i ver. 8; Le. 25. 16, etc.; Deu. 28. 15, etc. k ver. 2. l Ps. 38. 16; 89. 42. m ver. 8; Hab. 2. 11. n ch. 1. 16; Jer. 14. 17. o Ps. 42. 8; 119. 147; Is. 26. 9. p see Judg. 7. 19. q see refs. 1 Sam. 1. 15. r ver. 11. s ch. 4. 1; Is. 51. 20; Nah. 3. 10. t Ps. 32. 11; Is. 63. 16—19. u ch. 4. 10; see refs. Le. 28. 24. v ch. 4. 13, 16; Ps. 76. 64. y Deu. 28. 50; 2 Chr. 36. 17. z Jer. 13. 14. a ch. 3. 13. b Ps. 31. 13; Is. 24. 17, 18; Jer. 6. 25; 16. 5. c Deu. 28. 18; Jer. 16. 2—4; Hos. 9. 12, 13. d Jer. 15. 17, 18; 20. 11—18. e Job 16. 8, 9; Ps. 32. 3. f Ps. 51. 8; Is. 34. 13; Jer. 50. 17. g ver. 7—9; Job 19. 8. h Jer. 8. 14; 9. 15. i Ps. 88. 5, 6; 143. 3. k Job 3. 23; 19. 8; Ps. 89. 8; Hos. 2. 6. l ch. 1. 14. m ver. 44; Job 19. 7; 30. 20; Ps. 22. 2. n Job 16. 16; Is. 38. 13; Hos. 2. 14; 13. 7, 8. o Job 16. 12, 13; Hos. 6. 1. p Job 7. 20; 16. 12; Ps. 34. 2. q Job 6. 4. r Jer. 20. 7. s ver. 63; Job 30. 9; Ps. 63. 12. t Jer. 9. 15. u Ps. 56. 6. v Ps. 29. 17. y Jer. 6. 26. z Ps. 31. 22. a ver. 5; Jer. 9. 15. b Job 21. 6. c Ps. 119. 49, 81.

¹ The false prophets traced the calamities of the people to any cause rather than the true one—apostasy from God.

² For these epithets, see Psa. 1. 2; xlviii. 2.

³ The heart of the Jews.

⁴ An impassioned apostrophe to the wall of Jerusalem ; which, like the city itself, is personified. Comp. ver. 8.

⁵ In the first watch. See note on Psa. lxi. 6.

⁶ See note on 2 Kings vi. 29.

⁷ Thou hast collected all kinds of fear and suffering in great numbers around me.

⁸ Through this chapter the prophet speaks in his own name, evidently with the view of leading his countrymen to consider their own personal share in the sins which had caused the public calamities, and to participate in the penitence which was essential to their removal.

⁹ That is, He smites me again and again.

¹⁰ As a besieger builds mounds to attack a city.

¹¹ That is, bitterness, or misery. See ver. 19.

¹² He has given me stones for bread.

¹³ Or, 'Remember my affliction and my homelessness,

- 22 ^a *It is of the LORD's mercies that we are not consumed, 'because his compassions fail not.*
- 23 *They are new 'every morning: 'a great is thy faithfulness.*
- 24 The LORD is my ^a portion, saith my soul; therefore will I hope in him.
- 25 The LORD is good unto them that ^a wait for him, ^a to the soul *that seeketh him.*
- 26 *'It is good that a man should both hope ^m and quietly wait for the salvation of the LORD.*
- 27 ^m *'It is good for a man that he bear the yoke¹ in his youth.*
- 28 ^e He sitteth alone and keepeth silence, because he hath borne *it* upon him.²
- 29 ^p He putteth his mouth in the dust; ^q if so be there may be hope.
- 30 ^r He giveth *his* cheek to him that smiteth him: he is filled full with reproach.
- 31 ^r For the LORD will not cast off for ever:
- 32 But though he cause grief, ^r yet will he have compassion according to the multitude of his mercies.
- 33 For ^m he doth not afflict willingly nor grieve the children of men.
- 34 To crush⁴ under his feet ^a all the prisoners of the earth,
- 35 ^v To turn aside the right of a man before the face of the Most High,
- 36 To subvert a man in his cause, ^a the Lord approveth not.
- 37 Who is he ^a that saith, and it cometh to pass, *when the Lord commandeth it* not?
- 38 Out of the mouth of the Most High proceedeth not ^a evil and good?
- 39 ^e Wherefore doth a living man complain, ^a a man for the punishment of his sins?
- 40 ^e Let us search⁵ and try our ways, ^f and turn again to the LORD.
- 41 ^e Let us lift up our heart with *our* hands unto God in the heavens.
- 42 ^a We have transgressed and have rebelled: ^a thou hast not pardoned.
- 43 Thou hast covered⁶ with anger, and persecuted us: ^a thou hast slain, thou hast not pitied.
- 44 Thou hast covered thyself with a cloud, ⁱ that *our* prayer should not pass through.
- 45 Thou hast made us *as* the ^m offscouring and refuse in the midst of the people.
- 46 ^m All our enemies have opened their mouths against us.
- 47 ^e Fear and a snare⁷ is come upon us, ^p desolation and destruction.
- 48 ^m Mine eye runneth down with rivers of water for the destruction of the daughter of my people.
- 49 ^r Mine eye trickleth down, and ceaseth not, without any intermission,
- 50 Till the LORD ^a look down, and behold from heaven.
- 51 Mine eye affecteth mine heart because of all the daughters of my city.
- 52 Mine enemies chased me sore, like a bird, ^a without cause.
- 53 They have cut off my life ^m in the dungeon, and ^a cast a stone upon me.⁸
- 54 ^v Waters flowed over mine head; *then* ^a I said, I am cut off.
- 55 ^a I called upon thy name, O LORD, out of the low dungeon.
- 56 ^a Thou hast heard my voice: ^e hide not thine ear at my breathing, at my cry.
- 57 Thou ^a drewest near in the day *that* I called upon thee: thou saidst, Fear not.
- 58 O Lord, thou hast ^a pleaded the causes of my soul; ^f thou hast redeemed my life.
- 59 O LORD, ^a thou hast seen my wrong: ^a judge thou my cause.
- 60 Thou hast seen all their vengeance *and* all their ⁱ imaginations against me.
- 61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;
- 62 The lips of those that rose up against me, ^a and their device against me all the day.
- 63 Behold their ⁱ sitting down, and their rising up; ^m *I am* their music.
- 64 ^m Render unto them a recompence, O LORD, according to the work of their hands.
- 65 Give them sorrow [*or*, obstinacy] of heart, thy curse unto them.
- 66 Persecute and destroy them in anger ^e from under the ^p heavens of the LORD.

d Ezra 9. 13-15; Ne. 9. 31; Ps. 78. 38; Mal. 3. 6.
 f Ps. 86. 15.
 f Ps. 39. 5; Is. 33. 2; Zeph. 3. 5.
 g Ps. 36. 5; 89. 1.
 h see refs. Ps. 16. 5.
 i see refs. Ps. 27. 11; Mic. 7. 7, 8.
 k 2 Chr. 15. 2.
 l Ps. 52. 9; 78. 24.
 m Ge. 49. 18; Ex. 14. 13; Ps. 37. 7; 130. 5; Is. 30. 7, 15.
 n Ps. 91. 12; 119. 71; Heb. 12. 5-12.
 o ch. 2. 20; Ps. 102. 7; Jer. 15. 17.
 p Job 42. 6.
 q Job 12. 11; Jon. 3. 9; Zeph. 2. 3.
 r see refs. Is. 59. 6; Mt. 5. 39.
 s see refs. 1 Sam. 12. 22; Is. 51. 7, 10; Jer. 21. 37; Ho. 11. 4.
 t Jer. 31. 20; Hos. 11. 8, 9.
 u Is. 28. 21; Eze. 33. 11; Heb. 12. 9, 10.
 v Ps. 69. 33; 78. 11.
 w Ps. 12. 5; 1 Pro. 22. 22, 23.
 x Hab. 1. 13.
 a Ps. 33. 9; Pro. 19. 21; 25. 20.
 b see refs. Is. 45. 7.
 c Pro. 19. 3.
 d Mic. 7. 9.
 e Job 34. 31, 32; Ps. 138. 23, 24; Eze. 18. 28.
 f Hos. 6. 1; 14. 1-3.
 g Ps. 86. 1.
 h Dan. 9. 5.
 i 2 Ki. 21. 4; Jer. 5. 7-9.
 k ch. 2. 2, 17, 21.
 l ver. 8; Jer. 15. 1.
 m ch. 4. 15; Deu. 28. 37; 1 Cor. 4. 13.
 n ch. 2. 16.
 o Is. 24. 17, 18; Jer. 48. 43.
 p Is. 51. 10.
 q see refs. Jer. 9. 1.
 r ch. 1. 16; Ps. 77. 2.
 s Is. 63. 15.
 t Ps. 35. 7, 19; 90. 4; 109. 3; 119. 161.
 u Jer. 37. 16, 20; 38. 6, 9, 10.
 v Dan. 6. 17.
 w Ps. 18. 4; 69. 2; 124. 4; Jon. 2. 3-5.
 x ver. 14; Ps. 31. 22; Is. 38. 10-13.
 a Ps. 130. 1; 142. 5-7; Jon. 2. 2.
 b see refs. Ps. 3. 4; 6. 8; 18. 6.
 c Ps. 55. 1.
 d Ps. 69. 18; Jam. 4. 8.
 e see refs. 1 Sam. 24. 15; Jer. 51. 36.
 f Ps. 31. 22; 71. 23.
 g Jer. 11. 19-21.
 h Ps. 4. 4; 85. 23.
 i Jer. 11. 18.
 k Jer. 18. 18.
 l Ps. 130. 2.
 m ver. 14; Job 30. 9.
 n see refs. Ps. 28. 4; Jer. 11. 20.
 o Deu. 25. 19; Jer. 10. 2.
 p Ps. 8. 3; 115. 16.

the wormwood and the gall; Thou wilt surely remember, and that my soul is bowed down within me.' Vers. 19-42 contain a most instructive example of submissive confidence in God, under overwhelming trials.

1 That is, of chastisement.

2 Rather, 'because he (Jehovah) hath laid it upon him.'

3 Receiving without murmuring the corrections laid on him by God. The same spirit of humility is indicated in the following verse. Indignities from our fellow-men are patiently submitted to when we regard them as deserved Divine chastisements. See 2 Sam. xvi. 11.

4 The present version gives a good sense. But perhaps the following will agree better with the context: 'The

crushing under one's feet, etc.; the turning aside, etc.; the wronging a man in his cause—doth not the Lord see?' Does not God *know* and *order* all things? (37, 38). Let none therefore murmur against Him, who knows all their sins, but in his severest chastisements has spared their lives, giving them space to repent (39). Let them search their hearts, etc. (40).

5 Acceptable confession requires not only sincerity, but knowledge of our own hearts, as tested by God's word.

6 Probably, 'Thou hast covered thyself:' see next verse.

7 See note on Isa. xxiv. 17.

8 Closing my dungeon with a stone (see Dan. vi. 17). Or 'stone' may be taken *collectively* for 'stones.'

Elegy IV. The miseries of the various classes of the people.

- 4 HOW is ^a the gold become dim! *how* is the most fine gold changed! The stones of the sanctuary are poured out ^a in the top of every street.¹
- 2 The precious sons of Zion, comparable to fine gold, How are they esteemed ^a as earthen pitchers, the work of the hands of the potter!
- 3 Even the sea monsters² draw out the breast, they give suck to their young ones: 'The daughter of my people *is become* cruel,' ^a like the ostriches³ in the wilderness.
- 4 ^a The tongue of the sucking child cleaveth to the roof of his mouth for thirst: ^a The young children ask bread, *and* no man breaketh *it* unto them.
- 5 They that did feed delicately are desolate in the streets: They that were ^a brought up in scarlet ^a embrace dunghills.
- 6 For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, That was ^b overthrown as in a moment, and no hands stayed on her.
- 7 Her ^c Nazarites⁴ were purer than snow, they were whiter than milk, They were more ruddy in body than rubies, their polishing⁵ was of sapphire:
- 8 Their visage is ^a blacker than a coal,⁶ they are not known in the streets: 'Their skin cleaveth to their bones; it is withered, it is become like a stick.
- 9 *They that be slain with the sword are better than they that be slain with hunger:* For these ^f pine away, stricken through⁷ for *want* of the fruits of the field.
- 10 ^a The hands of the ^a pitiful⁸ women have sodden their own children: They were their ⁱ meat in the destruction of the daughter of my people.
- 11 ^k The LORD hath accomplished his fury; ⁱ he hath poured out his fierce anger. And ^m hath kindled a fire in Zion, and it hath devoured the foundations thereof.
- 12 ⁿ The kings of the earth, and all the inhabitants of the world, would not have believed That the adversary and the enemy should have entered into the gates of Jerusalem.⁹
- 13 ^o For the sins of her prophets, *and* the iniquities of her priests, ^o That have shed the blood of the just in the midst of her,
- 14 ^p They have wandered¹⁰ as blind men in the streets, ^p they have polluted themselves with blood, ^p So that men could not touch their garments.
- 15 They cried unto them, Depart ye, *it is* ^q unclean; depart, depart, touch not: When they fled away and wandered, They said among the heathen, They shall no more sojourn *there*.
- 16 The anger of the LORD ^r hath divided¹¹ them; he will no more regard them: ^r They respected not the persons of the priests, they favoured not the elders.
- 17 As for us, ^s our eyes as yet failed for our vain help; In our watching we have watched for a nation *that* could not save *us*.¹²
- 18 ^t They hunt our steps, that we cannot go in our streets: Our end is near, our days are fulfilled; for ^t our end is come.
- 19 Our persecutors are ^u swifter than the eagles of the heaven: They pursued us upon the mountains, they laid wait for us in the wilderness.
- 20 The ^v breath of our nostrils, ^v the anointed of the LORD, ^v was taken in their pits, Of whom we said, Under his shadow we shall live among the heathen.
- 21 ^w Rejoice and be glad, O daughter of Edom,¹³ that dwellest in the land of Uz; ^w The cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.
- 22 ^x The punishment of thine iniquity is accomplished, O daughter of Zion; ^x he will no more carry thee away into captivity: ^x He will visit thine iniquity, O daughter of Edom; he will discover thy sins.

q ver. 2.

r ch. 2. 19.

s ch. 2. 21; Is. 30. 14; Jer. 19. 11; 2 Cor. 4. 7.

t see refs. ch. 2. 20. u Job 39. 13-16.

x Ps. 22. 15.

y see ch. 1. 11; 2. 11, 12.

z 9 Sam. 1. 24. a Job 24. 8.

b Ge. 19. 25.

c Num. 6. 2, etc.

d ch. 5. 10; Joel 2. 6; Nah. 2. 10. e Ps. 102. 5.

f Le. 26. 39.

g ver. 3; ch. 2. 20.

h Is. 49. 15. i Jer. 26. 57; 2 Ki. 6. 29.

k ch. 2. 8, 17.

l Jer. 7. 29. m Deu. 32. 22; Jer. 21. 14.

n Deu. 29. 24.

o Jer. 5. 31; 6. 13; 14. 14; 23. 11, 21; Eze. 22. 26-28; Zeph. 3. 1. p Jer. 2. 30; Mt. 23. 31, 37.

q Deu. 28. 28, 29; Mic. 3. 6, 7.

r Num. 35. 33; Is. 1. 15; Jer. 2. 31.

s Num. 19. 16.

t Is. 13. 45.

u Ge. 49. 7.

v ch. 5. 12.

w 2 Ki. 24. 7; Is. 20. 5, 6; 30. 1-7; Jer. 37. 7; Eze. 23. 16.

x ch. 3. 52; 2 Ki. 25. 4, 5.

y Eze. 7. 2, 3, 6; Am. 8. 2.

z Deu. 28. 49; Jer. 4. 13.

a ch. 2. 9; Ge. 2. 7;

2 Sam. 18. 3.

d 1 Sam. 21. 6, 10;

2 Sam. 1. 14-16.

e Jer. 39. 5; 52. 9;

Eze. 12. 13; 19. 4, 8.

f see Eccl. 11. 9.

g Is. 31. 21; 63. 1-6;

Jer. 25. 15, 16, 21;

Obad. 10.

h Is. 40. 2; Jer. 46. 27, 28.

i Is. 52. 1-3; 60. 18;

Jer. 32. 40.

k Ps. 137. 7.

1 The gold and gems and sacred vessels of the sanctuary, pillaged by the enemy, represent the Israelites, who were once regarded as most precious, but are now treated as most vile.

2 Rather, 'the monsters.' See note on Job xxx. 29.

3 See note on Job xxxix. 14.

4 See note on Numb. vi. 2. Many, however, render the word 'nobles.'

5 Heb., 'division;' meaning either the shape or the veining of the body.

6 Or, 'blacker than blackness.'

7 Their lingering death is not less sure nor less painful

than that of those who fall by the sword.

8 Or, 'tender-hearted;' showing how extreme must have been their destitution.

9 See note on 2 Kings xxv. 2.

10 Or, 'staggered.' Pursued by the enemy, they blindly stagger through the streets; and if they escape, the very heathen regard them as so polluted with blood that they drive them away.

11 That is, hath scattered or dispersed them.

12 Probably referring to Egypt: see refs.

13 See note on Ps. cxxxvii. 7. The joy of Edom at the downfall of her rival shall be but short-lived.

Elegy V. The people deplore their sins and sufferings, and pray for restoring mercy.

5 ¹REMEMBER, O LORD, what is come upon us:

Consider, and behold ²our reproach.

² ³Our inheritance is turned to strangers,—our houses to aliens.

³ ⁴We are orphans and fatherless,—our mothers *are* as widows.

⁴ ⁵We have drunken our water for money;—our wood is sold unto us.¹

⁵ ⁶Our necks *are* under persecution:—⁷we labour, and have no rest.

⁶ ⁸We have given the hand ²to the Egyptians, and to the Assyrians,
To be satisfied with bread.

⁷ ⁹Our fathers have sinned, and ⁸are not;—and we have borne their iniquities.

⁸ ¹⁰Servants have ruled over us:—*there is none* that doth deliver us out of their hand.

⁹ ¹¹We gat our bread with *the peril* of our lives

Because of the sword of the wilderness.

¹⁰ Our ¹²skin³ was black like an oven—because of the terrible famine.

¹¹ ¹³They ravished the women in Zion,—and the maids in the cities of Judah.

¹² ¹⁴Princes are hanged up by their hand:—¹⁵the faces of elders were not honoured.

¹³ They took the young men ¹⁶to grind,⁴—and ¹⁷the children fell under the wood.⁵

¹⁴ ¹⁸The elders have ceased from the gate,⁶—¹⁹the young men from their music.

¹⁵ The joy of our heart is ceased;—our dance is turned into mourning.

¹⁶ ²⁰The crown is fallen *from* our head:—²¹woe unto us, that we have sinned!

¹⁷ For this ²²our heart is faint;—²³for these *things* our eyes are dim.⁷

¹⁸ Because of the mountain of Zion, which is desolate,—²⁴the foxes walk upon it.

¹⁹ Thou, O LORD, ²⁵remainest for ever;—²⁶thy throne from generation to generation.⁸

²⁰ ²⁷Wherefore dost thou forget us for ever?—and forsake us so long time?

²¹ ²⁸Turn thou us unto thee, O LORD, and we shall be turned;

²⁹Renew our days as of old.⁹

²² But thou hast utterly rejected us;—thou art very wroth against us.

¹ Our wells and forests are no longer ours.

² See note on Jer. i. 15: see also Ezek. xvii. 18.

³ Parched with the fever of famine.

⁴ See notes on Exod. xi. 5; Judg. xvi. 21.

⁵ The carrying wood was as mental as grinding at the mill, and for children it was oppressively laborious.

⁶ See Job xxix. 7, and note.

⁷ See note on 1 Sam. xiv. 27.

⁸ The unchangeableness of Jehovah encourages the sufferers in asking that they may not be cast off for ever.

⁹ That is, Restore to us what we enjoyed in former days—our religious ordinances, temple, etc.

¹ ch. 2. 20; Ps. 80. 50, 51.

² ch. 2. 15; Ps. 79. 1.

³ Ps. 79. 1.

⁴ Ps. 22. 21.

⁵ Deut. 28. 48; 1s. 31.

⁶ 1; Ezek. i. 9—17.

⁷ ch. i. 14; Deut. 28. 48; Jer. 28. 14.

⁸ Deut. 28. 65, 66.

⁹ Ge. 21. 2; see refs.

¹⁰ Kt. 10. 15; Jer.

¹¹ 30. 15.

¹² 1s. 30. 1; Jer. 2. 18;

¹³ Hos. 12. 1.

¹⁴ see refs. Ex. 20. 5.

¹⁵ Jer. 42. 13; Zec. 1. 5.

¹⁶ Deut. 28. 13; Ne. 5. 15.

¹⁷ Jer. 41. 1—10, 42.

¹⁸ 14. 16.

¹⁹ ch. 4. 8; Job 30. 30;

²⁰ Ps. 119. 83.

²¹ 1s. 13. 16; Zec. 11. 2.

²² Jer. 30. 7.

²³ d. ch. 1. 16; 1s. 47. 6.

²⁴ Judg. 16. 21.

²⁵ Ne. 5. 5.

²⁶ ch. 1. 4; 2. 10.

²⁷ 1s. 21. 7—11; Jer.

²⁸ 7. 31.

²⁹ ch. 1. 1; Job 19. 9;

³⁰ Ps. 80. 30.

³¹ ch. 1. 8, 18.

³² ch. 1. 27.

³³ ch. 2. 11; Deut. 28.

³⁴ ch. 1. 8, 18.

³⁵ 1s. 32. 13, 14; Jer. 9. 11.

³⁶ see refs. Ps. 9. 7, and

³⁷ 10. 16; Hab. 1. 12.

³⁸ see refs. Ps. 45. 6.

³⁹ Ps. 13. 1; 41. 24;

⁴⁰ Jer. 11. 19—21.

⁴¹ Ps. 80. 3, 7, 19; Jer.

⁴² 31. 18; Hab. 3. 2.

⁴³ see Jer. 31. 1, 23, 25;

⁴⁴ Mal. 3. 4.

THE BOOK OF THE PROPHET EZEKIEL.

EZEKIEL (whose name means 'God will strengthen' or 'prevail') was, like Jeremiah, a priest as well as a prophet. He was among those Jews who were carried captive by Nebuchadnezzar, with Jehoiachin king of Judah, and were settled on the river Chebar, in the northern part of Mesopotamia; where they must meet the descendants of the earlier exiles from the ten tribes, some of whom had been located in this neighbourhood. Here he received his commission as a prophet in the fifth year of his captivity, soon after Jeremiah's message to the exiles (Jer. ch. xxix.), and about six years before Jerusalem was destroyed; and he continued to prophesy for at least twenty-two years, probably at the same place. He was evidently much esteemed by his countrymen; for their elders came frequently to inquire what message God had sent through him. His personal character was as remarkable as his writings for vigour and energy. He was eminently fitted to oppose the people of 'stubborn front and hard heart' to whom he was sent. How thoroughly he was devoted to his work is apparent in the touching account which he gives of his conduct when his wife died (ch. xxiv. 15—18). Tradition says that he was put to death by a leader among his fellow-exiles. In the middle ages, a building near Bagdad was shown as his tomb.

Ezekiel was contemporary with Jeremiah and Daniel, and probably with Habakkuk. Jeremiah's ministry began thirty-four years before that of Ezekiel, and continued for six or seven years after its commencement. Daniel was known as an interpreter of dreams, and was highly honoured for sanctity and wisdom, before Ezekiel became

a prophet; but most of his predictions were not delivered till a much later period.

The messages of this prophet were delivered partly before and partly after the destruction of Jerusalem. Before that event they consist mainly of rebuke and condemnation; for their immediate object was to awaken the Jews to a sense of their guilt and danger, and to lead them to repentance; especially warning them against the attempt to shake off the Babylonian yoke by the help of Egypt; and assuring them that the destruction of their city and temple was near at hand. After that event they are remarkably consolatory, and peculiarly adapted to reanimate the exiles by the prospects of future deliverance and prosperity. The predictions respecting *foreign nations* come between these two great divisions, and were for the most part uttered during the interval between the Divine intimation of the siege of Jerusalem (ch. xxiv. 2) and the arrival of the news of its fall (ch. xxxiii. 21).

The prophecies of Ezekiel are remarkable not only for the frequency of symbolic representations, but also for the repeated use of images derived from the writings of his predecessors, which however supply only the germs of lengthened and elaborate descriptions. Thus the simple and sublime outlines of David and Isaiah are here filled in with numerous picturesque details. Compare Ps. ii., ex., with ch. xxxviii., xxxix.; and Isa. xxvii. 19, with ch. xxxvii. 1—14. And this characteristic of the prophet must be borne in mind in order to understand aright many parts of his writings, especially the sustained allegory in ch. xl.—xlviii.

In the prophecies of Ezekiel, as in those of Isaiah, allusions to the person and kingdom of Messiah are usually connected with promises of the return of the Jews to Canaan. But, in accordance with the character of his mind, these subjects are presented in figurative language, with the greatest particularity of detail. This is observable especially in the last nine chapters of the book, where a new vast temple with its furniture and service, a new city far larger than the former, a new land much more extensive than Canaan, and divided equally among the tribes of Israel, are minutely described as the material representation of the church and people of God, consecrated, united, and extended under the dominion of the true David (ch. xxxiv. 23).

The book may be divided into nine sections, which are for the most part chronologically arranged as follows:—

I. Ezekiel's call to the prophetic office (ch. i.—iii. 14).
II. Symbolical representations and predictions of the approaching destruction of Jerusalem, and the sufferings of the people; with a promise of the preservation of a remnant (ch. iii. 15—vii.)

III. Visions presented to the prophet a year and two months later than the former, exhibiting the temple polluted by Egyptian, Phœnician, and Assyrian idola-

tries, and the consequent judgments on the inhabitants of Jerusalem and on the priests; a few faithful being marked for exemption; closing with promises of better times and a purer worship (ch. viii.—xi.)

IV. A series of reproofs and warnings directed against the prevalent sins and errors of the people, calls to repentance, and renewed threatnings of punishment, which is shown to be the consequence of their own acts, and not only of the sins of their fathers (ch. xii.—xix.)

V. Another series of warnings, delivered about a year later, announcing the coming judgments to be yet nearer; accompanied with promises of future mercy (ch. xx.—xxiii.)

VI. Predictions, uttered two years and five months later, announcing to the exiles the beginning of the siege of Jerusalem on that very day (comp. 2 Kings xxv. 1), and assuring them of its complete overthrow (ch. xxiv.)

VII. Predictions of approaching Divine judgments on surrounding heathen nations (ch. xxv.—xxxii.)

VIII. Exhortations to the Jews, to repent and reform, delivered after the destruction of Jerusalem; prophecies of the future restoration of Israel, the overthrow of their enemies, and the triumphs of the kingdom of God upon earth (ch. xxxiii.—xxxix.)

IX. Symbolic representations of the establishment and prosperity of the kingdom of Christ (ch. xl.—xlviii.)

The Divine vision beheld by Ezekiel; and his prophetic commission, duties, and encouragements.

- 1 NOW¹ it came to pass ^ain the thirtieth year,² in the fourth month, in the fifth day of the month, as I ^bwas among the captives ^cby the river of Chebar,³
- 2 that ^dthe heavens were opened, and I saw ^evisions of God. In the fifth day of the month, which ^fwas the fifth year of ^gking Jehoiachin's captivity, the word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and ^hthe hand of the Lord was there upon him.
- 4 And I looked, and, behold, ⁱa whirlwind came ^jout of the north, a great cloud, and a fire infolding itself;⁴ and a brightness ^kwas about it,⁵ and out of the midst thereof as the colour of amber, out of the midst of the fire.⁵
- 5 ^l'Also out of the midst thereof came the likeness of four living creatures.⁶
- 6 And ^mthis ⁿwas their appearance; they had ^othe likeness of a man.⁷ And every
- 7 one had four faces, and every one had four wings. And their feet ^pwere straight feet; and the sole of their feet ^qwas like the sole of ^ra calf's foot: and they
- 8 sparkled ^slike the colour of burnished brass. ^tAnd they ^uhad the hands of a man under their wings on their four sides; and they four had their faces and
- 9 their wings. ^vTheir wings ^wwere joined one to another; ^xthey turned not ^ywhen
- 10 they went; they went every one straight forward. As for ^zthe likeness of their faces, they four ^{aa}had the face of a man, ^{ab}and the face of a lion, on the right side: ^{ac}and they four had the face of an ox on the left side; ^{ad}they four
- 11 also had the face of an eagle. Thus ^{ae}were their faces: and their wings ^{af}were stretched upward; two ^{ag}wings of every one ^{ah}were joined one to another, and ^{ai}two

^a see refs. Num. 4. 3.
^b ver. 3; ch. 3. 15, 23;
10. 15, 20, 22; 11. 3.
^c so 30; 3. 10; Ac. 7.
26; 10. 11; Rev. 1.
1; 10. 11.
^d ch. 8. 3; see refs.
10. 15, 16.
^e 2 Ki. 24. 12—15.
^f ch. 3. 14, 22; 8. 1;
10. 1; see refs. 1 Ki.
18. 46.
^g Jer. 23. 10, 20; 25. 9,
32.
^h Jer. 1. 14; 4. 6; 6. 1.

ⁱ Rev. 4. 6, etc.
^j ch. 10. 8, etc.
^k ver. 10; ch. 10. 11,
21.
^l Ps. 18. 33.
^m Dan. 10. 6; Rev. 1.
15.
ⁿ ch. 10. 8, 21; Ps. 18.
34.
^o ver. 11.
^p ver. 12; ch. 10. 11.
^q see Rev. 1. 7.
^r Num. 2. 10; Is. 46.
8; 1 Cor. 14. 20.
^s Num. 2. 3; Judg.
14. 14.
^t Num. 2. 18; Pro. 14.
4; 1 Cor. 9. 9, 10.
^u Num. 2. 25; Deu.
28. 43.
^v Is. 6. 2.

1 Ch. i.—iii. 14 form the introduction to the book, containing its date and author (vers. 1—3); the vision of God which Ezekiel beheld (4—28); the commission given to him (ii. 1—7); with a symbolical representation of it, and of his duty with regard to it (8—10; iii. 1—14).

2 Of what era the prophet does not say. It was therefore probably a public and common one; perhaps the era of the independence of Babylon under Nabopolassar.

3 The 'Chaboras' of the Greeks; now the 'Khabour,' a river which joins the Euphrates from the east near the ancient 'Carchemish' ('Circesium,' now Kerkesiyeh), about three hundred miles north of Babylon.

4 Or, 'catching itself'; perhaps meaning uninterrupted. The expression occurs only in one other passage, Exod. ix. 24. The appearance seems to have been that of a dark storm-cloud, in which was an incessant blaze like lightning, the centre being a clear, intense light. In this, as it approached, were seen the forms of four living creatures (recognised as cherubim, though different from those in the temple), having wheels beside them, and supporting a blue expanse above, on which was enthroned Jehovah in human form. As the ark with the cherubim, in the temple, represented the throne of the invisible King of Israel (see note on Isa. vi. 1); so this vision

seems to bring Him before us, in his chariot, coming to perform a great work. And the absence of the significant mercy-seat, which was above the ark, suggests the thought, that his coming now is to vindicate his holiness rather than to display his grace to Israel; whilst the addition of the rainbow yet gives hope to the world. This august vision was designed to prepare Ezekiel for his prophetic office. As many of its duties would expose him to the hostility of his fellow-men, it was most important that his mind should be deeply impressed with a sense of the reality, majesty, and power of the Divine providence and perfections.

5 Rather, 'and it (*mass*, the cloud) had a brightness around, and from the midst of it (*fem*, the fire) like an eye of gold alloy' (i. e. a clear centre of golden light), from the midst of the fire.

6 On the cherubim see notes on Gen. iii. 24; Exod. xxv. 18. The four faces and four wings, and other variations, were probably intended to suggest intelligence and energy corresponding with the rest of the vision.

7 In their erect stature; their feet, however, were not flat, but upright (ver. 7).

8 Having a face in every direction, they had no need to turn.

- 12 covered their bodies.¹ And ^a they went every one straight forward: ^a whither
 13 the spirit² was to go, they went; and ^b they turned not when they went. As
 for the likeness of the living creatures, their appearance *was* like ^c burning coals
 of fire, ^d and like the appearance of lamps: it went up and down among the
 living creatures; and the fire was bright, and out of the fire went forth lightning.
 14 And the living creatures ^e ran and returned ^f as the appearance of a flash of
 lightning.³
 15 Now as I beheld the living creatures, behold ^g one wheel⁴ upon the earth by
 16 the living creatures, with his four faces. ^h The appearance of the wheels and
 their work *was* ⁱ like unto the colour of a beryl:⁵ and they four had one likeness:
 and their appearance and their work *was* as it were ^k a wheel in the middle of a
 17 wheel. When they went, they went upon their four sides: ^l and they turned
 18 not when they went. As for their rings, they were so high that they were
 dreadful; and their rings *were* ^m full of eyes round about them four.
 19 And ⁿ when the living creatures went, the wheels went by them: and when
 the living creatures were lifted up from the earth, the wheels were lifted up.
 20 ^o Whithersoever the spirit was to go, they went, thither *was* their spirit to go;
 and the wheels were lifted up over against them: ^p for the spirit of the living
 21 creature [or, of life] *was* in the wheels. ^q When those went, *these* went; and when
 those stood, *these* stood; and when those were lifted up from the earth, the
 wheels were lifted up over against them: for the spirit of the living creature
 [or, of life] *was* in the wheels.
 22 ^r And the likeness of the firmament upon the heads of the living creature *was*
 as the colour of the terrible crystal,⁶ stretched forth over their heads above.
 23 And under the firmament *were* their wings straight, the one toward the other:
 every one had two, ^s which covered on this side, and every one had two, which
 24 covered on that side, their bodies. ^t And when they went, I heard the noise of
 their wings, ^u like the noise of great waters, as ^v the voice of the Almighty, the
 voice of speech, as the noise of an host:⁷ when they stood, they let down their
 25 wings. And there was a voice from the firmament that *was* over their heads,
 when they stood, and had let down their wings.⁸
 26 ^y And above the firmament that *was* over their heads *was* the likeness of a
 throne, ^z as the appearance of a sapphire stone: and upon the likeness of the
 27 throne *was* the likeness as ^a the appearance of a man⁹ above upon it. ^b And I
 saw as the colour of amber, as the appearance of fire round about within it, from
 the appearance of his loins even upward, and from the appearance of his loins
 even downward, I saw as it were the appearance of fire, and it had brightness
 28 round about. ^c As the appearance of the bow that is in the cloud in the day of
 rain, so *was* the appearance of the brightness round about.
^d This *was* the appearance of the likeness of the glory of the Lord. And
 when I saw it, ^e I fell upon my face, and I heard a voice of one that spake.
 2 And he said unto me, ^f Son of man,¹⁰ ^g stand upon thy feet, and I will speak unto
 2 thee. And ^h the spirit entered into me when he spake unto me, and set me
 upon my feet, that I heard him that spake unto me.
 3 And he said unto me, Son of man, ⁱ I send thee to the children of Israel, to a
 rebellious nation¹¹ that hath rebelled against me: ^j they and their fathers have
 4 transgressed against me, *even* unto this very day. ^k For *they* are impudent
 children and stiffhearted. I do send thee unto them; and thou shalt say unto
 5 them, Thus saith the Lord God. ^l And they, whether they will hear, or whether
 they will forbear, (for *they* are a rebellious house,) yet¹² ^m shall know that there
 hath been a prophet among them.

¹ In token of humility.

² They were moved by an immediate Divine impulse.

³ That is, with the greatest velocity.

⁴ That is, one by each of the living creatures. Each wheel being composed of two rims intersecting each other at right angles, four semicircular parts or 'faces' were thus formed, and the wheels seemed to move in any direction without turning. Their astonishing height, numerous eyes, power of rapid motion, and sympathy with the living creatures, greatly heighten the impression of Divine intelligence and omnipotence which the whole vision appears to be designed to convey.

⁵ Heb., 'tarshish'; so called from the country whence it came. It is probably the chrysolite or topaz.

⁶ Rather, 'as a glance of the terrible (dazzling) crystal,' perhaps the diamond. Comp. Rev. iv. 6.

⁷ Or, 'a noise of a tumult.'

⁸ The last clause, which is repeated from ver. 24, is omitted by the Septuagint and Syriac versions. If retained, it had better be rendered, 'when they had stood still, and had let down their wings;' as being designed to show that the chariot stopped when Jehovah spoke.

⁹ God was pleased to appear in human form also to Daniel (Dan. vii. 9). These manifestations of Jehovah might serve to prepare the minds of his people for the incarnation of our Lord.

¹⁰ This phrase is applied only to Ezekiel and Daniel, both of whom prophesied in Chaldea, where it was a common expression, equivalent to 'O man!'

¹¹ Literally, 'nations,' or 'peoples'; the common designation of the *heathen*; perhaps implying that Israel had become like them. See Hos. i. 9.

¹² If the warning did not profit them, it would yet vindicate the justice and mercy of God.

- 6 And thou, son of man, ^abe not afraid of them, neither be afraid of their words, though ^bbriers and thorns *be* with thee, and thou dost dwell among ^cscorpions: ^dbe not afraid of their words, nor be dismayed at their looks,
- 7 ^ethough they *be* a rebellious house. ^fAnd thou shalt speak my words unto them, ^gwhether they will hear, or whether they will forbear: for they *are* most rebellious.
- 8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like ^hthat rebellious house: open thy mouth, and ⁱeat² that I give thee. And when I looked, behold, ^jan hand *was* sent unto me; and, lo, ^ka roll³ of a book *was* therein; and he spread it before me: and it *was* written within and without: ^land *there was* written therein ^mlamentations, and mourning, and woe.
- 3 Moreover he said unto me, ⁿSon of man, eat that thou findest; ^oeat this roll, ^pand ^qgo speak unto the house of Israel. So I opened my mouth, and he caused ^rme to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and ^sfill thy bowels with this roll that I give thee. Then did I ^teat *it*; and it *was* in my mouth ^uas honey for sweetness.⁵
- 4 And he said unto me, Son of man, go, get thee unto the house of Israel, and ^vspeak with my words unto them. For thou *art* not sent to a people of a strange ^wspeech and of an hard language, *but* to the house of Israel; not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, ^xhad I sent thee to them, they would have hearkened ^yunto thee. But the house of Israel ^zwill not hearken unto thee; ^{aa}for they will not hearken unto me: ^{ab}for all the house of Israel *are* impudent and hardhearted ^{ac}[*Heb.* stiff of forehead, and hard of heart]. Behold, I have made thy face strong ^{ad}against their faces, and thy forehead strong against their foreheads. ^{ae}As an adamant harder than flint have I made thy forehead: ^{af}“fear them not, neither be dismayed at their looks, though they *be* a rebellious house.
- 10 Moreover he said unto me, Son of man, all my words that I shall speak unto ^{ag}thee, receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, ^{ah}“Thus saith the Lord God; whether they will hear, or whether they will forbear.
- 12 Then ^{ai}the spirit took me up, and I heard behind me ^{aj}a voice of a great ^{ak}rushing, *saying*, Blessed *be* ^{al}the glory of the Lord, from his place.⁶ ^{am}I heard also ^{an}the noise of the wings of the living creatures that touched one another, and the noise ^{ao}of the wheels over against them, and a noise of a great rushing.
- 14 So ^{ap}the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but ^{aq}the hand of the Lord was strong⁷ upon me.

Further preparatory instructions to the prophet, and predictions of the calamities coming upon the Jews.

- 15 THEN⁸ I came to them of the captivity at Tel-abib,⁹ that dwelt by the river of Chebar, and ^aI sat where they sat,¹⁰ and remained there astonished among them seven days.
- 16 And it came to pass at the end of seven days, that the word of the Lord came ^bunto me, saying, ^cSon of man, I have made thee ^da watchman¹¹ unto the house of Israel: therefore ^ehear the word at my mouth, and give them warning from ^fme. When I say unto the wicked, ^gThou shalt surely die; ^hand thou givest

1 Though thou shouldst be exposed to injurious and malignant treatment. Comp. Matt. x. 16.

2 Receive its whole contents, so as to make them thine own. See ch. iii. 10.

3 See note on Jer. xxxvi. 2.

4 Ancient rolls were usually written on the inside only; but this is represented as full to overflowing of its dreadful contents. See Rev. v. 1.

5 Denoting, probably, the inward satisfaction flowing from simple obedience to God's commands. The nature of the work, however, soon made him feel its bitterness (ver. 14). Comp. Rev. x. 9, 10.

6 The sound of praise came from the place where the chariot of the Almighty was.

7 I was under a powerful Divine impulse.

8 Having received his commission, the prophet is solemnly warned of the responsibility of his office (vers. 15—21), is permitted again to see Jehovah's glory, and is told that he must speak only when and as God pleases (22—27). He is then bidden to represent by expressive symbols the siege of Jerusalem (iv. 1—3), the exact

adaptation of the Jews' chastisements to their sins (1—8), the destitution and sufferings of the people (9—17), the destruction of many, and the dispersion of the remnant, some even of the latter being afterwards destroyed (v. 1—4). These he follows up by three discourses containing the same threatenings, and showing that every sin would be visited with appropriate punishment (5—17; vi., vii.) The great design of these messages appears to be to teach the people, on the one hand, that obedience was indispensable to the enjoyment of God's favour, and, on the other, that the most guilty who would return to God should certainly be forgiven.

9 Probably the chief colony of Jews on the Chebar.

10 This was the common attitude of grief; and seven days was the usual period of deep mourning (Job ii. 13). This proof of the prophet's sympathy with his exiled brethren ought to have gained their confidence and their attention to his message.

11 The unusual solemnity of this appointment was an impressive testimony to the people of their imminent danger in consequence of their obstinate depravity.

^a Jer. 1. 8, 17; Mic. 3. 8; 12. 4.
^b Is. 5. 18; Jer. 6. 28; Mic. 7. 4.
^c Lk. 10. 19.
^d ch. 3. 9; 1 Pet. 3. 14.
^e ch. 3. 9, 26, 27.
^f Jer. 1. 7, 17.
^g ver. 5.

^h 1 Tim. 4. 15; Rev. 10. 9.
ⁱ ch. 8. 3; Jer. 1. 9.
^j ch. 3. 1—3.

^k Jer. 36. 29—32.
^l ch. 2. 1.
^m ch. 2. 8, 9.
ⁿ ch. 2. 3.

^o Jer. 20. 9; Col. 3. 16.
^p Ps. 119. 11; Jer. 15. 16; Rev. 10. 9.
^q see ver. Job 23. 12.

^r Jon. 3. 5—10; Mt. 11. 20, 21.
^s John 15. 20.
^t ch. 25. 3, 4.
^u ch. 2. 4; Jer. 3. 3, 5, 3.

^v Is. 50. 7; Jer. 1. 19; 15. 20; Mic. 3. 8.
^w ch. 2. 6; Jer. 1. 8, 17.

^x ver. 27; ch. 2. 5, 7.

^y ver. 11; ch. 2. 2, 8, 3; 1 Ki. 18. 12; 2 Ki. 2. 16; Ac. 8. 39.
^z Ac. 2. 2; Rev. 1. 10.
^{aa} ch. 9. 3; Ex. 10. 31, 35.

^{ab} ch. 1. 5, 24.
^{ac} ch. 1. 15.
^{ad} ver. 12; ch. 8. 3.
^{ae} ch. 1. 3; 8. 1; 37. 1; 2 Ki. 3. 15.

^{af} Job 2. 13; Ps. 137. 1.

^{ag} ch. 33. 2—9.
^{ah} Is. 52. 8; 56. 10; 62. 6; Jer. 6. 17.
^{ai} Is. 58. 1.
^{aj} ch. 33. 4; Is. 3. 11.
^{ak} Hos. 6. 23; Eph. 5. 5, 6.
^{al} Jer. 23. 24.

- him not warning, nor speakest to warn the wicked from his wicked way, ^c to save his life; the same wicked *man* ^f shall die in his iniquity; ^g but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; ^h but thou hast delivered thy soul.
- 20 Again, When a ⁱ righteous *man* doth turn from his righteousness, and commit iniquity, ¹ ^k and I lay a stumblingblock ² before him, he shall die: because thou hast not given him warning, he shall die in his sin, ^l and his righteousness which he hath done shall not be remembered; ^m but his blood will I require at thine hand. Nevertheless ⁿ if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also ^o thou hast delivered thy soul.
- 22 ^p And the hand of the Lord was there upon me; and he said unto me, Arise, go forth ^q into the plain, and I will there talk with thee. Then I arose, and went forth into the plain: and, behold, ^r the glory of the Lord stood there, as the glory which I ^s saw by the river of Chebar: ^t and I fell on my face. Then ^u the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house. But thou, O son of man, behold, ^v they shall put bands upon thee, and shall bind thee ^w with them, and thou shalt not go out among them: and ^x I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, ^y and shalt not be to them a reprover: ^z for they ^{aa} are a rebellious house. ^{ab} But when I speak with thee, I will open thy mouth, and thou shalt say unto them, ^{ac} Thus saith the Lord God; ^{ad} He that heareth, let him hear; and he that forbeareth, let him forbear: ^{ae} for they ^{af} are a rebellious house.
- 4 Thou also, son of man, ^{ag} take thee a tile, ^{ah} and lay it before thee, and pourtray upon it the city, ^{ai} even Jerusalem: and lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set ^{aj} battering rams against it round about. Moreover take thou unto thee an iron pan, and set it ^{ak} for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. ^{al} This shall be a sign to the house of Israel.
- 4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: ^{am} according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. ^{an} For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety ^{ao} days: ^{ap} so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.
- 7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, ^{aq} and thou shalt prophesy against it. ^{ar} And, behold, I will lay hands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.
- 9 Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, ^{as} according

^a ch. 18. 30—32.

^f ch. 33. 6; John 8. 21, 24
^g ch. 34. 10.

^h Isa. 40. 4, 5; Ac. 20. 25.

ⁱ ch. 18. 21; 33. 12, 13; sec. 2 Chr. 24. 2, 17—22; Ps. 125. 5; Zeph. 1. 6; Heb. 10. 38.

^k Jer. 6. 21; Ro. 11. 9; 2 Thes. 2. 9—12.

^l Mt. 12. 43—45; 2 Pet. 2. 21.

^m Heb. 13. 17.

ⁿ Lev. 19. 17; 1 Cor. 10. 12.

^o 1 Tim. 4. 16.

^p ver. 14; ch. 1. 3.

^q ch. 8. 4.

^r ch. 1. 28.

^s ch. 1. 1.

^t ch. 1. 28.

^u ch. 2. 2.

^v ch. 4. 8.

^w ch. 24. 27; Lk. 1. 20—22.

^x Lam. 2. 9; Hos. 1. 17; Mic. 3. 6, 7.

^y ch. 2. 3.

^z ch. 24. 27; 33. 22.

^{aa} ver. 11.

^{ab} Mt. 11. 15.

^{ac} vera. 9, 26; ch. 12. 2, 3.

^{ad} see refs. Jer. 13. 1.

^{ae} Jer. 2. 2.

^{af} ch. 21. 22.

^{ag} ch. 12. 6, 11; 21. 24, 27.

^{ah} Num. 14. 34.

^{ai} ch. 25.

¹ The most eminent in holiness is safe only as he keeps constantly in mind his liability to fall; watching over himself with a godly jealousy, and praying and striving against all evil.

² Allowing him to be placed where his principles are put to a severe test.

³ Some suppose the meaning to be, that the prophet would be regarded as a madman needing restraint. Others think that the obstinacy of the people would be felt by the prophet like bands repressing his soul. But see note on ver. 15.

⁴ It is a sign of God's anger when his admonitions cease.

⁵ Rather, 'brick.' Such bricks, on which inscriptions and designs were portrayed by stamping or engraving when moist, were much used in Chaldean; and are found in great numbers in the ruins of its cities. There can be little doubt that the successive actions here described took place only in vision, like the eating of the prophetic roll mentioned in ch. iii. 1—3.

⁶ As this phrase always means to bear the *punishment* due to sin (see Numb. xiv. 33; Lev. xix. 8; Isa. liii. 11; Ezek. xviii. 19, 20; xxiii. 35), it is clear that the periods represented are those, not of committing sin,

but of enduring chastisement for sins already committed; although the appointment of a day for a year may only indicate a period of punishment duly proportioned to 390 and 40 years of sin. Comp. Numb. xiv. 34. But it is difficult to determine what are these periods of 390 and 40 years. Fairbairn supposes them to refer to the 430 years of sojourn in Canaan and Egypt (Exod. xii. 41), and the 40 years of wandering in the wilderness; and to intimate that Israel must be chastised like their forefathers in Egypt, and Judah as the Israelites were in the desert. This, however, would seem to require 430 and 40 years, instead of 390 and 40. The common explanation is, that the 390 years refer to the period between the accession of Rehoboam and Jeroboam (B. C. 977) when idolatry was established in Israel, and the capture of the last remaining city of Judah by Nebuchadnezzar (B. C. 587); and that the 40 years for Judah refer to 40 years in which Judah continued to sin after the ten tribes had been punished, during part of the reign of Manasseh and during those of Amon and of Josiah's successors. But this explanation is very doubtful.

⁷ So as to be unnumbered for action—for the action of the siege.

- to the number of the days that thou shalt lie upon thy side, three hundred and
 10 ninety days shalt thou eat thereof. And thy meat which thou shalt eat *shall be*
 11 *"by weight, twenty shekels¹ a day: from time to time shalt thou eat it. Thou*
 shalt drink also water by measure, the sixth part of an hin: from time to time
 12 shalt thou drink. And thou shalt eat it *as barley cakes, and thou shalt bake it*
 with dung that cometh out of man, in their sight.
 13 And the Lord said, Even thus *"shall the children of Israel eat their defiled*
 bread among the Gentiles, whither I will drive them.
 14 Then said I, *"Ah Lord God! behold, my soul hath not been polluted: for*
 from my youth up even till now have I not eaten of *"that which dieth of itself,*
 or is torn in pieces; neither came there *"abominable flesh into my mouth.*
 15 Then he said unto me, Lo, I have given thee cow's dung² for man's dung, and
 thou shalt prepare thy bread therewith.
 16 Moreover he said unto me, Son of man, behold, I will break the *"staff of bread*
 in Jerusalem: and they shall *"eat bread by weight, and with care; and they shall*
 17 *"drink water by measure, and with astonishment: that they may want bread and*
 water, and be astonished one with another, and *"consume away for their iniquity.*
 5 And thou, son of man, take thee a sharp knife, take thee a barber's razor, *"and*
 cause *it to pass upon thine head and upon thy beard:*³ then take the balances to
 2 weigh, and divide the hair. *"Thou shalt burn with fire a third part in the midst*
 of *"the city, when "the days of the siege are fulfilled: and thou shalt take a*
 third part, *and smite about it with a knife: and a third part thou shalt scatter*
 3 in the wind; and *"I will draw out a sword after them. "Thou shalt also take*
 4 thereof a few in number, and bind them in thy skirts. Then take of them again,
 and *"cast them into the midst of the fire, and burn them in the fire; for thereof*
 shall a fire come forth into all the house of Israel.
 5 Thus saith the Lord God;—*"This is Jerusalem:*
 I have set it in the midst of the nations and countries *that are round about her.*
 6 And *"she hath changed my judgments into wickedness⁴ more than the nations,*
 And my statutes more than the countries *that are round about her:*
 For they have refused my judgments and my statutes,
 They have not walked in them.
 7 Therefore thus saith the Lord God;
 Because ye multiplied⁵ more than the nations *that are round about you,*
 And have not walked in my statutes,—neither have kept my judgments,
"Neither have done according to the judgments of the nations⁶ that are round
 about you;
 8 Therefore thus saith the Lord God;—Behold, I, even I, *am against thee,*
 And will execute judgments *"in the midst of thee—in the sight of the nations.*
 9 *"And I will do in thee that which I have not done,*
 And whereunto I will not do any more the like,—because of all thine abominations.
 10 Therefore the fathers *"shall eat the sons in the midst of thee,*
 And the sons shall eat their fathers;—and I will execute judgments in thee,
 And the whole remnant of thee will I *"scatter into all the winds.*
 11 Wherefore, *as I live, saith the Lord God;*
 Surely, because thou hast *"defiled my sanctuary⁷*
 With all thy *"detestable things, and with all thine abominations,*
 Therefore will I also diminish thee;
"Neither shall mine eye spare,—neither will I have any pity.
 12 *"A third part of thee shall die with the pestilence,*
 And with famine shall they be consumed in the midst of thee:
 And a third part shall fall by the sword round about thee;
 And *"I will scatter a third part into all the winds,*
 And *"I will draw out a sword after them.*
 13 Thus shall mine anger *"be accomplished,*
 And I will *"cause my fury to rest upon them,—and I will be comforted:*
"And they shall know that I the Lord have spoken it in my zeal,
 When I have accomplished my fury in them.

= ver. 16.

= Hos. 9. 3.

= Ac. 10. 14.

Ex. 22. 31; Le. 11.
 10; 17. 15.
 q Le. 19. 7; Deu. 14.
 3; 15. 65. 1.

r ver. 10; ch. 5. 16;
 11. 13; Le. 25. 26;
 Ps. 105. 16; Is. 3. 1;
 Lam. 1. 11; 4. 9.
 r ver. 10; ch. 12. 19.
 r ver. 11.
 u ch. 24. 23; Le. 26.
 39.
 x see ch. 44. 20; Le.
 21. 5; Is. 7. 20.

q ver. 12.

s ch. 1. 1.
 u ch. 4. 3-9.

b Le. 26. 33; Jer. 9. 16
 c 2 Ki. 23. 12; Jer. 40.
 6; 52. 16.

d 2 Ki. 25. 22. Jer.
 ch. 11. 11-15.

r ch. 1. 1.

f ch. 16. 47, 48; 2 Chr.
 33. 9; Jer. 2. 10, 11.

t ch. 16. 47; Jer. 2. 10
 11.

h Jer. 22. 8, 9; Lam.
 2. 15-17.
 i Lam. 1. 6; Dan. 9
 12; Am. 3. 2.

k see refs. Le. 26. 27;
 Lam. 2. 20.

l ver. 12; ch. 12. 14;
 see refs. Le. 26. 33.

m ch. 7. 20; 8. 5, etc.;
 23. 34; 2 Ki. 21. 4,
 7; 2 Chr. 36. 11.
 n ch. 11. 21.

o ch. 7. 4, 9; 8. 18; 9.
 10.
 p see ver. 2; ch. 6. 12;
 Jer. 15. 2; 21. 9.

q vers. 2, 10; ch. 6. 8;
 Jer. 9. 16.

r ch. 12. 11; Le. 26.
 33.

s ch. 5. 12; 7. 8; Lam.
 4. 11.
 t ch. 21. 17.
 u Deu. 32. 36; Is. 1.
 24.
 x ch. 36. 6; 38. 19.

¹ The mixture of all sorts of meal in one cake, the small quantity prescribed (giving less than a pound of food a day) the revolting cookery at first ordered, and the stinted allowance of about a pint and a half of water daily, were evidently combined to show the extreme destitution to which God would reduce the luxurious Jews.

² In some parts of Western Asia, at the present day, animal dung is used as fuel.

³ A symbol of violent and humiliating treatment.

⁴ Or, 'She hath wickedly rebelled against my judgments.' Israel was worse than other nations, because she had sinned against God's word and covenant.

⁵ 'Ye have multiplied' your sins; or, 'ye have raged.'

⁶ Who had held to their gods. See Jer. ii. 10, 11.

⁷ This profanation of the sanctuary was the climax of the prevailing iniquity.

- 14 Moreover ^a I will make thee waste,
And a reproach among the nations that *are* round about thee,
In the sight of all that pass by.
- 15 So it shall be a ^a reproach and a taunt,—^a an instruction and an astonishment
Unto the nations that *are* round about thee,
When I shall execute judgments in thee
In anger and in fury and in ^b furious rebukes.—I the LORD have spoken *it*.
- 16 When I shall ^c send upon them the evil arrows of famine,
Which shall be for *their* destruction,—and which I will send to destroy you:
And I will increase the famine upon you,—and will break your ^d staff of bread:
- 17 So will I send upon you famine and ^e evil beasts,—and they shall bereave thee;
And ^f pestilence and blood shall pass through thee;
And I will bring the sword upon thee.—I the LORD have spoken *it*.

The threatenings repeated.

- 6 AND the word of the LORD came unto me, saying, Son of man, ^a set thy face
² toward the ^a mountains of Israel, and prophesy against them, and say,
- 3 Ye mountains of Israel, ⁱ hear the word of the Lord God;
Thus saith the Lord God to the mountains, ¹ and to the hills,
To the rivers, and to the valleys;—Behold, I, *even* I, ^a will bring a sword upon you,
And ⁱ I will destroy your high places.
- 4 And your altars shall be desolate,—and your images shall be broken:
And ^m I will cast down your slain *men* before your idols.²
- 5 And I will lay the dead carcases of the children of Israel before their idols,
And I will scatter your bones round about your altars.
- 6 ^a In all your dwellingplaces ^c the cities shall be laid waste,
^b And the high places shall be desolate;
^e That your altars may be laid waste and made desolate,
And your idols may be broken and cease,
And your images may be cut down,—and your ^r works may be abolished.
- 7 ^a And the slain shall fall in the midst of you,
And ^e ye shall know that I *am* the LORD.
- 8 ^a Yet will I leave a remnant,
That ye may have *some* that shall escape the sword among the nations,
When ye shall be scattered through the countries.
- 9 And they that escape of you ^a shall remember me
Among the nations whither they shall be carried captives,
Because ^a I am broken³ with their whorish heart, which hath departed from me,
And ^a with their eyes, which go a whoring after their idols:
And ^a they shall lothe themselves for the evils which they have committed
In all their abominations.
- 10 And they shall know that I *am* the LORD,
And that I have not said in vain that I would do this evil unto them.
- 11 Thus saith the Lord God;
Smite ^b with thine hand, ⁴—and stamp with thy foot, and say,
Alas for all the evil abominations of the house of Israel!
^c For they shall fall by the sword, by the famine, and by the pestilence.
- 12 ^d He that is far off shall die of the pestilence;
And he that is near shall fall by the sword;
And he that remaineth and is besieged shall die by the famine:
^e Thus will I accomplish my fury upon them.
- 13 Then ^f shall ye know that I *am* the LORD,
When their slain *men* shall be among their idols round about their altars,
^a Upon every high hill, ^a in all the tops of the mountains,
And ^a under every green tree, and under every thick oak,
The place where they did offer sweet savour to all their idols.
- 14 So will I ^a stretch out my hand upon them,—and make the land desolate,
Yea, more desolate than the wilderness toward ⁱ Diblath,⁵
In all their habitations.—And they shall know that I *am* the LORD.

^a Isa. 26. 31, 32; No. 2. 17.

^a see refs. Deu. 28. 37; Ps. 79. 4; Jer. 19. 8; Lam. 2. 15.
^a Deu. 29. 24—28; Isa. 26. 9.

^b ch. 25. 17.

^c Deu. 32. 23, 24.

^d ch. 4. 16; 14. 13;
Le. 26. 26.

^e ch. 14. 31; 33. 27;
31. 25; Le. 26. 22;
Deu. 32. 24.
^f ch. 38. 22.

^a ch. 20. 46; 21. 2;
25. 2.
^a ch. 36. 1.

ⁱ Jer. 22. 29; Mic. 6. 2.

^a see refs. Le. 26. 25.

ⁱ Le. 26. 30.

^m Isa. 26. 30; 2 Ki. 23.
16—20; Jer. 8. 1, 2.

ⁿ Isa. 6. 11; Jer. 9. 19.

^p Jer. 17. 3; Hos. 10. 4.

^q Hos. 10. 2.

^r Isa. 1. 31.

^s ch. 9. 7; Jer. 14. 18.

^t ver. 13; ch. 7. 4, 9;
11. 10, 12; 12. 15.

^u ch. 5. 2, 12; 12. 16;
14. 22; Isa. 13. Jer.
30. 11; 44. 24.

^x Jer. 51. 50; Dan. 9.
2, 3.

^y ch. 16. 43; Ps. 78. 40;
Is. 7. 13; 43. 21; 63.
10; Am. 2. 13.

^z ch. 20. 7, 21; Num.
15. 30; 2 Ki. 16. 10.
^a ch. 7. 16; see refs.
Le. 26. 39; Job 42.
6; Jer. 31. 18, 19.

^b ch. 21. 14, 17; Num.
21. 10; Isa. 54. 1.

^c ch. 5. 12.

^d Dan. 9. 7.

^e ch. 5. 13.

^f ver. 4—7.

^g Jer. 2. 20.

^a Hos. 4. 13.

ⁱ Isa. 57. 5.

^k Isa. 5. 25.

^l Num. 33. 46; Jer.
43. 22.

1 The mountains and hills are first addressed probably as being the scenes of the idolatry which had provoked Jehovah's anger. Comp. vers. 3, 4, with 1 Kings xii. 31, etc. In ch. vii. the threatening is extended to the whole land, which had been thoroughly polluted.

2 The corpses of the idolaters shall be thrown before the bases of their broken idols, that all might see what was the sin which had caused the ruin of the people, and how

helpless were the gods in whom they had trusted.

3 Rather, 'Because I have broken their wanton heart that departeth from me, and their eyes,' etc. God's chastisements shall have a blessed effect.

4 Meaning, probably, upon the thigh (ch. xxi. 12; Jer. xxxi. 19). These gestures expressed grief and indignation.

5 Probably a desert lying on the east of the city mentioned in Numb. xxxiii. 46; Jer. xlviii. 22.

- 7 MOREOVER the word of the LORD came unto me, saying, Also, thou son of man, thus saith the Lord God unto the land of Israel;
 "An end, the end is come—upon the four corners of the land.
 3 Now is the end *come* upon thee,—and I will send mine anger upon thee,
 And "will judge thee according to thy ways,
 And will recompense upon thee all thine abominations.
 4 And "mine eye shall not spare thee,—neither will I have pity:
 "But I will recompense thy ways upon thee,
 And thine abominations shall be in the midst of thee:¹
 "And ye shall know that I *am* the LORD.
 5 Thus saith the Lord God;—An evil, an only² evil, behold, is come.
 6 "An end is come, the end is come:—it watcheth³ for thee; behold, it is come.
 7 "The morning⁴ is come unto thee, O thou that dwellest in the land:
 'The time is come, the day of trouble is near,
 And not the sounding⁵ again [*or*, echo] of the mountains.
 8 Now will I shortly "pour out my fury upon thee,
 And accomplish mine anger upon thee:
 "And I will judge thee according to thy ways,
 And will recompense thee for all thine abominations.
 9 And "mine eye shall not spare,—neither will I have pity:
 I will recompense thee according to thy ways
 And thine abominations *that* are in the midst of thee;
 "And ye shall know that I *am* the LORD that smiteth.
 10 Behold the day, behold, it is come:—"the morning is gone forth;
 The rod hath blossomed, "pride hath budded.
 11 "Violence is risen up into a rod of wickedness:⁶
 "None of them *shall remain*, nor of their multitude, nor of any of theirs:
 "Neither *shall there* be waiting for them.
 12 "The time is come, the day draweth near:
 "Let not the buyer rejoice, nor the seller mourn:⁷
 For wrath is upon all the multitude thereof.
 13 For "the seller shall not return to that which is sold,
 Although they were yet alive:
 For the vision is touching the whole multitude thereof,—*which* shall not return;
 "Neither shall any strengthen himself in the iniquity of his life.⁸
 14 "They have blown the trumpet, even to make all ready;
 But none goeth to the battle:⁹—"for my wrath is upon all the multitude thereof.
 15 "The sword is without, and the pestilence and the famine within:
 He that is in the field shall die with the sword;
 And he that is in the city, famine and pestilence shall devour him.
 16 But "they that escape of them shall escape,¹⁰
 And shall be on the mountains "like doves of the valleys,
 All of them "mourning, every one for his iniquity.
 17 All "hands shall be feeble,—and all knees shall be weak as water.
 18 They shall also "gird themselves with sackcloth,—and "horror shall cover them;
 And shame *shall be* upon all faces,—and baldness upon all their heads.
 19 "They shall cast their silver in the streets,—and their gold shall be removed:
 Their "silver and their gold shall not be able to deliver them
 In the day of the wrath of the LORD:
 "They shall not satisfy their souls, neither fill their bowels:
 Because¹¹ it is "the stumblingblock of their iniquity.
 20 As for "the beauty of his ornament,¹² he set it in majesty:

m vers. 3, 6; Jer. 41.
27; Am. 8, 2; Mt.
21, 6, 13, 11.

n vers. 8, 9.

o see refs. ch. 5, 11.

p Jer. 16, 18.

q ver. 27; ch. 6, 7; 12.
20.

r ver. 2.

s ver. 10.

t ver. 12; Is. 22, 5;
Zeph. 1, 14, 15.

u ch. 20, 8, 21.

v ver. 3.

y ver. 1.

z ver. 4.

a ver. 7.

b Pro. 14, 3.

c Jer. 6, 7.

d Zeph. 1, 18.

e ch. 21, 16, 22; Jer.
16, 5, 6.

f vers. 5—7; 1 Cor. 7
29, 31.

g Is. 21, 1, 2.

h Is. 23, 24—28, 31.

i Ps. 52, 7.

k Jer. 4, 5; 6, 1.

l Is. 21, 1—7.

m ch. 5, 12; Deut. 32.
25; Lam. 1, 25.

n ch. 6, 8, 9.

o Is. 38, 11.

p ch. 36, 31.

q ch. 21, 7; Is. 13, 7;
Jer. 6, 24.

r Is. 3, 21; 45, 2, 3;
Jer. 18, 37; Am. 8,
10.

s Ps. 55, 5; Jer. 3, 25.
Is. 2, 20.

u Pro. 11, 4; Zeph. 1,
18.

v Job 20, 12—23; Is.
55, 2.

w ch. 11, 3, 4; 44, 12.

x ch. 21, 21; 1 Chr.
29, 1, 2.

1 That is, thy sin shall be seen in thy punishment.

2 Rather, 'one evil,' one which of itself shall be destructive.

3 Or, 'waketh.' In the original there is a play upon two very similar Hebrew words signifying 'end' and 'watch,' and the second introduces the impressive figure of the dawning of a day of trouble.

4 Rather, 'The circle,' i. e. cycle (see Eccles. i. 6); meaning, apparently, 'Thy turn has come.'

5 The joyful shouts with which the hills resounded, either in the season of vintage, or at the idol-feasts.

6 Or, 'Pride hath budded for a rod of wickedness; for these have reached their height.' This may refer to the sins of the people now ripe for punishment; or, more probably, to the power of the proud and cruel Chaldeans now ready to inflict it. See Isa. x. 5.

7 He who buys an estate will not enjoy it; he who sells it would soon have lost it otherwise; nor will there be a jubilee of restitution; for the Chaldeans are at hand.

8 Or, 'And none that liveth in his iniquity shall strengthen himself.'

9 Whatever preparations they may make to meet the danger will be of no avail; for God in his anger will render all their efforts useless.

10 Rather, 'And their fugitives have fled, but they are on the mountains,' etc. Having spoken of the uselessness of defence, the prophet now depicts the miseries of flight.

11 Their gold and silver had been used to procure their luxuries and their idols.

12 The temple. This Jehovah had placed in great majesty among them; but as they had defiled it by their

- " But they made the images of their abominations
And of their detestable things therein :
Therefore have I set it far from them [*or*, made it unto them an unclean thing].
- 21 And ^a I will give it into the hands of the strangers for a prey,
And to the wicked of the earth for a spoil;—and they shall pollute it.
- 22 My face will I turn also from them,—and they shall pollute my secret place :¹
For the robbers shall enter into it, and defile it.
- 23 ^c Make a chain :²—for ^d the land is full of bloody crimes,³
And the city is full of violence.
- 24 Wherefore ^e I will bring the worst of the heathen,
^f And they shall possess their houses :
^g I will also make the pomp of the strong to cease ;
And their holy places shall be defiled.
- 25 Destruction cometh ;—^h and they shall seek peace, and *there shall be none*.
- 26 ⁱ Mischief shall come upon mischief, and rumour shall be upon rumour ;
^j Then shall they seek a vision of the prophet ;
^k But the law shall perish from the priest,—and counsel from the ancients.
- 27 ^l The king shall mourn,—and the prince shall be clothed with desolation,
And the hands of the people of the land shall be troubled :
^m I will do unto them after their way,
And according to their deserts [*Heb.* with their judgments] will I judge them ;
ⁿ And they shall know that I *am* the Lord.

A vision representing the heinous sins practised at Jerusalem; and the Divine judgments upon the nation.

- 8 AND⁴ it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and ^o the elders of Judah sat before me, that
- 2 ^p the hand of the Lord God fell there upon me. ^q Then I beheld, and, lo, a likeness as the appearance of fire : from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, ^r as the colour of amber. And he ^s put forth the form of an hand, and took me by a lock of mine head; and ^t the spirit lifted me up between the earth and the heaven, and ^u brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; ^v where *was* the seat of the image of jealousy,⁵
- 4 which ^w provoketh to jealousy. And, behold, the glory of the God of Israel *was* there, according to the vision that I ^x saw in the plain.
- 5 Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and, behold, northward at the gate of the altar this image of jealousy in the entry.
- 6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? ^y but turn thee yet again, and thou shalt see greater abominations.
- 7 And he brought me to the door of the court; and when I looked, behold, a hole in the wall. Then said he unto me, Son of man, ^z dig now in the wall: and
- 9 when I had digged in the wall, behold, a door. And he said unto me, Go in, and

^a ch. 5. 11; Jer. 7. 30.

^b 2 Ki. 25. 9, 13—16; Ps. 79. 1.

^c ch. 19. 3—6.
^d ch. 9. 9; 11. 6; 2 Ki. 21. 16.

^e ch. 28. 7; Hab. 1. 6—10.
^f Jer. 6. 12.
^g Is. 5. 13—15.

^h Jer. 8. 15, 16.

ⁱ see refs. Is. 26. 18; Deu. 32. 23; Jer. 4. 20.
^j ch. 20. 1—3; Ps. 71. 9; Lam. 2. 9.

^k ch. 12. 10—12; 17. 15—21.

^m ch. 18. 30; Is. 3. 11.

ⁿ ver. 1.

^o ch. 11. 1; 20. 1; 33. 31.
^p ch. 1. 3; 3. 22.
^q ch. 1. 26, 27.

^r ch. 1. 4.

^s Dan. 5. 5.

^t ch. 3. 14; 2 Cor. 12. 2—4.

^u ch. 11. 1, 24; 40. 2.

^v ch. 5. 11; Jer. 7. 30; 32. 31.

^w see refs. Ex. 20. 5; Deu. 32. 16, 21; Ps. 78. 58.
^x ch. 1. 26—28; 3. 22, 23.

^y Is. 29. 15; Jer. 2. 34.

idolatries, he was now about to destroy it as an unclean thing. Some, however, suppose the 'ornament' to be the *gold and silver* just mentioned, which they 'used in pride, and made the images and their abominations and detestable things thereof.'

1 The sanctuary, which was not to be entered by any one but the priests, shall be spoiled by invaders.

2 To foreshow the approaching captivity.

3 Rather, 'judgments of blood;' i. e. cruel and murderous injustice. This is referred to in ver. 27, where Jehovah threatens, 'According to their judgments will I judge them.'

4 In chapters viii.—xi., Ezekiel beholds in vision the sins and punishments of the people yet remaining at Jerusalem; he sees idolatry established in the temple of Jehovah (vers. 3—5); the elders of the people secretly worshipping the beast-gods of Egypt (6—11), the women occupied in the licentious rites of the Syrian Tammuz (12—14), and, worse still, the heads of the priesthood turning their backs on Jehovah to adore the sun (15, 16). God, having thus convicted the people of their sins, declares his design to punish (17, 18); he withdraws his glory to the entrance; summons the ministers of vengeance; and (when his faithful servants have been duly

marked for preservation) sends them to their work of destruction (ix. 1—6). They begin with the elders, with whose corpses they defile the temple; and they go through the city, notwithstanding Ezekiel's intercession (7—11). Jehovah, from his chariot, bids the man who had marked his servants take of the sacred fire from between the cherubim and scatter it on the city (x. 1—8). The prophet's attention being attracted to the Divine chariot, he hears the command to move; upon which the Shekinah leaves the threshold of the holy place, and removes with the chariot to the eastern gate of the court (9—22). The prophet himself, being conveyed thither, sees the twenty-five leaders in sin, and is commanded to denounce their crimes and doom (xi. 1—12); upon which one of them falls down dead (13). His renewed intercession obtains a gracious promise for the exiles, but no remission of wrath against Jerusalem (14—21); in token of which the chariot-throne leaves the city for the mountain on the east (22, 23). Ezekiel then relates the vision to the exiles (24, 25).

5 An idol. See Exod. xx. 5. No one in particular is intended, as all idols were 'images of jealousy.'

6 Where idols are admitted Jehovah cannot dwell. Comp. 2 Cor. xiv. 14—18.

10 behold the wicked abominations that they do here. So I went in and saw; and, behold, ^a every form of creeping things,¹ and abominable beasts, and all the idols
11 of the house of Israel, pourtrayed upon the wall round about. And there stood before them seventy men² of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with ^c every man his censer in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?³ for they say,
13 "The Lord seeth us not; the Lord hath forsaken the earth." He said also unto me, Turn thee yet again, and thou shalt see ^c greater abominations that they do.

14 Then he brought me to the door of the gate of the Lord's house which *was* toward the north; and, behold, there sat women weeping for Tammuz.⁴

15 Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, and thou shalt see greater abominations than these.

16 And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, ^f between the porch and the altar,⁵ *were* about five and twenty men,⁶ ^a with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped ^e the sun toward the east.

17 Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have ^a filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.⁷ ⁱ Therefore will I also deal in fury: mine ^m eye shall not spare, neither will I have pity: and though they ⁿ cry in mine ears with a loud voice, yet will I not hear them.

9 ^e He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying weapon ² in his hand. ^p And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; ^q and one man among them *was* clothed with linen, with a writer's inkhorn by ³ his side;⁸ and they went in, and stood beside the brasen altar.⁹ And ^r the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house.

And he called to the man clothed with linen,¹⁰ which *had* the writer's inkhorn ⁴ by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set ^a a mark upon the foreheads of the men ^t that sigh and that cry for all the abominations that be done in the midst thereof.

5 And to the others he said in mine hearing, Go ye after him through the city, ^u and smite: ^v let not your eye spare, neither have ye pity: ^w slay utterly old *and* young, both maids, and little children, and women: but ^x come not near any man upon whom *is* the mark; and ^y begin at my sanctuary.

7 ^z Then they began at the ancient men¹¹ which *were* before the house. And he said unto them, ^b Defile the house,¹² and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 And it came to pass, while they were slaying them, ^c and I was left, that I ^d fell upon my face, and cried, and said, ^e Ah Lord (God!) wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and ^f the land is full of blood, and the city full of perverseness [*or*, wresting of judgment]: for they say, ^g The Lord hath forsaken the earth,

^b Isa. 11. 10—12, 29—31, 42—44.

^c Jer. 7. 9.

^d ch. 9. 9; Isa. 23. 15.

^e Jer. 9. 2.

^f Joel 2. 17.

^g ch. 11. 1.

^h ch. 22. 25; Jer. 2.

ⁱ Deu. 4. 19; 2 Ki. 23.

^j 5, 11; Job 31. 26;

^k Jer. 44. 17.

^l ch. 7. 23; 9. 9.

^m ch. 5. 13; 16. 42;

ⁿ 24. 13.

^o ch. 5. 11; 7. 4, 9; 9.

^p Judg. 10. 13, 14; see

^q refo. Job 27. 9; Jer.

^r 14. 12; Zec. 7. 13.

^s ch. 8. 2; Am. 3. 7, 8.

^t Jer. 1. 15, 16.

^u ch. 10. 2, 6, 7; Isa.

^v 16. 4; Heb. 7. 24, 25;

^w Rev. 15. 6.

^x see ch. 3. 23; 8. 4;

^y 10. 4, 14; 11. 22, 23.

^z Ex. 12. 7, 13; 2 Cor.

^a 1. 22; Rev. 7. 2, 3;

^b 9. 4; 13. 16, 17; 20. 4.

^c ch. 6. 11; Ps. 103.

^d 53, 136; Jer. 13. 17;

^e 2 Cor. 12. 21; 2 Pet.

^f 2. 8.

^g ver. 10; ch. 5. 11.

^h 2 Chr. 36. 17.

ⁱ Ex. 12. 23; Rev. 9. 4.

^j Jer. 23. 29; 1 Pet. 4.

^k 17.

^l ch. 8. 11, 12, 16.

^m ch. 79. 1—3; Lam.

ⁿ 2. 4—7.

^o see Jer. 30. 11—18.

^p Num. 14. 5; 16. 4.

^q 22, 45; Jos. 7. 6.

^r ch. 11. 13.

^s ch. 7. 23; 8. 17;

^t 2 Ki. 21. 16.

^u ch. 8. 12; Ps. 94. 7.

¹ This description applies exactly to the Egyptian temples (such as those at Edfou and Denderah), the walls of which are covered with representations of gods in the forms of animals and men, and in monstrous combinations of both.

² Seventy had on more than one occasion been the number chosen to represent the whole people. See Exod. xxiv. 1; Numb. xi. 16.

³ That is, in his image-chambers: see ver. 10.

⁴ The legend and festival of Tammuz seem to have resembled those of the Egyptian Osiris and the Grecian Adonis; whose death was first lamented, and their restoration to life was afterwards celebrated with licentious rejoicings. Some suppose all these fables to represent the diminution and increase of the sun's vital heat in winter and spring.

⁵ The place where the Jewish priests invoked the mercy of Jehovah for the people. See Joel ii. 17.

⁶ Probably representing the chiefs of the twenty-four

classes of priests (1 Chron. xxiv. 4—18), with the high priest at their head.

⁷ This alludes probably to the practice of holding before the face a branch of the tree sacred to the god who was worshipped.

⁸ That is, suspended from his girdle, as is still the custom in the East.

⁹ The destruction of those who have polluted the sanctuary proceeds from the altar designed for the expiation of sin. Comp. 1 Pet. ii. 6, 7, and refo.

¹⁰ He was thus distinguished from the executioners of God's punitive justice. The presence and commission of this messenger of protection shows the care which God takes of his people amidst apparently indiscriminate sufferings.

¹¹ The seventy elders mentioned in ch. viii. 11.

¹² These men had polluted it with their sins; and God had withdrawn from it (ver. 3), and left it to be openly defiled with their blood.

- 10 and ^a the Lord seeth not. And as for me also, mine ^e eye shall not spare, neither will I have pity, *but* ^a I will recompense their way upon their head.
- 11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter, saying, 'I have done as thou hast commanded me.
- 10 Then I looked, and, behold, in the ^m firmament that was above the head of the cherubim there appeared over them as it were a sapphire stone, as the ² appearance of the likeness of a throne. ^a And he spake unto the man clothed with linen, ¹ and said, 'Go in between the wheels, *even* under the cherub, and fill thine hand with ^p coals of fire from between the cherubim, and ^a scatter *them* over the city.² And he went in in my sight.
- 3 Now the cherubim stood on the right side of the house, when the man went ⁴ in; and the cloud filled the inner court. ^a Then the glory of the Lord went up from the cherub, and *stood* over the threshold of the house; and ^a the house was filled with the cloud, and the court was full of the brightness of the Lord's glory.
- 5 And the ^a sound of the cherubim's wings was heard³ *even* to the outer court, as ^a the voice of the Almighty God when he speaketh.
- 6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubim; ⁷ then he went in, and stood beside the wheels. And *one* cherub stretched forth his hand from between the cherubim unto the fire that *was* between the cherubim, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: ⁸ who took *it*, and went out. ^a And there appeared in the cherubim the form of a man's hand under their wings.
- 9 ^a And when I looked, behold, the four wheels by the cherubim, one wheel by one cherub, and another wheel by another cherub: and the appearance of the ¹⁰ wheels *was* as the colour of a ^b beryl stone. And *as for* their appearances, they ¹¹ four *had* one likeness, ^a as if a wheel had been in the midst of a wheel. ^b When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they ¹² went. And their whole body, and their backs, and their hands, and their wings, and ^c the wheels, *were* full of eyes round about, *even* the wheels that they four ¹³ had. As for the wheels, it was cried unto them in my hearing, O wheel.⁴
- 14 ^a And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth ¹⁵ the face of an eagle. And the cherubim were lifted up. This *is* ^a the living creature that I saw by the river of Chebar.
- 16 ^a And when the cherubim went, the wheels went by them: and when the cherubim lifted up their wings to mount up from the earth, the same wheels also ¹⁷ turned not from beside them. ^a When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also*: for the spirit of the living creature [*or*, of life] *was* in them.
- 18 Then ^a the glory of the Lord ^d departed from off the threshold of the house, and ¹⁹ stood over the cherubim. And ^a the cherubim lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the Lord's house; and ²⁰ the glory of the God of Israel *was* over them above. ^a This *is* the living creature that I saw under the God of Israel ^m by the river of Chebar; and I knew that ²¹ they *were* the cherubim. ^a Every one had four faces apiece, and every one four ²² wings; ^a and the likeness of the hands of a man *was* under their wings. And ^a the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: ^a they went every one straight forward.
- 11 Moreover ^a the spirit lifted me up, and brought me unto ^a the east gate of the Lord's house, which looketh eastward: and, behold, ^a at the door of the gate ⁵ five and twenty men; ⁵ among whom I saw ^a Jaazaniah the son of Azur, and ² Pelatiah the son of Benaiah, princes of the people. Then said he unto me, Son of man, ^a these *are* the men that devise mischief, and give wicked counsel ³ in this city: which say, *It is not* ^a near; let⁶ us build houses: ^a this *city is* ⁴ the caldron, and we *be* the flesh.⁷ Therefore ^a prophesy against them, prophesy,

^a Pa. 10, 11; Is. 29, 15.
^c ch. 5, 11; 7, 4; 8, 18.
^e ch. 7, 8, 9; 11, 21.

^f Pa. 103, 20.
^m ch. 1, 22-28.

ⁿ ch. 9, 2, 3.
^o ch. 1, 15-20.
^p ch. 1, 13.
^q see Rev. 8, 5.

^r see ver. 18; ch. 1, 28; 10, 3.
^s ch. 43, 5; 1 Ki. 8, 10, 11.

^t ch. 1, 24.
^u Pa. 29, 3, etc.

^v ver. 21; ch. 1, 8.

^y ch. 1, 15.

^z ch. 1, 16.
^a ch. 1, 16.
^b ch. 1, 17.

^c ch. 1, 18; Rev. 4, 8.

^d ch. 1, 6-10.

^e ch. 1, 5, 13, 14.

^f ch. 1, 19-21.

^g ch. 1, 12, 20, 21

^h ver. 4.
ⁱ Pa. 78, 60, 61; Jer. 6, 8; Hos. 9, 12.
^j ch. 11, 22.

^k ver. 15; ch. 1, 22-28.
^l ch. 1, 1.

^m ver. 14; ch. 1, 6.

ⁿ ver. 8; ch. 1, 8.

^o ch. 1, 10.

^p ch. 1, 12.

^q ver. 24; ch. 3, 12, 14; 8, 3.
^r ch. 10, 10.
^s see ch. 8, 16.
^t 2 Ki. 25, 23.

^u ver. 13.
^v see Jer. 18, 18.
^w ch. 7, 7; 18, 22, 27;
^x 2 Pet. 3, 4.
^y see ver. 7-11; ch. 24, 3-13; Jer. 1, 13.
^z 1a. 58, 1.

¹ The same messenger who lately acted as the minister of God's mercy to his servants being now employed to execute his vengeance upon his enemies.

² The inhabitants being slain, the city is to be burned.

³ As they began to move.

⁴ Rather, 'A whirling': probably a command to move rapidly, which is obeyed in ver. 19.

⁵ Most probably the same persons as those mentioned in ch. viii. 16.

⁶ If this translation be correct, the words may be a taunting reply to the warning of Jeremiah (xxix. 5). But it may be rendered as the saying of the exiles, 'The time is not near for us to build houses' in Chaldea, as the prophet directs. See Jer. xxix. 5-28.

⁷ This is apparently a proverb, which means, 'We will share all fates with the city; we will either be preserved with her, or perish.' There is perhaps a derisive allusion to the image of Jeremiah (ch. i. 13).

- 5 O son of man. And ^c the Spirit of the Lord fell upon me, and said unto me, Speak ;
- Thus saith the Lord ;—^d Thus have ye said, O house of Israel :
- ^e For I know the things that come into your mind, *every one of them.*
- 6 ^f Ye have multiplied your slain in this city, And ye have filled the streets thereof with the slain.
- 7 Therefore thus saith the Lord God ;
- ^g Your slain whom ye have laid in the midst of it, They *are* the flesh, and this *city* is the caldron :
- ^h But I will bring you forth out of the midst of it.¹
- 8 ⁱ Ye have feared the sword ;
- And I will bring a sword upon you, saith the Lord God.
- 9 And I will bring you out of the midst thereof,
- ^j And deliver you into the hands of strangers, And ^k will execute judgments among you.
- 10 ^l Ye shall fall by the sword ;—I will judge you in ^m the border of Israel ;
- ⁿ And ye shall know that I *am* the Lord.
- 11 ^o This *city* shall not be your caldron, Neither shall ye be the flesh in the midst thereof ;²
- But I will judge you in the border of Israel :
- 12 And ^p ye shall know that I *am* the Lord :
- For ye have not walked in my statutes,—neither executed my judgments, But ^q have done after the manners of the heathen that *are* round about you.
- 13 And it came to pass, when I prophesied, that ^r Pelatiah the son of Benaiah died. Then ^s fell I down upon my face, and cried with a loud voice, and said, " Ah Lord God ! wilt thou make a full end of the remnant of Israel ?
- 14, 15 Again the word of the Lord came unto me, saying, Son of man, thy brethren, *even* ^t thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, ^u Get you far from the Lord : unto us is this land given in possession. Therefore say,
- Thus saith the Lord God ;—Although I have cast them far off among the heathen, And although I have scattered them among the countries,
- ^v Yet will I be to them as a little sanctuary³ in the countries where they shall come.
- 17 Therefore say,—Thus saith the Lord God ;
- ^w I will even gather you from the people, And assemble you out of the countries where ye have been scattered, And I will give you the land of Israel.
- 18 And they shall come thither,
- And ^x they shall take away all the detestable things thereof And all the abominations thereof from thence.
- 19 And ^y I will give them one heart,⁴—and I will put ^z a new spirit within you ;
- And I will take ^a the stony heart⁵ out of their flesh, And will give them an heart of flesh :
- 20 ^b That they may walk in my statutes,—and keep mine ordinances, and do them :
- ^c And they shall be my people, and I will be their God.
- 21 But *as for them* ^d whose heart walketh after The heart of their detestable things and their abominations,
- ^e I will recompense their way upon their own heads,—saith the Lord God.
- 22 Then did the cherubim ^f lift up their wings, and the wheels beside them ; and
- 23 the glory of the God of Israel *was* over them above. And ^g the glory of the Lord went up from the midst of the city,⁶ and stood ^h upon the mountain ⁱ which is on the east side of the city.
- 24 Afterwards ^j the spirit took me up, and brought me in a vision by the Spirit of God ^k into Chaldea, to them of the captivity. So the vision that I had seen
- 25 went up from me. Then I spake unto them of the captivity all the things that the Lord had showed me.

^c see refs. ch. 2. 2.

^d Isa. 28. 15 ; Mal. 3. 13, 14.
^e 1 Chr. 28. 9 ; Ps. 139. 2 ; Jer. 16. 17.
^f ch. 7. 23 ; 22. 3, 4.

^g ch. 24. 3, 6, 10, 11 ; Mic. 3. 3.

^h vers. 9—11 ; Jer. 52. 24—27.
ⁱ Isa. 66. 4 ; Jer. 38. 10 ; 42. 14—16.

^k Deu. 28. 48—50.

^l ch. 5. 3.

^m 2 Ki. 25. 19—21 ; Jer. 26. 6 ; 52. 10.
ⁿ Num. 31. 8, 9 ; 1 Ki. 8. 55 ; 2 Ki. 11. 25.
^o ch. 6. 7 ; 13. 9, 14, 21, 23 ; Ps. 9. 16.
^p see ver. 3.

^q ver. 10.

^r ch. 8. 10, 14, 16 ; Le. 18. 3, 21—28 ; Deu. 12. 30, 31.
^s vers. 1, 2 ; Ac. 5. 5.
^t ch. 9. 8.
^u Am. 7. 2, 5.

^v see Jer. 24. 1—5.

^y Is. 66. 5.

^z Ps. 90. 1 ; 91. 9 ; Is. 8. 14 ; Jer. 29. 11 ; 42. 11.

^a ch. 24. 25 ; 34. 13 ; see refs. Is. 11. 11—16 ; Jer. 24. 5.

^b ch. 37. 23 ; IIos. 14. 8.

^c ch. 38. 26, 27 ; see refs. Deu. 30. 6 ; Zeph. 3. 9.
^d ch. 18. 31 ; Ps. 51. 10 ; Jer. 31. 33 ; 32. 39.
^e Zec. 7. 12 ; 2 Cor. 3. 3.
^f Ps. 105. 45.

^g ch. 14. 11 ; 36. 24 ; 37. 27 ; Jer. 11. 4 ; 24. 7 ; 30. 22 ; Zec. 13. 9.
^h Ecc. 11. 9 ; Jer. 1. 16.
ⁱ ch. 9. 10 ; 22. 31.

^k ch. 1. 19 ; 10. 19.

^l ch. 8. 4 ; 9. 3 ; see refs. 10. 4, 18 ; 43. 4.
^m see Zec. 14. 4.
ⁿ ch. 43. 2.

^o ch. 8. 3.

^p ch. 1. 3.

¹ So that the victims of your violence shall have had a better fate than you ; for you shall perish in a foreign land.

² Your purpose of remaining in this city shall not be realized ; but you shall be taken forcibly out of it, either to be led away into captivity, or to perish outside the walls. See note on ver. 7.

³ Perhaps, 'a sanctuary for a little time.' The temple might be destroyed, and its worship interrupted ; but to His sincere and humble worshippers, even in a heathen

land, God would be as a temple. Compare Isa. lxxvi. 1, 2.

⁴ That is, a heart not divided between God and idols.

⁵ This phrase denotes the insensibility and obduracy of the sinner, which the Spirit of God will remove.

⁶ Deserting it in displeasure. This withdrawal of the Divine presence was gradual, as if it were reluctant. First, the Divine glory comes forth from the interior of the holy place to its external threshold (ch. x. 4) ; then it removes to 'the door of the east gate' (ch. x. 19) ; and now it leaves the city altogether.

The approaching sufferings and captivity of the people.

- 12 THE¹ word of the LORD also came unto me, saying, Son of man, thou dwellest in the midst of ^aa rebellious house, which ^bhave eyes to see, and see not; they ^chave ears to hear, and hear not: ^dfor they *are* a rebellious house. Therefore, thou son of man, ^eprepare thee stuff [*or*, instruments] for removing,² and remove by day in their sight; and thou shalt remove from thy place to another place in their sight. ^f"It may be they will consider, though they *be* a rebellious house.
- 4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth ^gat even³ in their sight, as they that go forth into captivity. Dig thou through the wall in their sight, and carry out thereby.
- 6 In their sight shalt thou bear *it* upon *thy* shoulders, and carry *it* forth in the twilight: thou shalt cover thy face,⁴ that thou see not the ground: ^hfor I have set thee *for* a sign unto the house of Israel.
- 7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought *it* forth in the twilight, and I bare *it* upon *my* shoulder in their sight.
- 8 And in the morning came the word of the LORD unto me, saying, Son of man, ⁱhath not the house of Israel, ^jthe rebellious house, said unto thee, ^k"What doest thou? Say thou unto them, Thus saith the Lord God; This ^lburden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them.
- 11 Say, ^m"I am your sign:—like as I have done, so shall it be done unto them: ⁿ"They shall remove and go into captivity.
- 12 And ^othe prince that is among them shall bear upon *his* shoulder In the twilight, and shall go forth: They shall dig through the wall to carry out thereby: He shall cover his face, that he see not the ground with *his* eyes.
- 13 My ^pnet also will I spread upon him, and he shall be taken in my snare: And ^qI will bring him to Babylon to the land of the Chaldeans; Yet shall he not see⁵ it, though he shall die there.
- 14 And ^r"I will scatter toward every wind All that *are* about him to help him, and all his bands; And ^s"I will draw out the sword after them.
- 15 "And they shall know that I *am* the Lord, When I shall scatter them among the nations, And disperse them in the countries.
- 16 "But I will leave a few men of them From the sword, from the famine, and from the pestilence; ^t"That they may declare all their abominations⁶ Among the heathen whither they come; And they shall know that I *am* the Lord.
- 17 Moreover the word of the LORD came to me, saying,
- 18 Son of man, ^ueat thy bread with quaking, And drink thy water with trembling and with carefulness;
- 19 And say unto the people of the land,—Thus saith the Lord God Of the inhabitants of Jerusalem, and of the land of Israel; ^v"They shall eat their bread with carefulness, And drink their water with astonishment, That her land may ^wbe desolate from all that is therein, ^x"Because of the violence of all them that dwell therein.
- 20 "And the cities that are inhabited shall be laid waste, And the land shall be desolate;—and ye shall know that I *am* the Lord.
- 21, 22 And the word of the LORD came unto me, saying, Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, 'The days are prolonged, and every vision faileth?' Tell them therefore,
- 23 Thus saith the Lord God;—I will make this proverb to cease, And they shall no more use it as a proverb in Israel;

q ch. 2. 3, 6-8; 3. 26, 27.
r Is. 6. 9; 43. 20; Jer. 5. 21; Mt. 13. 13, 14.
s ch. 2. 5.
t see refs. Jer. 13. 1.

u ch. 33. 11; Ps. 18. 13; Jer. 18. 11; 26. 3.

x Jer. 39. 4.

y ver. 11; ch. 4. 3; 24. 24; Is. 6. 16.

z ch. 2. 5.
a ch. 17. 12; 20. 40; 24. 19.
b Is. 13. 1; Mal. 1. 1.
c Jer. 21. 7.

d ver. 6.

e 2 Ki. 25. 4, 5, 7.

f Jer. 39. 4.

g ch. 17. 20; Job 19. 6; Jer. 50. 24; 52. 9; Lam. 1. 13.

h ch. 17. 16; 2 Ki. 25. 5-7; Jer. 52. 11.

i ch. 5. 10; 2 Ki. 25. 4, 5; Jer. 37. 7.

k ch. 5. 2, 12; Is. 26. 33.

l vers. 16, 20; ch. 6. 7, 14; 11. 10; Ps. 9. 16.

m ch. 6. 8-10.

n ch. 26. 31; Is. 26. 40, 41; Dan. 9. 5-12.

o ch. 4. 16.

p ch. 4. 16, 17; Deu. 28. 48.

q Zec. 7. 14.

r Ps. 107. 34.

s ch. 15. 6-8; Lam. 5. 18.

t ver. 27; ch. 11. 3; Am. 6. 3; 2 Pet. 3. 4.

1 The Jewish exiles, slow to learn the unwelcome truth that they shall not return to their own land (vers. 1, 2), are to be taught it again and again. The prophet is first commanded to give an expressive symbol (3-7), followed by a plain prediction, of Zedekiah's flight, capture, blindness, and captivity in Babylon (8-13), and of the destruction of all his adherents except a small remnant of captives (14-16); and then another symbol of the want and wretchedness of the people remaining in Judea (17-20). And this is followed by a reiterated declaration

that the fulfilment of the predictions is close at hand (21-28).

2 That is, whatever is necessary for a long journey.

3 By secret flight. See 2 Kings xxv. 4.

4 Either through shame, or to disguise himself.

5 See 2 Kings xxv. 7, and note.

6 That is, by their punishment showing what their sins have been.

7 Time passes on, and these prophecies of evil are not fulfilled.

But say unto them, 'The days are at hand,—and the effect¹ of every vision.
 24 For 'there shall be no more any 'vain vision,
 Nor flattering divination, within the house of Israel.
 25 For I *am* the Lord: I will speak,
 And 'the word that I shall speak shall come to pass;
 It shall be no more prolonged:
 For 'in your days, O rebellious house, will I say the word,
 And will perform it, saith the Lord God.

26 Again the word of the Lord came to me, saying,
 27 'Son of man, behold, *they* of the house of Israel say,
 'The vision that he seeth is 'for many days to come,
 And he prophesieth of the times *that are* far off.²
 28 'Therefore say unto them,—Thus saith the Lord God;
 There shall none of my words be prolonged any more,
 But the word which I have spoken shall be done,—saith the Lord God.

The doom of the false prophets.

13 AND³ the word of the Lord came unto me, saying, Son of man, prophesy
 against the prophets of Israel that prophesy, and say thou unto 'them that pro-
 phesy out of their own 'hearts,

Hear ye the word of the Lord;

3 Thus saith the Lord God;—Woe unto the 'foolish prophets,
 That follow their own spirit, and have seen nothing!⁴

4 O Israel, thy prophets are 'like the foxes⁵ in the deserts.

5 Ye 'have not gone up into the gaps,
 Neither made up the hedge for the house of Israel
 To stand in the battle in the day of the Lord.

6 'They have seen vanity and lying divination, 'saying, The Lord saith:
 And the Lord hath not sent them:

'And they have made *others* to hope that they would confirm the word.⁶

7 Have ye not seen a vain vision,—and have ye not spoken a lying divination,
 Whereas ye say, The Lord saith *it*;—albeit I have not spoken?

8 Therefore thus saith the Lord God;
 Because ye have spoken vanity, and seen lies,
 Therefore, behold, I *am* against you,—saith the Lord God.

9 And 'mine hand shall be upon the prophets that see vanity, and that divine lies:
 'They shall not be in the assembly of my people,

'Neither shall they be written in the writing of the house of Israel,⁷

'Neither shall they enter into the land of Israel;

'And ye shall know that I *am* the Lord God.

10 Because, even because they have seduced my people,
 Saying, 'Peace; and *there was* no peace;

And one built up a wall,—and, lo, others 'daubed it with untempered mortar.⁸

11 Say unto them which daub *it* with untempered mortar, that it shall fall:

'There shall be an overflowing shower;

And ye, O great hailstones, shall fall;—and a stormy wind shall rend *it*.

12 Lo, when the wall is fallen, shall it not be said unto you,

'Where *is* the daubing wherewith ye have daubed *it*?

13 Therefore thus saith the Lord God;

I will even rend *it* with a stormy wind in my fury;

And there shall be an overflowing shower in mine anger,

'And great hailstones in *my* fury to consume *it*.

14 So will I break down the wall that ye have daubed with untempered mortar,

^a ch. 7. 2, 3, 5-7, 10-12; Joel 2. 1; Zeph. 1. 14.

^x ch. 13. 23; Jer. 14. 12-16.

^y Lam. 2. 14.

^z ver. 28; ch. 6. 10; Is. 55. 11; Dan. 9. 12; Lk. 21. 35.

^a Jer. 16. 9.

^b ver. 22.

^c 2 Pet. 3. 4.

^d vers. 23-25.

^e ver. 17.

^f Jer. 14. 14; 23. 16, 26.

^g Lam. 2. 14.

^h see refs. 8. Song 2. 15; Mt. 7. 15; 2 Cor. 11. 13, 15.

ⁱ ch. 22. 30; Ex. 17. 9, 13; Ps. 106. 23, 30; Jer. 13. 22.

^k ver. 23; ch. 12. 23, 24; 22. 28.

^l Jer. 23. 31, 32.

^m 1 Ki. 22. 6; Jer. 29. 31.

ⁿ Jer. 20. 3-6; 28. 15-17.

^o Ex. 12. 19.

^p Ezra 2. 59, 62; Ne. 7. 5; Ps. 106. 28; Rev. 20. 15.

^q ch. 20. 34.

^r ch. 11. 10, 12.

^s Jer. 6. 14; 8. 11.

^t ch. 22. 28; 2 Chr. 18. 12; Is. 30. 10.

^u ch. 28. 22; Is. 28. 2, 18; Nah. 1. 8.

^v Judg. 10. 14; Jer. 2. 28.

^w Is. 30. 30.

¹ That is, the *fulfilment* of every vision.

² The same spirit of unbelief still produces the same false security; and is declared in the New Testament to be one characteristic of 'the last times' (Matt. xxiv. 38, 39; 2 Pet. iii. 3-10).

³ In ch. xiii., Ezekiel is commanded to denounce the hollow and mischievous pretensions of the false prophets, and to declare their doom and that of their deluded followers (vers. 1-16); as well as to expose the arts of the prophetesses, who aimed to keep the people in luxurious security, which shall end in the ruin both of the deceivers and the deceived (17-23).

⁴ The false prophets are described as those who, having received no Divine message, follow their own guesses or inclinations, and utter that which has no reality. The

true prophets spake 'as they were moved by the Holy Ghost.' These false prophets were numerous at this time both in Judea and in Babylon, and greatly misled the people. See Jer. xxiii.

⁵ The prophet's duties were to preserve and restore Israel by leading them to repentance and reformation. These men were only mischievous and destructive.

⁶ Or, 'they have hoped for the confirming of the word.' Beginning with deluding others, they have even deceived themselves.

⁷ That is, They shall be cut off from all the privileges of my people. See refs.

⁸ Rather, 'with whitewash.' The false prophets aimed to give an attractive appearance to the unsubstantial fabric of the people's hopes.

And bring it down to the ground,
So that the foundation thereof shall be discovered,
And it shall fall, and ye shall be consumed in the midst thereof:
And ye shall know that I *am* the LORD.

- 15 Thus will I accomplish my wrath upon the wall,
And upon them that have daubed it with untempered mortar,
And will say unto you, The wall is no more,—neither they that daubed it;
16 To wit, the prophets of Israel: which prophesy concerning Jerusalem,
And which see visions of peace for her,—^a and there is no peace, saith the Lord God.
17 Likewise, thou son of man,—^c set thy face against ^d the daughters of thy people,
^e Which prophesy out of their own heart;
18 And prophesy thou against them, and say,—Thus saith the Lord God;
Woe to the women ^f that sew pillows to all armholes,
And make kerchiefs ^g upon the head of every stature to hunt souls!
Will ye ^h hunt the souls of my people,
ⁱ And will ye save the souls alive that come unto you?²
19 And ^j will ye pollute me among my people
^k For handfuls of barley and for pieces of bread,
^l To slay the souls that should not die,³
And ^m to save the souls alive that should not live,
By your lying to my people that hear your lies?
20 Wherefore thus saith the Lord God;—Behold, ⁿ I *am* against your pillows,
Wherewith ye there hunt the souls, to make them fly,⁴
And I will tear them from your arms,—and will let the souls go,
Even the souls that ye hunt to make them fly.
21 Your kerchiefs also will I tear,—and deliver my people out of your hand,
And they shall be no more in your hand to be hunted;
^o And ye shall know that I *am* the LORD.
22 Because ^p with lies ye have made the heart of the righteous sad,⁵
Whom I have not made sad;—and ^q strengthened the hands of the wicked,
That he should not return from his wicked way,—^r by promising him life:
23 Therefore ^s ye shall see no more vanity, nor divine divinations:
^t For I will deliver my people out of your hand:
^u And ye shall know that I *am* the LORD.

The people are rebuked for their hypocrisy, and threatened with inevitable judgments.

- 14 THEN ^v came certain of the elders of Israel unto me, and sat before me. And
3 the word of the LORD came unto me, saying, Son of man, ^w these men have set
up their idols in their heart, and put ^x the stumblingblock of their iniquity
4 before their face: ^y should I be inquired of at all by them?⁷ Therefore speak
unto them, and say unto them, Thus saith the Lord God; Every man of the
house of Israel that setteth up his idols in his heart, and putteth the stumbling-
block of his iniquity before his face, and cometh to the prophet; I the LORD
5 will answer him that cometh⁸ according to the multitude of his idols; ^z that I
may take the house of Israel in their own heart, because they are all ^a estranged
from me through their idols.
6 Therefore say unto the house of Israel, Thus saith the Lord God; ^b Repent,
and turn yourselves from your idols; and turn away your faces from all your
7 abominations. For every one of the house of Israel, or of the stranger that

^v vers. 9, 21, 23; ch. 14
8; Jer. 6. 19; 14. 15.

^z ver. 10.

^a Jer. 6. 14; 28. 9.
^b Is. 48. 22.

^c ch. 20. 46; 21. 2.
^d Is. 3. 16, etc.

^e ver. 2; Jer. 4. 4;
2 Ki. 22. 14, Nc. 6.
14.

^f vers. 10, 16.

^g ch. 22. 25; Eph. 4.
14; 2 Pet. 2. 14.

^h ver. 22.

ⁱ ch. 20. 37; 22. 26.

^k see Pro. 28. 21; Mic.
3. 5; Ho. 16. 18;

^l 2 Pet. 2. 3.

^m ver. 22; Ho. 14. 15;

1 Cor. 8. 11.

ⁿ Jer. 23. 14, 17.

^o vers. 8, 9, 15, 16.

^p ver. 9.

^q Jer. 14. 13—17.

^r Jer. 23. 14.

^s Ge. 3. 4, 5; Jer. 6. 14.

^t vers. 6—9; ch. 12.

21; Mic. 3. 6, 7;

Zec. 13. 4.

^u ver. 21; ch. 34. 10.

^v ver. 9; ch. 14. 8;

15. 7.

^w ch. 8. 1; 20. 1; 33.

31; ch. 11. 21; Jer. 17. 1.

^x vers. 4, 7; ch. 7. 19.

^y ch. 20. 3; 2 Ki. 3.

13; see refs. Ps. 68.

18; Jer. 7. 6—11;

11. 11.

^z Hos. 10. 2; Zec. 7.

11—14.

^a Deu. 32. 15, 16; Is.

1. 4.

^b 1 Sam. 7. 3; Is. 55.

6, 7; Jer. 3. 13, 14;

Hos. 14. 1—3.

1 Either 'cushions' for indolent repose, or 'head-veils for every size,' i. e. to suit every one's size. The whole language is metaphorical; and denotes the flattering answers which the false prophetesses gave, accommodated to those who consulted them.

2 Rather, 'Shall ye hunt the souls of my people, and [yet] keep your own souls alive?' In destroying others you shall destroy yourselves.

3 Or, 'that shall not die,' etc., and 'that shall not live,' i. e. declaring that the righteous shall die, and the wicked shall live. For the most paltry considerations these women uttered predictions quite at variance with all God's righteous dealings; thereby 'polluting,' or dishonouring, Him among his people.

4 If this rendering is correct, it may mean either, 'ye hunt the souls to make them fly' into snares laid for them; or, 'I am against you, that I may make them escape' your snares. But though the meaning of the word is uncertain, it is clear that God threatens to punish them, and to deliver their victims.

5 Their lies perplexed the good and emboldened the wicked.

6 The elders, having come to inquire of the prophet, apparently hoping for some intimation of mercy from Jehovah (vers. 1, 2), are met by a strong rebuke for their hypocrisy (3—5), and with a command to repent and a threatening against themselves and their deceivers, whose destruction is necessary to the restoration of the people to God's favour (6—11). This is followed by a solemnly reiterated declaration that no intercession can avail to check the manifold punishments which, as the character of the remnant will testify, they have fully deserved (12—23).

7 Those who mock God with professions of desire to know His will, whilst they are cherishing their sins, cannot expect Divine teaching, but will be answered according to their character and deserts (vers. 4, 5).

8 Rather, 'I the Lord will answer him according to it, according to the multitude,' etc. There is a designed emphasis.

- sojourneth in Israel, which ^a separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him ¹ concerning me; ^f I the LORD will answer him by myself: and ^g I will set my face against that man, and will make him a ^h sign and a proverb, and I will cut him off from the midst of my people; ⁱ and ye shall know that I am the LORD.
- 9 And if the prophet be deceived when he hath spoken a thing, I the LORD ^a have deceived ² that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him*; that the house of Israel may ³ go no more astray from me, neither be polluted any more with all their transgressions; ⁴ but that they may be my people, and I may be their God, saith the Lord God.
- 12, 13 The word of the LORD came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the ^a staff of the bread thereof, and will send famine upon it, ^b and will cut off man and beast from it: ^c though these three men, ^d Noah, ^e Daniel, ^f and ^g Job, were in it, they should deliver *but* their own souls ^h by their righteousness, saith the Lord God.
- 15 If I cause ^a noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts: ^b though these three men *were* in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.
- 17 Or if ^a I bring a sword upon that land, and say, Sword, go through the land; so that I ^b cut off man and beast from it: ^c though these three men *were* in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.
- 19 Or if ^a I send ^b a pestilence into that land, and ^c pour out my fury upon it in blood, to cut off from it man and beast: ^d though Noah, Daniel, and Job, *were* in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall *but* deliver their own souls ^e by their righteousness.
- 21 For thus saith the Lord God; How much more when [*or*, Also when] ^f I send my four sore judgments upon Jerusalem (the sword, and the famine, and the noisome beast, and the pestilence), to cut off from it man and beast? ^g Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters. Behold, they shall come forth unto you, and ^h ye shall see their way and their doings: and ye shall be comforted ⁱ concerning the evil that I have brought upon Jerusalem, *even* concerning all ^j that I have brought upon it. And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done ^k without cause all that I have done in it, saith the Lord God.

The rectitude of the Divine judgments vindicated.

- 15 AND ¹ the word of the LORD came unto me, saying,
 2 Son of man, What is ^a the vine tree more than any tree,
Or than a branch which is among the trees of the forest?
 3 ^b Shall wood be taken thereof to do any work?
Or will men take a pin of it to hang any vessel thereon?
 4 Behold, ^c it is cast into the fire for fuel;
^d The fire devoureth both the ends of it,—and the midst of it is burned. ^e
Is it meet for any work?
 5 Behold, when it was whole, it was meet for no work:

¹ Rather, 'and cometh to a prophet to inquire for himself concerning me, I the Lord will answer him concerning myself.' The answer follows in ver. 8.

² See note on 1 Kings xxii. 23.

³ At this time Daniel had been at least fourteen years in Babylon, and had held for nearly ten years the high posts to which his supernatural gifts had caused him to be elevated. See Dan. i., ii. There was, therefore, ample time for his extraordinary worth to be generally known and acknowledged. Noah had been permitted to save his family, Daniel his associates, and Job his friends; but not all of them together could save idolatrous Israel. Comp. Jer. vii. 16; xv. 1.

⁴ When you see the wickedness of the remnant whom I will bring into exile, you will be fully satisfied that

the punishment which I have inflicted was not too severe.

⁵ In ch. xv., the propriety of the foregoing Divine judgments is illustrated by the treatment of an unfruitful vine. Valuable as the vine is for its fruit, when it is barren it is only fit for fuel. So Israel, precious as he might be when bearing fruits of holiness, is fit only to be destroyed if he perseveres in sin. Comp. Isa. v.; John xv. 5, 6. The parable very impressively indicates the strictly moral ends for which God chooses a people out of the world; and is therefore applicable to all times and stages of the church's history.

⁶ Rather, 'scorched.' Is it (the scorched part that remains) fit for any work? The allusion is to the impoverished and reduced state of the covenant-people.

^a Hos. 9. 10.

^f ver. 4.

^g ch. 15. 7; Le. 17. 10; Mt. 3. 5, 6; Jer. 44. 11.

^h ch. 5. 15; Num. 26. 10; Deu. 28. 37; Jer. 29. 22.

ⁱ ch. 6. 7.

^j Deu. 13. 1—3; 1 Ki. 22. 20—23; Job 12. 16; Ps. 81. 11, 12; Jer. 4. 10; 20. 7; 2 Thes. 2. 10, 11.

^k ch. 34. 10, etc.; Den. 13. 11; 2 Pet. 2. 15.

^m ch. 11. 20; 37. 27.

ⁿ see refs. ch. 4. 16.

^o see refs. Ge. 6. 7; Jer. 7. 20.

^p ver. 16, 19, 20; Jer. 15. 1; see Jer. 7. 10; 11. 14; 14. 11.

^q Ge. 6. 8; Heb. 11. 7. ^r Dan. 10. 11.

^s Job 1. 1; 42. 9. ^t Pro. 1. 4; 2 Pct. 2. 9.

^u see refs. Le. 26. 22. ^v ver. 14, 18, 20.

^y ch. 5. 12; 21. 3, 4; 34. 21; see refs. Le. 26. 22.

^z ch. 25. 13; Zeph. 1. 3. ^a ver. 14.

^b ch. 5. 12; 34. 22; 2 Sam. 24. 15; Jer. 14. 12.

^c ch. 7. 8. ^d ver. 18.

^e ch. 18. 20; Job 5. 19—21; Ps. 34. 18, 19; Is. 3. 10.

^f ch. 5. 12, 17; 33. 27.

^g see refs. ch. 6. 8; Jer. 31. 17.

^h ch. 20. 43.

ⁱ ch. 8. 6—18; No. 9. 33; Jer. 7. 17—28; Dan. 9. 14.

^k see refs. Is. 27. 9; Jer. 22. 8, 9.

^l Pa. 40. 5; Is. 5. 1; Jer. 2. 21.

^m Mt. 5. 13.

ⁿ Is. 27. 11; John 15. 6.

^o Heb. 12. 29.

How much less shall it be meet yet for *any* work,
When the fire hath devoured it, and it is burned?

6 Therefore thus saith the Lord God;

^a As the vine tree among the trees of the forest,
Which I have given to the fire for fuel,

^b So will I give the inhabitants of Jerusalem.

7 And ^c I will set my face against them;

^d They shall go out from *one* fire,—and *another* fire shall devour them;

^e And ye shall know that I *am* the LORD,—when I set my face against them.

8 ^f And I will make the land desolate,

Because they have committed a trespass,—saith the Lord God.

*Israel's ingratitude and unfaithfulness to God, and consequent punishment and shame;
with promises of restoration.*

16 AGAIN¹ the word of the LORD came unto me, saying, Son of man, ^a cause Jerusalem to know her ^b abominations, and say,

3 Thus saith the Lord God unto Jerusalem;

Thy birth ^c and thy nativity ^d is of the land of Canaan;

^e Thy father *was* an Amorite, and thy mother an Hittite.²

4 And *as for* thy nativity,—^b in the day thou wast born thy navel was not cut,

Neither wast thou washed in water to supple³ thee;

Thou wast not salted⁴ at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee,—to have compassion upon thee;
But thou wast cast out in the open field, to the loathing of thy person,⁵

In the day that thou wast born.

6 ^c And when I passed by thee, and saw thee polluted in thine own blood,

I said unto thee *when thou wast* in thy blood, ^d Live;

Yea, I said unto thee *when thou wast* in thy blood, Live.

7 ^e I have caused thee to multiply [*or*, made thee a million] as the bud of the field,

And thou hast increased and waxen great,

And thou art come to excellent ornaments:

Thy breasts are fashioned, and thine hair is grown,

Whereas thou *wast* naked and bare.⁶

8 Now when I passed by thee, and looked upon thee,

Behold, thy *time was* the time of love;

^a And I spread my skirt over thee, and covered thy nakedness:

Yea, ^b I swore unto thee, and entered into a covenant with thee,

Saith the Lord God,—and ^c thou becamest mine.

9 Then ^d I washed thee with water;

Yea, I thoroughly washed away thy blood from thee,

And I ^e anointed thee with oil.

10 ^f I clothed thee also with broidered work,—and shod thee with badgers' skin,

And I girded thee about with fine linen,—and I covered thee with silk.

11 I decked thee also with ornaments,

And I ^g put bracelets upon thy hands,—^h and a chain on thy neck.

12 And I put a jewel on thy ⁱ forehead,—and earrings in thine ears,

And a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver;

And thy raiment *was of* fine linen, and silk, and broidered work;

^j Thou didst eat fine flour, and honey, and oil:

And thou wast exceeding ^k beautiful,—^l and thou didst prosper into a kingdom.

14 And ^m thy renown went forth among the heathen for thy beauty:

For it *was* perfect ⁿ through my comeliness,

Which I had put upon thee,—saith the Lord God.

^p ver. 2.

^q Isa. 5. 1-6; Jer. 4. 7.

^r ch. 11. 8; Le. 17. 10.

^s 1 Ki. 19. 17; 1a. 24.

^t 18; Am. 5. 19.

^u ch. 6. 7; 7. 4; 11.

^v 10; 20. 34, 42, 44.

^w ch. 6. 13, 14.

^x ch. 20. 4; 22. 2; 33.

^y 7-9; 1a. 28. 1.

^z ch. 9. 9-17.

^a ch. 21. 30.

^b ver. 45.

^c Hos. 2. 3.

^d Ex. 3. 7, 8.

^e ch. 20. 5-10; Ex.

^f 19. 4-6; Ps. 105. 10.

^g 15.

^h Ge. 22. 17; Ex. 1. 7.

ⁱ Deu. 7. 6-8.

^j Ru. 3. 9.

^k Ex. 24. 1-6.

^l Ex. 10. 5; Jer. 2. 2.

^m ver. 4; 1a. 4. 4.

ⁿ Ex. 19. 6; 30. 30.

^o ver. 7.

^p Ge. 24. 22, 47.

^q Pro. 1. 9.

^r Heb. note: see 1a. 3.

^s 21.

^t Deu. 32. 13, 14.

^u Ps. 48. 1-3.

^v Ge. 17. 6.

^w Deu. 4. 6-8; Jon. 2.

^x 9-11; Lam. 2. 15.

^y 1a. 61. 10.

¹ In ch. xvi. the origin and increase of the chosen people are described under the image of the birth and growth of a female child (vers. 3-7); who, when arrived at maturity, is advanced to the honour of being the spouse of the king of Zion, and is enriched with the gifts of his love (8-14). She, however, becomes ungrateful, and unfaithful to his covenant, and runs to the greatest excesses in sin, so as to be worse than all around her (15-34). For this she is threatened with exemplary judgment (35-52); but she shall yet be pardoned and restored when truly penitent and humbled (53-63). The whole representation appears to be designed to excite feelings of shame and disgust at the base and gross conduct of the Israelites.

² The Hittites and Amorites were two of the chief Canaanite tribes; and Israel is here connected with them to show how she had manifested the very propensities to evil which had caused their extermination. For the same reason Sodom is called her 'sister' (vers. 46, 49).

³ Rather, 'purify.'

⁴ Salt was anciently applied to new-born infants; partly, perhaps, to harden the skin, and probably also as an emblem of purity.

⁵ Rather, 'with contempt of thy life.'

⁶ Rather, 'And thou (still) wast naked and bare.' This part of the description refers to the sojourn of the Israelites in Egypt, when they were greatly increased in numbers, but were much distressed.

- 15 * But thou didst trust in thine own beauty,
 * And playedst the harlot because of thy renown,¹
 And pouredst out thy fornications on every one that passed by; his it was.
- 16 * And of thy garments thou didst take,
 And deckedst thy high places with divers colours,
 And playedst the harlot thereupon:
The like things shall not come, neither shall it be so.
- 17 Thou hast also taken thy fair jewels
 Of my gold and of my silver, which I had given thee,
 And madest to thyself images of men,—and didst commit whoredom with them,
- 18 And tookdest thy brodered garments, and coveredst them:
 And thou hast set mine oil and * mine incense before them.
- 19 * My meat also which I gave thee,
 Fine flour, and oil, and honey, *wherewith* I fed thee,
 Thou hast even set it before them for a sweet savour:
 And *thus* it was, saith the Lord God.
- 20 * Moreover thou hast taken thy sons and thy daughters,
 Whom thou hast borne unto me,
 And these hast thou sacrificed unto them to be devoured.
** Is this* of thy whoredoms a small matter,
 21 That thou hast slain my children, and delivered them
 To cause them to pass through *the fire* for them?
- 22 And in all thine abominations and thy whoredoms
 Thou hast not remembered the days of thy * youth,
 / When thou wast naked and bare, *and* wast polluted in thy blood.
- 23 And it came to pass after all thy wickedness,
 (Woe, woe unto thee! saith the Lord God;)
 24 *That* * thou hast also built unto thee an eminent place,
 And * hast made thee an high place in every street.
- 25 Thou hast built thy high place * at every head of the way,
 And hast made thy beauty to be abhorred,
 And hast opened thy feet to every one that passed by,
 And multiplied thy whoredoms.
- 26 Thou hast also committed fornication
 With ¹ the Egyptians² thy neighbours, great of flesh;
 And hast increased thy whoredoms, to provoke me to anger.
- 27 Behold, therefore I have stretched out my hand over thee,
 * And have diminished thine ordinary *food*,
 * And delivered thee unto the will of them that hate thee,
 * The daughters³ of the Philistines, which are ashamed of thy lewd way.
- 28 * Thou hast played the whore also with the Assyrians,
 Because thou wast unsatiable;
 Yea, thou hast played the harlot with them,—and yet couldest not be satisfied.
- 29 Thou hast moreover multiplied thy fornication
 In the land of Canaan * unto Chalden;
 And yet thou wast not satisfied herewith.
- 30 * How weak is thine heart, saith the Lord God,
 Seeing thou doest all these *things*,—the work of an imperious whorish woman;
 31 In that * thou buildest thine eminent place in the head of every way,
 And makest thine high place in every street;
 And hast not been as an harlot, * in that thou scornest hire;⁴
- 32 *But as* a wife that committeth adultery,
 Which taketh strangers instead of her husband!⁵
- 33 They give gifts to all whores:—but * thou givest thy gifts to all thy lovers,
 And hirest them, that they may come unto thee on every side for thy whoredom.
- 34 And the contrary is in thee from *other* women in thy whoredoms,
 Whereas none followeth thee to commit whoredoms:
 And in that thou givest a reward, and no reward is given unto thee,
 Therefore thou art contrary.

* see Deu. 32, 15; Jer. 7, 4; Mic. 3, 11.
 * ch. 23, 3, 8, 11, 12;
 Num. 25, 1, 2; Is. 1, 21; 57, 8; Jer. 2, 20; 3, 2, 6, 20; Hos. 1, 2.
 * ch. 7, 20; 23, 14—16; 2 Ki. 23, 7; Hos. 2, 8, 13.

o ver. 13.

b Deu. 32, 14—17; Hos. 2, 8.

c ch. 20, 26; 23, 37; 2 Ki. 16, 3; Ps. 106, 37, 38; Is. 57, 5; Jer. 7, 31; 32, 35.

d ch. 8, 17; Jer. 2, 34, 35.

* vers. 3, 43, 69; Jer. 2, 2; Hos. 11, 1.
 / vers. 4—7.

g ver. 31.

A Is. 26, 30; Ps. 78, 58; Is. 57, 5, 7; Jer. 2, 20; 3, 2.
 i Pro. 9, 11, 15; Is. 3, 9.

J ch. 8, 10, 14; 20, 7, 8; 23, 19—21; Eze. 32, 4.

A Deu. 28, 48; Hos. 2, 9, 12.

i Judge. 10, 11; 13, 1; 15, 11; 1 Sam. ch. 4, 1; 1 Chr. 28, 18, 19; Is. 9, 12.

* ch. 23, 5—9, 12, etc.; 2 Ki. 16, 7, 10; 2 Chr. 28, 23; Jer. 2, 18, 36.

o ch. 23, 14—19.

p Jer. 4, 22.

q vers. 24, 30.

r vers. 33, 34; Is. 52, 3.

s Is. 30, 6; 57, 9; Hos. 8, 9, 10.

1 Instead of regarding all their privileges as God's unmerited gifts, and using them for his glory, they looked upon them as their own, prided themselves in them, and perverted them into occasions of sin.

2 This refers probably as much to political alliances with Egypt as to the adoption of its idolatry; both of which involved the guilt of unfaithfulness to Jehovah (Isa. xxxi.)

3 Here put for the Philistines. Wicked as they are, they have not apostatized like you. See Jer. ii. 10, 11.

4 You persist in your wicked courses, not because there is anything to be gained by them, but from love to the sins themselves.

5 Or, 'who receiveth strangers while under [subjection] to her husband.'

- 35 Wherefore, 'O harlot, hear the word of the LORD :
 36 Thus saith the Lord God ;—Because thy filthiness was poured out,
 And thy nakedness discovered through thy whoredoms with thy lovers,
 And with all the idols of thy abominations,
 And by * the blood of thy children, which thou didst give unto them ;
 37 Behold, therefore * I will gather all thy lovers,
 With whom thou hast taken pleasure,
 And all *them* that thou hast loved,—with all *them* that thou hast hated ;
 I will even gather them round about against thee,¹
 And will discover thy nakedness unto them,—that they may see all thy nakedness.
 38 And I will judge thee, as * women that break wedlock and * shed blood are judged ;
 And I will give thee blood in fury and jealousy.
 39 And I will also give thee into their hand,
 And they shall throw down * thine eminent place,
 And shall break down thy high places :
^b They shall strip thee also of thy clothes, and shall take thy fair jewels,
 And leave thee naked and bare.
 40 * They shall also bring up a company against thee,
^d And they shall stone thee with stones,²
 And thrust thee through with their swords.
 41 And they shall * burn thine houses with fire,
 And * execute judgments upon thee in the sight of many women.³
 And I will cause thee to * cease from playing the harlot,
 And thou also shalt give no hire any more.
 42 So ^a will I make my fury toward thee to rest,
 And my jealousy shall depart from thee,
 And I will be quiet, ^a and will be no more angry.
 43 Because ^a thou hast not remembered the days of thy youth,
^c But hast fretted me⁴ in all these *things* ;
 Behold, therefore * I also will recompense thy way upon *thine* head,
 Saith the Lord God :
 And thou shalt not commit this lewdness above all thine abominations.
 44 Behold, every one that useth proverbs shall use *this* proverb against thee,
 Saying, * As is the mother, so is her daughter.
 45 Thou *art* thy mother's daughter,—that loatheth her husband and her children ;
 And thou *art* the sister of thy sisters,
 Which loathed their husbands and their children :
 * Your mother *was* an Hittite, and your father an Amorite.
 46 And * thine elder sister is Samaria,
 She and her daughters that dwell at thy left hand :
 And * thy younger sister, that dwelleth at thy right hand,
 Is Sodom and her daughters.
 47 Yet hast thou not walked after their ways,—nor done after their abominations :
 But, as *if that were* a very little *thing*,
^c Thou wast corrupted more than they⁵ in all thy ways.
 48 As I live, saith the Lord God,
 * Sodom thy sister hath not done, she nor her daughters,⁶
 As thou hast done, thou and thy daughters.
 49 Behold, this was the iniquity of thy sister Sodom,
 Pride, * fullness of bread, and abundance of idleness was in her and in her daughters,
 * Neither did she strengthen the hand of the poor and needy.
 50 And they were haughty, and * committed abomination before me :
 Therefore * I took them away as I saw *good*.
 51 Neither hath Samaria committed half of thy sins ;
 But thou hast multiplied thine abominations more than they,
 And * hast justified⁷ thy sisters in all thine abominations which thou hast done.
 52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins
 That thou hast committed more abominable than they :
 They are more righteous than thou :

† Is. i. 21 ; Jer. 3. 1.

u ver. 20 ; Jer. 2. 34.

* ch. 23. 9, 10, 22, 29 ;
Jer. 13. 22, 26 ; Lam.
1. 8, 19 ; Hos. 2. 10 ;
8. 10 ; Nah. 3. 5.y ch. 23. 45 ; Is. 20.
10 ; Deut. 22. 22.
z see ver. 20, 30 ; Go.
9. 6 ; Ex. 21. 12.

a ver. 21, 31.

b ch. 23. 26 ; Hos. 2. 3,
9-12.c ch. 23. 10, 16, 47 ; Hab.
1. 6-10.
d John 8. 5, 7.e Deut. 13. 16 ; 2 Ki.
25. 9 ; Jer. 39. 8 ; 52.
13.f ch. 5. 8 ; 23. 10, 48.
g ch. 23. 27 ; 37. 23 ;
Is. 27. 9 ; Hos. 2. 6
-17.
h ch. 5. 13 ; 21. 17.

i ch. 30. 29.

k ver. 22 ; Ps. 78. 42.

l Deut. 32. 21 ; Am. 2.
13.
m ch. 9. 10 ; 11. 21 ; 22.
31.n ver. 3 ; 1 Ki. 21. 26 ;
Ezra 3. 1.

o ver. 3.

p ch. 23. 4.

q Deut. 32. 32 ; Is. 1. 9,
10 ; Jer. 23. 14.r ver. 48, 51 ; ch. 5.
6, 7 ; 2 Ki. 21. 9.

s Mt. 10. 15 ; 11. 24.

t Ge. 13. 10 ; Deut. 32.
15 ; Am. 6. 3-6.

u Am. 5. 11, 12 ; 8. 4

-6.

v Ge. 13. 13 ; 18. 20 ;

19. 6

y Ge. 19. 24 ; Lam. 4. 6.

z Jer. 3. 8-11 ; Mt. 12.
41, 42.

1 Your associates in sin shall be the instruments of your punishment.

2 Both adultery and idolatry were punished by stoning. See Deut. xvii. 5 ; xxii. 24. But a single form of punishment is inadequate to such aggravated guilt : therefore the sentence decreed against an apostate city (Deut. xiii. 15, 16) is added.

3 The nations whom Israel had courted and imitated.

4 Rather, 'hast raged against me.'

5 Having sinned against fuller knowledge and greater privileges (see ver. 27).

6 Dependent towns or villages, as in Numb. xxi. 25 ; Josh. xvii. 11, etc.

7 See Jer. iii. 11, and note.

- Yea, be thou confounded also, and bear thy shame,
In that thou hast justified thy sisters.
- 53 ^a When I shall bring again thy captivity,¹
^b The captivity of Sodom and her daughters,
And the captivity of Samaria and her daughters,
Then *will I bring again* the captivity of thy captives ^c in the midst of them :
- 54 ^d That thou mayest bear thine own shame,
And mayest be confounded in all that thou hast done,
In that thou art ^e a comfort unto them.
- 55 When thy sisters, Sodom and her daughters, shall return to their former estate,
And Samaria and her daughters shall return to their former estate,
^f Then thou and thy daughters shall return to your former estate.
- 56 For thy sister Sodom ^g was not mentioned² by thy mouth [*Heb.* for a report]
- 57 In the day of thy pride,—^h before thy wickedness was discovered,
As at the time of thy ⁱ reproach³ of the daughters of Syria,
And all *that are* round about her, ^j the daughters of the Philistines,
Which despise thee round about.
- 58 'Thou hast borne thy lewdness and thine abominations, saith the Lord.
- 59 For thus saith the Lord God ;—^k I will even deal with thee as thou hast done,
Which hast ^l despised ^m the oath⁴ in breaking the covenant.
- 60 Nevertheless I will ⁿ remember my covenant with thee in the days of thy youth,
And I will establish unto thee ^o an everlasting covenant.
- 61 Then ^p thou shalt remember thy ways, and be ashamed,
^q When thou shalt receive thy sisters, thine elder and thy younger :⁵
And I will give them unto thee for ^r daughters,—^s but not by thy covenant.⁶
- 62 ^t And I will establish my covenant with thee ;
And thou shalt know that I *am* the Lord :
- 63 That thou mayest ^u remember, and be confounded,
^v And never open thy mouth any more because of thy shame,
^w When I am pacified toward thee for all that thou hast done,—saith the Lord God.
- Judgments upon the royal house of Judah ; with a promise of the Messiah.*
- 17 **AND** ^x the word of the Lord came unto me, saying, Son of man, put forth a
3 riddle,⁸ and speak a parable unto the house of Israel ; and say, Thus saith the
Lord God ;
- ^y A great eagle with great wings,
Longwinged, full of feathers, which had divers colours,
Came unto Lebanon, and ^z took the highest branch of the cedar :
- 4 He cropped off the top of his young twigs,
And carried it ^{aa} into a land of traffic ;—he set it in a city of merchants.⁹
- 5 He took also of ^{ab} the seed of the land,—and planted it in ^{ac} a fruitful field ;
He placed it by great waters, and set it ^{ad} as a willow tree.
- 6 And it grew, and became a spreading vine ^{ae} of low stature,
Whose branches turned toward him, and the roots thereof were under him :¹⁰
So it became a vine,—and brought forth branches, and shot forth sprigs.
- 7 There was also another great eagle with great wings and many feathers :
And, behold, ^{af} this vine did bend her roots toward him,
And shot forth her branches toward him,
That he might water it by the furrows of her plantation.¹¹
- 8 It was planted¹² in a good soil by great waters,—that it might bring forth branches,

^a vers. 60, 61 ; ch. 33.
^b 2s. 1. 9 ; Jer. 31.
^c 2s. 19, 24, 25.
^d ch. 33, 31, 32.
^e ch. 14, 22, 23.

^f ver. 53.
^g Is. 65. 5.
^h ver. 38.

ⁱ 2 Ki. 16. 5—7 ; 2 Chr.
^j 28, 18 ; Is. 7. 1 ; 14.
^k ver. 27.

^l ch. 23, 49.
^m ch. 7, 4, 8, 9.
ⁿ ch. 17, 13—16.
^o Deut. 29, 10—15 ; Jer.
^p 22, 9.

^q ver. 8 ; Le. 26, 42, 45 ;
^r Ps. 106, 45 ; Jer. 2.
^s 2 ; Hos. 2, 15.
^t ch. 37, 26, 27 ; Jer.
^u 31, 31—34 ; 32, 40 ;
^v 50, 5.

^w ch. 29, 43 ; 30, 31 ;
^x Jer. 31, 18—20.

^y vers. 53—55 ; Is. 11.
^z 5, 10 ; Hos. 1, 9—11 ;
^{aa} Eph. 8, 6.

^{ab} Is. 49, 18—23 ; 51, 1 ;
^{ac} 60, 4 ; Gal. 4, 26, etc.
^{ad} Jer. 31, 31, etc.

^{ae} Hos. 2, 18—23.
^{af} ver. 61 ; ch. 36, 31,
^{ag} 32.

^{ah} Job 40, 4, 5 ; Ps. 70.
^{ai} Lam. 3, 39 ; Ro.
^{aj} 2, 19.

^{ak} Ro. 5, 1, 2, 9, 16 ; Tit.
^{al} 3, 3—7.

^{am} see ver. 12, etc.

^{an} 2 Ki. 21, 12.

^{ao} Is. 47, 15 ; Jer. 51.
^{ap} 13.
^{aq} ver. 13.
^{ar} Deut. 8, 7—9.
^{as} Is. 41, 4.

^{at} ver. 14.

^{au} ver. 15.

¹ See note on Job xlii. 10.

² This may mean either, It was not spoken of as a warning example ; or, It was not mentioned, as being unworthy of thy notice.

³ Rather, 'the reproach' ; i. e. the disgrace which they inflicted on thee by invading the land.

⁴ The oath of fidelity to me. See Exod. xxiv. 3, 8 ; Josh. xxiv. 22.

⁵ That is, thy elder ones and thy younger ones. Both the words are plural ; referring not to Samaria and Sodom merely, but to the nations in general which shall be admitted into the church. See Isa. ii. 2—4 ; liv. 1—3.

⁶ Not by such alliances as thou hast wickedly formed of old ; but according to Jehovah's covenant.

⁷ In ch. xvii., coming events relating to the royal house of David are set forth in the form of a beautiful parable. Under the figure of an eagle Nebuchadnezzar appears, removing the topmost twig of the royal tree, king Jehoiachin, to Babylon, and planting in his place a

seed, Zedekiah, who is to be not a self-supporting cedar, but a dependent vine (vers. 3—6). Another eagle, Pharaoh, attracts to himself the roots and branches of the vine ; and for this the vine is to be plucked up and destroyed (7—10). After applying all this plainly to Zedekiah (11—21), the prophet adds a prediction of another topmost branch of the cedar, which Jehovah will plant upon his mountain, and which shall become a vast tree, sheltering all his creatures. This is evidently Messiah, 'the Branch.' See Isa. xi. 1, and note.

⁸ See note on Prov. i. 6.

⁹ Babylon ; so called on account of its extensive commerce. See Isa. xliii. 14 ; xlvii. 15.

¹⁰ That is, the king of Babylon ; who gave the kingdom of Judah to Zedekiah as his vassal.

¹¹ Or, 'from the beds where it was planted.'

¹² That is, 'And yet it was planted.' The rule of the king of Babylon during the reign of Zedekiah appears not to have been oppressive, but rather mild and liberal.

And that it might bear fruit,—that it might be a goodly vine.

9 Say thou, Thus saith the Lord God; Shall it prosper?

^a Shall he not pull up the roots thereof,

And cut off the fruit thereof, that it wither?

It shall wither in all the leaves of her spring,¹

¹ Even without great power or many people to pluck it up by the roots thereof.²

10 Yea, behold, *being* planted, shall it prosper?

^a Shall it not utterly wither, when the east wind toucheth it?

It shall wither in the furrows where it grew.

11 Moreover the word of the Lord came unto me, saying,

12 Say now to ^a the rebellious house,—Know ye not what these *things* mean?

Tell *them*, Behold, ^a the king of Babylon is come to Jerusalem,

And hath taken the king thereof, and the princes thereof,

^a And led them with him to Babylon;

13 ^a And hath taken of the king's seed, and made a covenant with him,

^a And hath taken an oath of him:—^a he hath also taken the mighty of the land:

14 That the kingdom might be ^a base,—that it might not lift itself up,

But that ^a by keeping of his covenant it might stand.

15 But ^a he rebelled against him ^a in sending his ambassadors into Egypt,

^a That they might give him horses and much people.

^a Shall he prosper? ^a shall he escape that doeth such *things*?

Or shall he break the covenant, and be delivered?

16 As I live, saith the Lord God,

Surely ^a in the place *where* the king *dwelleth* that made him king,

^a Whose oath he despised, and whose covenant he brake,

Even with him in the midst of Babylon he shall die.

17 ^a Neither shall Pharaoh with *his* mighty army and great company make for him in the war,

^a By casting³ up mounts, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant,

When, lo, he had ^a given his hand, and hath done all these *things*,

He shall not escape.

19 Therefore thus saith the Lord God;

As I live, ^a surely mine⁴ oath that he hath despised,

And my covenant that he hath broken,

Even it will I recompense upon his own head.

20 And I will ^a spread my net upon him,—and he shall be taken in my snare,

And I will bring him to Babylon,

And ^a will plead⁵ with him there for his trespass—that he hath trespassed against me.

21 And ^a all his fugitives with all his hands shall fall by the sword,

And they that remain shall be scattered toward all winds:

And ye shall know that I the Lord have spoken *it*.

22 Thus saith the Lord God;

I will also take of the highest ^a branch of the high cedar, and will set *it*;

I will crop off from the top of his young twigs ^a a tender one,

And will ^a plant *it* upon an high mountain and eminent:

23 ^a In the mountain of the height of Israel will I plant *it*:

^a And it shall bring forth boughs, and bear fruit, and be a goodly cedar:

And ^a under it shall dwell all fowl of every wing;

In the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know

That I the Lord ^a have brought down the high tree, ^a have exalted the low tree,

Have dried up the green tree, and have made the dry tree to flourish:

^a I the Lord have spoken and have done *it*.

God's equitable treatment of every individual; on which is founded a call to repentance.

18 AND⁶ the word of the Lord came unto me again, saying,

² What mean ye, that ye use this proverb concerning the land of Israel, saying,

The ^a fathers have eaten sour grapes, and the children's teeth are set on edge?

¹ Rather, 'of its shoot.'

² It shall be destroyed as easily as the foliage is withered by the hot east wind.

³ Rather, 'When they (i. e. the enemy, the Chaldeans) shall cast up mounts,' etc.

⁴ Zedekiah had sworn allegiance to Nebuchadnezzar in the name of Jehovah. See 2 Chron. xxxvi. 13.

⁵ See note on ch. xxxviii. 22.

⁶ In ch. xviii., Jehovah addresses those who charge Him with punishing the innocent sons for the fathers' sins (vers. 1—3); He declares emphatically the separate responsibility of every individual (4), and illustrates the operation of this principle in successive generations; for, whereas the obedient man lives by his righteousness (5—9), his son shall be punished if he forsake his father's righteous way (10—13); and this sinner's son shall live

- 3 *As I live, saith the Lord God,*
¹ *Ye shall not have occasion any more¹ to use this proverb in Israel.*
- 4 Behold, ² *all souls are mine;*
³ *As the soul of the father, so also the soul of the son is mine :²*
⁴ *The soul that sinneth, it shall die.*
- 5 But ⁵ *if a man be just,—and do that which is lawful and right,*
- 6 *And hath not eaten upon the mountains,³*
 Neither hath lifted up his eyes to the idols of the house of Israel,
 Neither hath ⁶ *defiled his neighbour's wife,*
 Neither hath come near to ⁷ *a menstruous woman,*
- 7 And hath not ⁸ *oppressed any,—but hath restored to the debtor his ⁴pledge,*
 Hath spoiled none by violence,
 Hath ⁹ *given his bread to the hungry,—and hath covered the naked with a garment ;*
- 8 He *that* hath not given forth upon ¹⁰ *usury,—neither hath taken any increase,⁴*
That hath ¹¹ *withdrawn his hand from iniquity,*
¹² *Hath executed true judgment between man and man,*
- 9 Hath walked in my statutes,—and hath kept my judgments, to deal truly ;
¹³ *He is just, he shall surely ¹live, saith the Lord God.*
- 10 If he beget a son *that is* a robber, ¹⁴ *a shedder of blood,*
 And *that* doeth the like to *any* one of these *things,*
- 11 And *that* doeth not ¹⁵ *any of those duties,*
 But even hath eaten upon the mountains,—and defiled his neighbour's wife.
- 12 Hath oppressed the poor and needy,—hath spoiled by violence,
 Hath not restored the pledge,—and hath lifted up his eyes to the idols,
 Hath ¹⁶ *committed abomination,—hath given forth upon usury,*
- 13 And hath taken increase :—shall he then live ?
¹⁷ *He shall not live :—he hath done all these abominations ; he shall surely die ;*
¹⁸ *His blood shall be upon him.*
- 14 Now, lo, *if* he beget a son,—that seeth all his father's sins which he hath done,
 And considereth, and doeth not such like,
- 15 *That* hath not eaten upon the mountains,
 Neither hath lifted up his eyes to the idols of the house of Israel,
 Hath not defiled his neighbour's wife,
- 16 Neither hath oppressed any,—hath not withholden the pledge,
 Neither hath spoiled by violence,—*but* hath given his bread to the hungry,
 And hath covered the naked with a garment,
- 17 *That* ¹⁹ *hath taken off his hand from the poor,*
That hath not received usury nor increase,
 Hath executed my judgments, hath walked in my statutes ;
²⁰ *He shall not die for the iniquity of his father,—he shall surely live.*
- 18 *As for* his father, because he cruelly oppressed,—spoiled his brother by violence,
 And did *that* which *is* not good among his people,
 Lo, even ²¹ *he shall die in his iniquity.*
- 19 Yet say ye, Why? ²² *doth not the son bear the iniquity of the father?*
²³ *When the son hath done that which is lawful and right,*
And hath kept all my statutes, and hath done them,—he shall surely live.
- 20 *The soul that sinneth, it shall die.*
²⁴ *The son shall not bear the iniquity of the father,*
 Neither shall the father bear the iniquity of the son :
²⁵ *The righteousness of the righteous shall be upon him,*
²⁶ *And the wickedness of the wicked shall be upon him.*
- 21 But ²⁷ *if the wicked will turn from all his sins that he hath committed,*
 And keep all my statutes, and do that which is lawful and right,
 He shall surely live,—he shall not die.

v vbra. 10, 20, 30.

x Num 16. 22.

a Ac. 10. 34.

b ver. 20 ; Ro. 6. 23 ; Gal. 3. 10.

c Pa. 15 ; 24. 4—6.

d ch. 6. 13 ; 22. 9 ; Ex. 31. 15.

e Le. 18. 20 ; 20. 10.

f Le. 18. 10 ; 20. 18.

g see refs. Ex. 22. 21 ;

Le. 19. 15 ; 23. 14.

h see refs. Ex. 22. 26.

i Deu. 15. 7—11 ; 1a

59. 7 ; Mt. 25. 35, 36.

k see refs. Ex. 22. 25.

l 2 Sam. 22. 21 ; Ne.

5. 15.

m Deu. 1. 16 ; 16. 18—

20 ; 22c. 5. 15.

n Hab. 2. 4 ; Jam. 2.

18—26.

o ch. 20. 11 ; Am. 6.

4. 14 ; Ek. 10. 25—28.

p Ge. 9. 6 ; Ex. 21. 12 ;

Num. 35. 31.

q vbra. 7—9.

r ch. 8. 6, 17.

s ver. 4.

t ch. 3. 18 ; 33. 4 ; Le.

20. 9, 11—13, 16, 27 ;

Ac. 14. 6.

u ver. 6, etc.

r Pro. 14. 31 ; 20. 7.

v vbra. 10, 20.

x ch. 3. 18.

a see refs. Ex. 20. 5 ;

Deu. 5. 9 ; 2 Kl. 23.

26 ; 24. 3, 4.

b ch. 20. 18—20.

c ver. 4.

d see refs. Deu. 21. 16.

e 1 Kl. 8. 32 ; Is. 3. 10,

11.

f Ro. 2. 6—9.

g ver. 27 ; ch. 33. 12,

19 ; 2 Chr. 33. 12, 13 ;

Is. 1. 16—20 ; 55. 6,

7 ; Ro. 8. 13 ; 11. 2

11—14.

if he turn from his father's ways of sin (14—20). Nay, more : if the wicked man become a good man, or the good man become wicked, each shall then be treated according to the change in his character (21—29). Upon this, God founds an earnest call to those who arraign his proceedings to repent and live (30—32).

¹ This does not indicate any change in God's government, but only that He will make it clear that every individual is held responsible for his own conduct.

² All are equally subject and accountable to God, and each will be reckoned with separately ; for, whatever

may be the influences of men's social connections, they cannot interfere with their personal responsibility. Although children are often implicated in the temporal consequences of the sins of their parents, no one will be condemned hereafter for any but his own sins.

³ See note on Lev. xvii. 3. The different excellencies of character here specified were those most opposed to the prevailing corruptions.

⁴ The Israelites, as brethren, were to help one another without expectation of gain ; but they might take usury of foreigners. See Lev. xxv. 36 ; Deut. xxiii. 19, 20.

- 22 ^a All his transgressions that he hath committed,
They shall not be mentioned unto him:
^b In his righteousness that he hath done he shall live.
- 23 ^a Have I any pleasure at all that the wicked should die?—saith the Lord God:
^b And 'not that he should return from his ways, and live?
- 24 But ^a when the righteous turneth away from his righteousness,
And committeth iniquity,
And doeth according to all the abominations that the wicked *man* doeth,
Shall he live?—^a All his righteousness that he hath done shall not be mentioned:¹
^a In his trespass that he hath trespassed,—and in his sin that he hath sinned,
In them shall he die.
- 25 Yet ye say,—^a The way of the Lord is not equal.
Hear now, O house of Israel;—^a Is not my way equal? ^a are not your ways unequal?
- 26 ^a When a righteous *man* turneth away from his righteousness,
And committeth iniquity, and dieth in them;
For his iniquity that he hath done shall he die.
- 27 Again, ^a when the wicked *man* turneth away from his wickedness that he hath committed,
And doeth that which is lawful and right,—he shall save his soul alive.
- 28 Because he ^a considereth, and turneth away from all his transgressions that he hath committed,
He shall surely live,—he shall not die.
- 29 ^a Yet saith the house of Israel,—The way of the Lord is not equal.
O house of Israel, are not my ways equal?—are not your ways unequal?
- 30 ^a Therefore I will judge you, O house of Israel,
Every one according to his ways,—saith the Lord God.
^a Repent, and turn *yourselves* from all your transgressions;
^a So iniquity shall not be your ruin.
- 31 ^a Cast away from you all your transgressions, whereby ye have transgressed;
And make you a ^a new heart and a new spirit:²
^a For why will ye die, O house of Israel?
- 32 For ^a I have no pleasure in the death of him that dieth,
Saith the Lord God:—wherefore turn *yourselves*, and live ye.

Lamentations over the fate of the royal family of Judah.

- 19 MOREOVER³ take thou up a lamentation for the princes of Israel, and say,
2 What *is* thy mother? ^a A lioness:⁴
She lay down among lions,—she nourished her whelps among young lions.
3 And she brought up one of her whelps:⁵—^a it became a young lion,
And it learned to catch the prey; it devoured men.
4 The nations also heard of him;—^a he was taken in their pit,
And they brought him with chains unto the land of ^a Egypt.
5 Now when she saw that she had waited,—and her hope was lost,
Then she took ^a another⁶ of her whelps,—and made him a young lion.
6 ^a And he went up and down among the lions,⁷—^a he became a young lion,
And learned to catch the prey, and devoured men;
7 And he knew their desolate palaces,⁸—and he laid waste their cities;
And the land was desolate, and the fulness thereof,—by the noise of his roaring.
8 ^a Then the nations set against him on every side from the provinces,
^a And spread their net over him:—^a he was taken in their pit.
9 ^a And they put him in ward in chains,—and brought him to the king of Babylon:
They brought him into holds,
That his voice should no more be heard upon ^a the mountains of Israel.
- 10 Thy mother *is* ^a like a vine in thy blood [*or*, likeness], planted by the waters:
She was ^a fruitful and full of branches by reason of many waters.
- 11 And ^a she had strong rods for the sceptres of them that bare rule,
And her ^a stature was exalted among the thick branches,

^a ch. 33. 16; Ps. 32. 1.
^b 1; see refs. 14. 43.
^c 25; Heb. 8. 12.

^a ver. 9; 2 Chr. 6. 23;
Ro. 2. 6, 7; Gal. 6.
7, 8; 2 Pet. 1. 5—11.

^a ver. 32; ch. 33. 11;
Lam. 3. 33; Hos. 11.
8; 1 Tim. 2. 4; 2
Pet. 3. 9.

^a Job 33. 27, 28; Mic.
7. 18; Lk. 13. 11—24.

^a ch. 3. 20; 33. 12, 13.
18; 2 Chr. 24. 2, 17—
22; Mt. 13. 20, 21;
John 6. 60—70.

^a Heb. 6. 4—6; 10. 26,
27; 2 Pet. 2. 20; 2
John 8.

^a 2 Pet. 21. 16; Mt. 7.
22, 23.

^a ver. 29; ch. 33. 17, 20.
^a Ge. 18. 25; Deut. 32. 4.
^a Jer. 2. 17—23.

^a ver. 24.

^a ver. 21.

^a ver. 14.

^a ver. 25.

^a ch. 7. 3; 33. 20.

^a ch. 14. 6; Hos. 12. 6;
Mt. 3. 2; Rev. 2. 5.
^a Lk. 13. 3.

^a ch. 20. 7; Is. 1. 16,
17; Eph. 4. 22—32.

^a ch. 11. 19; 36. 26;
Jer. 32. 30.

^a Deut. 30. 19; Pro. 8.
36; Jer. 21. 8.

^a ver. 23; ch. 33. 11;
Lam. 3. 33; 2 Pet.
3. 9.

^a ch. 26. 17; 27. 2.

^a Zeph. 3. 1—4.

^a ver. 6; 2 Kl. 23. 31,
32.

^a ver. 8.

^a 2 Kl. 23. 33; 2 Chr.
36. 4; Jer. 22. 11, 12.

^a 2 Kl. 23. 34—37.

^a Jer. 22. 13—17; ch.
26; ch. 36.

^a ver. 3.

^a 2 Kl. 24. 2.

^a 2 Kl. 24. 33; Jer. 22.
11, 12.

^a ver. 4.

^a 2 Chr. 36. 6; Jer. 22.
18, 19.

^a ch. 6. 2.

^a ch. 17. 6.

^a Deut. 8. 7—9; Ps. 80.
8—11.

^a Num. 24. 7—9; Ezra
4. 20.

^a so ch. 31. 3; Dan. 4.
11.

1 It is wrong, therefore, to found any judgment as to our character before God on our past experiences, when these are not in harmony with our present religious state.

2 Although it is God who works in us to will and to do what is good, and is the first mover in our regeneration; we must yet work together with Him, not resisting the influences of his Spirit, nor receiving his grace in vain.

3 Ch. xix. is a dirge, in highly figurative language, first over two kings of the house of David, who, like wild

beasts, had been carried off, the former to Egypt, the second by the Chaldeans (vers. 1—9); and then over the whole royal family, who are described, under the figure of a wasted vine, as humbled and almost destroyed (10—14).

4 The lion was the ensign of Judah. See Gen. xlix. 9.

5 Jehoahaz. See 2 Kings xxiii. 33.

6 That is, Jehoiaikim. See 2 Kings xxiii. 34.

7 Acting like the kings of heathen nations.

8 Or, 'their widows'; the figure being dropped.

And she appeared in her height with the multitude of her branches.

- 12 ^a But she was plucked up in fury,—she was cast down to the ground,
And the ^a east wind dried up her fruit:
Her strong rods were broken and withered;—the fire consumed them.
13 ^b And now she is planted in the wilderness,—in a dry and thirsty ground.
14 ^c And fire is gone out of a rod of her branches,¹—*which* hath devoured her fruit,
So that ^a she hath no strong rod to be a sceptre to rule.
^a This is a lamentation, and shall be for a lamentation.

Recital of the sins of Israel throughout their past history; and promises of future mercy.

- 20 AND² it came to pass in the seventh year,³ in the fifth month, the tenth day of the month, *that* ^f certain of the elders of Israel came to inquire of the LORD, and
3 sat before me. Then came the word of the LORD unto me, saying, Son of man, speak unto the elders of Israel, and say unto them, Thus saith the LORD God; Are ye come to inquire of me? As I live, saith the LORD God, ^g I will not be
4 inquired of by you. Wilt thou ^h judge⁴ them, son of man, wilt thou judge *them*?
^h Cause them to know the abominations of their fathers: and say unto them, Thus
5 saith the LORD God;

In the day when ⁱ I chose Israel,

And ⁱ lifted up mine hand unto the seed of the house of Jacob,

And made myself ^m known unto them in the land of Egypt,

When I lifted up mine hand unto them, saying,—ⁿ I *am* the LORD your God;

- 6 In the day *that* I lifted up mine hand unto them,
^o To bring them forth of the land of Egypt—into a land that I had espied for them,
Flowing with milk and honey,—^p which is the glory of all lands:

- 7 Then said I unto them,—^q Cast ye away every man ^r the abominations of his eyes,
And defile not yourselves with ^r the idols of Egypt:—I *am* the LORD your God.

- 8 But they rebelled against me,—and would not hearken unto me:

They did not every man cast away the abominations of their eyes,

Neither did they forsake the idols of Egypt:

Then I said, I will ^s pour out my fury upon them,

To accomplish my anger against them—in the midst of the land of Egypt.

- 9 ^t But I wrought⁵ for my name's sake,
That it should not be polluted before the heathen, among whom they *were*,
^u In whose sight I made myself known unto them,
In bringing them forth out of the land of Egypt.

- 10 Wherefore I ^v caused them to go forth out of the land of Egypt,
And brought them into the wilderness.

- 11 ^w And I gave them my statutes,—and showed them my judgments,
^w Which *if* a man do, he shall even live in them.

- 12 Moreover also I gave them my ^x sabbaths,—to be a sign⁶ between me and them,
That they might know that ^x I *am* the LORD that sanctify them.

- 13 But the house of Israel ^y rebelled against me in the wilderness:
They walked not in my statutes,—and they ^y despised my judgments,
Which *if* a man do, he shall even live in them;
And my sabbaths they greatly ^z polluted:

Then ^z I said, I would pour out my fury upon them in the ^a wilderness, to consume them.

- 14 ^a But I wrought for my name's sake,
That it should not be polluted before the heathen,
In whose sight I brought them out.

- 15 Yet also ^b I lifted up my hand unto them in the wilderness,
That I would not bring them into the land which I had given *them*,
Flowing with milk and honey,—^c which is the glory of all lands;

- 16 ^d Because they despised my judgments,—and walked not in my statutes,
But polluted my sabbaths:—for ^d their heart went after their idols.

^a ch. 15. 6–8; Ps. 80. 12, 13.

^a ch. 17. 10; Jer. 4. 11, 17; Hos. 13. 15.

^b Dou. 28. 47, 48; Jer. 52. 27–31.

^c ch. 17. 18–20; Judg. 9. 15; 2 K. 1. 21, 20.

^d Ps. 60. 16; Hos. 3. 4; 10. 3.

^e Lam. 4. 20.

^f ch. 8. 1; 14. 1.

^g ver. 31; see refs. ch. 14. 3.

^h ch. 22. 2; 23. 36.

ⁱ ch. 16. 2.

^k Ex. 6. 6, 7; Deu. 7. 6.

^l ver. 6, etc.; Ex. 6. 8; Deu. 32. 40.

^m Ex. 3. 8; 4. 31; Deu. 4. 34.

ⁿ Ex. 3. 6; 20. 2.

^o Ex. 3. 8, 17; ch. 14; ch. 15; Deu. 8. 7–9; Jer. 32. 22.

^p ver. 15; Ps. 48. 2; Dan. 8. 9; 11. 16, 11; Zec. 7. 14.

^q ch. 18. 31.

^r 2 Chr. 15. 8.

^s Le. 17. 7, 18. 3; Den. 29. 16–18; Jos. 24. 14.

^t vers. 13, 21; ch. 7. 8.

^u ch. 36. 21, 22; see refs. Ex. 32. 12.

^v Jos. 2. 10; 1 Sam. 4. 8.

^y Ex. 13. 17, 18.

^z Dou. 4. 8; Ne. 9. 13, 14; Ps. 147. 19, 20.

^a vers. 13, 21; Le. 18. 5; Ro. 10. 5; Gal. 3. 12.

^b Ex. 20. 8–11; 31. 13–17; 35. 2; Dou. 5. 12; Ne. 9. 14.

^c Ex. 19. 5, 6.

^d Num. 11. 22; Ps. 78. 40, 41; 105. 8–10.

^e vers. 16, 24; Pro. 1. 25.

^f Ex. 16. 27, 28.

^g Ex. 32. 10; Deu. 9. 8.

^h Num. 14. 29; 26. 65; Ps. 106. 25.

ⁱ vers. 9, 22.

^k ver. 5; Num. 14. 28–30; Ps. 95. 11; 106. 26.

^l ver. 6.

^m vers. 13, 24.

ⁿ Ex. 32. 1–6; Num. 15. 39; Ps. 78. 37; Am. 5. 25, 26; Ac. 7. 42, 43.

1 The fall of the royal family arose from its sins.

2 A new series of prophecies begins here, which reaches to the close of ch. xxiv. Some of the Jewish elders having come to the prophet, to consult him respecting the Divine will (vers. 1–3), he is commanded to recall to their remembrance their various national sins (4): first, during their residence in Egypt (5–9); afterwards, during their wanderings in the wilderness (10–26); and, finally, after their settlement in Canaan (27–29). This recital is concluded, as it was commenced, by a refusal to return any answer to their inquiries (3, 30–32).

Yet better times are promised, in which the people shall be reclaimed by chastisement from their apostasies, and shall again enjoy the Divine favour (33–44).

3 That is, in the seventh year of Jehoiachin's captivity.

4 Probably meaning, according to our idiom, 'Wilt thou not judge them?' i. e. They ask for information: my reply through you shall be judgment.

5 That is, 'I interposed on their behalf.'

6 The sabbath, and the other appointed rests (see Lev. xxv. 1–16) were both a sign of their special relation to God, and an important means of preserving it.

- 17 ^a Nevertheless mine eye spared them from destroying them,
Neither did I make an end of them in the wilderness.
- 18 ^b But I said unto their children in the wilderness,
Walk ye not in the statutes of your fathers,—neither observe their judgments,
Nor defile yourselves with their idols :
- 19 I am the Lord your God ;
^c Walk in my statutes, and keep my judgments,—and do them ;
- 20 ^d And hallow my sabbaths ;—and they shall be a sign between me and you,
That ye may know that I am the Lord your God.
- 21 Notwithstanding ^e the children rebelled against me :
They walked not in my statutes,—neither kept my judgments to do them,
^f Which if a man do, he shall even live in them ;—they polluted my sabbaths.
- Then I said, ^g " I would pour out my fury upon them,
To accomplish my anger against them in the wilderness.
- 22 ^h Nevertheless I withdrew mine hand,—and ⁱ wrought for my name's sake,
That it should not be polluted in the sight of the heathen,
In whose sight I brought them forth.
- 23 ^j I lifted up mine hand unto them also in the wilderness,
That ^k " I would scatter them among the heathen,
And disperse them through the countries ;
- 24 ^l Because they had not executed my judgments,—but had despised my statutes,
And had polluted my sabbaths,—and ^m their eyes were after their fathers' idols.
- 25 Wherefore ⁿ " I gave them also statutes *that were* not good,¹
And judgments whereby they should not live ;
- 26 And I polluted them in their own gifts,
In that they caused to pass ^o through the fire ^p all that openeth the womb,
That I might make them desolate,
To the end that they ^q might know that I am the Lord.
- 27 Therefore, son of man, speak unto the house of Israel, and say unto them,
Thus saith the Lord God ;—Yet in this your fathers have ^r blasphemed me,
In that they have committed a trespass against me.
- 28 For when I had brought them into the land,
^s For the which I lifted up mine hand to give it to them,
Then ^t they saw every high hill, and all the thick trees,
And they offered there their sacrifices,
And there they presented the provocation of their offering :
There also they made their ^u sweet savour,
And poured out there their drink offerings.
- 29 Then I said unto them,—What ^v is the high place whereunto ye go ?
^w And the name thereof is called Bamah² unto this day.
- 30 Wherefore say unto the house of Israel,—Thus saith the Lord God ;
Are ye polluted after the manner of your fathers ?
And commit ye whoredom after their abominations ?
- 31 For when ye offer ^x your gifts,—when ye make your sons to pass through the fire,
Ye pollute yourselves with all your idols, even unto this day :
And ^y shall I be inquired of by you, O house of Israel ?
As I live, saith the Lord God, I will not be inquired of by you.
- 32 And that ^z which cometh into your mind shall not be at all,
That ye say, ^{aa} We will be as the heathen,
As the families of the countries, to serve wood and stone.
- 33 As I live, saith the Lord God,
Surely with a mighty hand, and ^{ab} with a stretched out arm,
And with fury poured out, will I rule over you :
- 34 And ^{ac} " I will bring you out from the people,
And will gather you out of the countries wherein ye are scattered,
With a mighty hand, and with a stretched out arm,—and with fury poured out.
- 35 And I will bring you ^{ad} into the wilderness of the people,³
And there ^{ae} " will I plead with you face to face.
- 36 ^{af} Like as I pleaded with your fathers in the wilderness of the land of Egypt,

^a Ps. 78. 38.^p Num. 14. 32, 33.^q Deu. 5. 32, 33 ; ch. 6 to ch. 8 ; ch. 10 to ch. 12.^r ver. 12 ; Jer. 17. 22.^s Num. 25. 1—3 ; Deu. 9. 23, 24 ; 31. 27.^t vers. 11, 13.^u vers. 8, 13.^x ver. 17 ; Job 13. 21 ; Ps. 78. 34.^y vers. 9, 14.^z ver. 5.^a see refs. Le. 26. 33 ; Ps. 106. 27 ; Jer. 15. 4.^b vers. 13, 16.^c see ch. 6. 9.^d see ver. 30 ; Ps. 81. 12 ; Ro. 1. 21—25 ; 2 Thes. 2. 11.^e ch. 16. 20, 21 ; 2 Ki. 17. 17 ; 21. 6 ; 2 Chr. 28. 3 ; 33. 6 ; Jer. 32. 35.^f Ex. 13. 12.^g ch. 6. 7.^h Ro. 2. 24.ⁱ ver. 6 ; Ge. 15. 18—21.^k ch. 6. 13 ; Ps. 78. 58 ; Is. 57. 5—7.^l ch. 16. 16.^m ch. 16. 24.ⁿ ver. 26.^o ver. 3.^p ch. 11. 5 ; Ps. 139. 2.^q Jer. 44. 17.^r Jer. 31. 5.^s Am. 9. 9, 10.^t ch. 19. 13.^u ch. 17. 20 ; 36. 22 ; Jer. 2. 9, 35.^v see Ex. 32. 7—10 ; Num. ch. 11 ; ch. 14.

¹ That is, God suffered them to fall into the observance of debasing idolatry, which was apparently at one period enforced by their kings. See note on 1 Kings xvi. 25.

² That is, high place. The meaning is, Notwithstanding my remonstrance, the place is notorious for idolatrous practices unto this day.

³ Into some place which should be to the Jews of that time what the wilderness had been to their fathers on their departure from Egypt : see Hos. ii. 14, and note. Their wish to be like the heathen (see ver. 32) should not be gratified ; but God, in his providence, would rather insulate them, and discipline them for their good.

So will I plead with you, saith the Lord God.

37 And I will cause you to ¹pass under the rod,

²And I will bring you into the bond² of the covenant:

38 And ³I will purge out from among you the rebels,
And them that transgress against me:

I will bring them forth out of the country where they sojourn,

And ⁴they shall not enter into the land of Israel.

⁵And ye shall know that I *am* the Lord.

39 As for you, O house of Israel, thus saith the Lord God;

⁶Go ye, serve ye every one his idols,³

And hereafter *also*, if ye will not hearken unto me:

⁷But pollute ye my holy name no more with your gifts, and with your idols.

40 For ⁸in mine holy mountain,

In the mountain of the height of Israel,—saith the Lord God,

There shall all the house of Israel, all of them in the land, serve me:

There ⁹will I accept them,—and there will I require your offerings,

And the firstfruits of your oblations, with all your holy things.

41 I will accept you with your ¹⁰sweet savour,

¹¹When I bring you out from the people,

And gather you out of the countries wherein ye have been scattered;

¹²And I will be sanctified in you before the heathen.

42 ¹³And ye shall know that I *am* the Lord,

¹⁴When I shall bring you into the land of Israel,

Into the country ¹⁵for the which I lifted up mine hand—to give it to your fathers.

43 And ¹⁶there shall ye remember your ways,

And all your doings, wherein ye have been defiled;

And ¹⁷ye shall lothe yourselves in your own sight

For all your evils that ye have committed.

44 ¹⁸And ye shall know that I *am* the Lord,

When I have wrought with you ¹⁹for my name's sake,

Not according to your wicked ways, nor according to your corrupt doings,

O ye house of Israel, saith the Lord God.

The approaching destruction of Jerusalem.

45 MOREOVER⁴ the word of the Lord came unto me, saying,

46 ⁵Son of man, set thy face toward the south,⁵

⁶And drop *thy word* toward the south,

And prophesy against ⁷the forest of the south field;

47 And say to the forest of the south,—Hear the word of the Lord;

Thus saith the Lord God;—Behold, ⁸I will kindle a fire in thee,

And it shall devour ⁹every green tree in thee,—and every dry tree:⁶

¹⁰The flaming flame shall not be quenched,

And all faces ¹¹from the south to the north shall be burned therein.

48 And ¹²all flesh shall see that I the Lord have kindled it:—it shall not be quenched.

49 Then said I, Ah Lord God! they say of me, Doth he not speak parables?⁷

21 And the word of the Lord came unto me, saying,

²Son of man, set thy face toward Jerusalem,

And ³drop *thy word* toward the holy places,

And prophesy against the land of Israel,

⁴And say to the land of Israel, Thus saith the Lord;

Behold, I *am* against thee,—⁵and will draw forth my sword⁸ out of his sheath,

And will cut off from thee ⁶the righteous and the wicked.

⁷Seeing then that I will cut off from thee the righteous and the wicked,

Therefore shall my sword go forth out of his sheath

Against all flesh ⁸from the south to the north:⁹

1 The shepherd's staff (see Lev. xxvii. 32); *i. e.* I will treat you as my flock.

2 That is, under its obligation.

3 That is, 'Renounce me or renounce your idols.' God abhors half-heartedness and indecision in religion. Comp. Josh. xxiv. 20; 1 Kings xviii. 21; Rev. iii. 16.

4 The destruction impending over Jerusalem is represented first under the image of a devouring fire (vers. 45—49); and next under that of a glittering sword, already prepared for action, which shall make the most lamentable havoc among all the people (xxi. 1—17). The sword is afterwards identified with that of the king of Babylon, who is represented as uncertain whether to

turn it first against the Jews or against the Ammonites (18—22). Neither of these people shall escape its stroke (23, 24, 28—32), and the Jewish sovereign shall be visited with his subjects (25—27).

5 Ezekiel was in the northern part of Chaldea, and therefore Judea lay to the south.

6 This fearful visitation will involve the better part of the people as well as the worst. See refs.

7 That is, 'Doth he not speak unintelligibly?' Therefore, the same message is delivered plainly in the words which follow (ch. xxi. 1—5).

8 The Chaldeans, the instrument of God's judgments.

9 From one end of the land to the other.

y ch. 34. 17; see refs
Le. 27. 32.
z ch. 16. 56, 60; Ps. 89
30—32; Am. 4. 2.
a ch. 11. 21; 31. 17, 20
Mal. 3. 3; Mt. 25.
32, 33.

b ch. 13. 9; Ps. 65. 11
Jer. 11. 14.
c ch. 6. 7; 15. 7; 23.
40.

d Judg. 10. 14; Ps. 81.
12; Hos. 4. 17; Am.
4. 1.

e ch. 23. 38, 39; Pro.
21. 27; 1s. 1. 13—15;
Jer. 7. 9—11.
f ch. 17. 23; 1s. 2. 2.
3; 66. 20; Mic. 4. 1.

g ch. 37. 22—29; 1s.
56. 7; 50. 7; Zec. 8.
23, etc.; Mal. 3. 4;
Ro. 12. 1.
h Eph. 5. 2; Phil. 4.
18.
i see refs. ch. 11. 17.

k ch. 28. 22, 25; 1s. 5.
16.
l vers. 38, 44; ch. 36.
23; 38. 23; Jer. 21. 7.
m ch. 11. 17; 34. 13;
36. 21.

n ver. 15.

o see refs. ch. 6. 9; 16.
61.

p ch. 36. 31; 1s. 26.
39; Hos. 5. 15; Zec.
12. 10—11.

q ver. 38; ch. 24. 24.

r ch. 36. 21, 22; Eph.
1. 6.

s ch. 4. 7; 6. 2, 21. 2.

t Deu. 32. 2; Mic. 2.
6; Am. 7. 16.
u Jer. 22. 7; Zec. 11.
1, 2.

x ch. 15. 6, 7; 19. 14;
Deu. 32. 22; Jer. 21.
14.

y ch. 17. 24; Lk. 23.
31.

z 1s. 68. 21.
a ch. 21. 3, 4; 1s. 21.
1—6.
b Deu. 29. 21—24; Jer.
40. 2, 3; Lam. 2. 16,
17.

c ch. 20. 46.

d Deu. 32. 2; Am. 7.
16; Mic. 2. 6, 11.

e 1s. 26. 25, 33.

f ch. 20. 38; Job 9. 22.

g ch. 20. 47.

- 5 ^a That all flesh may know that I the Lord have drawn forth my sword out of his sheath:—it ^a shall not return any more.
- 6 ^a Sigh therefore, thou son of man,—with the breaking of *thy* loins; And with bitterness sigh ^a before their eyes.
- 7 And it shall be, when they say unto thee, ^a Wherefore sighest thou? That thou shalt answer, For the tidings; ^a because it cometh:
^a And every heart shall melt, and ^a all hands shall be feeble,
 And every spirit shall faint, and all knees shall be weak as water:
 Behold, it cometh, and shall be brought to pass,—saith the Lord God.
- 8 Again the word of the Lord came unto me, saying,
 9 Son of man, prophesy, and say, Thus saith the Lord;
 Say, ^a A sword, a sword is sharpened, and also furbished:
 10 It is ^a sharpened to make a sore slaughter;—it is furbished that it may glitter:
 Should we then make mirth?—It containeth ^a the rod of my son, ^a as every tree.
- 11 And he hath given it to be furbished, that it may be handled:
 This sword is sharpened, and it is furbished,—to give it into the hand of ^a the slayer.
- 12 Cry and howl, son of man:—for it shall be upon my people,
 It shall be upon all the princes of Israel:
 Terrors by reason of the sword shall be upon my people:
^a Smite therefore upon *thy* thigh.
- 13 Because it is ^a a trial,—and what if *the sword* ^a condemn even the rod?
^a It shall be no more, ^a saith the Lord God.
- 14 Thou therefore, son of man, prophesy,—and ^a smite *thine* hands together,
 And ^a let the sword be doubled the third time, ^a
 The sword of the slain:—it is the sword of the great *men that are slain*,
 Which entereth into their ^a privy chambers. ^a
- 15 I have set the point [*or, glittering; or, fear*] of the sword ^a against all their gates,
 That *their* heart may faint, and *their* ruins be multiplied:
 Ah! ^a it is made bright,—it is wrapped up [*or, sharpened*] for the slaughter.
- 16 ^a Go thee one way or other,
 Either on the right hand, *or* on the left,—whithersoever *thy* face is set. ^a
- 17 I will also ^a smite mine hands together,—and ^a I will cause my fury to rest: ^a
 I the Lord have said *it*.
- 18 The word of the Lord came unto me again, saying,
 19 Also, thou son of man, appoint thee two ways,
 That the sword of the king of Babylon may come:
 Both ^a twain shall come forth out of one land:
 And choose thou a place,—choose *it* at the head of the way to the city.
- 20 Appoint a way, that the sword may come to ^a Rabbath of the Ammonites,
 And to Judah in Jerusalem ^a the defenced. ^a
- 21 For the king of Babylon stood at the parting of the way,
 At the head of the two ways, to use divination:
 He made *his* arrows bright, ^a—he consulted with images,—he looked in the liver. ^a
- 22 At his right hand was the divination for Jerusalem,
 To appoint captains [*or, battering rams*],
 To open the mouth in the slaughter, ^a—to ^a lift up the voice with shouting,
^a To appoint *battering rams* ^a against the gates,—to cast a mount, *and* to build a fort.

^a ch. 20. 48.
ⁱ 1 Sam. 3. 12; Is. 45. 23; 55. 11; Nah. 1. 3.
^k Is. 22. 4.
ⁱ Jer. 19. 10.
^m ch. 24. 19.
ⁿ ch. 7. 2—12.
^u see refs. Ex. 15. 15.
^p ch. 7. 17.
^q vers. 15, 28; Deu. 32. 41.
^r Ps. 7. 11—13.
^s ch. 19. 11—14; 2 Sam. 7. 14; Ps. 85. 26—32.
^t ver. 19; Jer. 25. 9.
^u ch. 6. 11; Jer. 31. 19.
^v Job 9. 23; 2 Cor. 8. 2.
^y vers. 10, 25.
^z ver. 27.
^a ver. 17; ch. 6. 11; Num. 24. 10.
^b Le. 24. 21, 24; 2 Kl. 24. 1, 10—16; 25. 1.
^c 1 Kl. 20. 30; 22. 25; Am. 9. 2.
^d ver. 22.
^e vers. 10, 28.
^f ch. 14. 17.
^g ver. 14; ch. 22. 13.
^h ch. 5. 13; 16. 49.
ⁱ ch. 25. 5; Jer. 49. 2; Am. 1. 11.
^k 2 Sam. 5. 9; 2 Chr. 26. 9; Ps. 48. 12, 13.
^l ch. 4. 2.
^m Jer. 51. 14.
ⁿ ch. 4. 2; Jer. 32. 24.

¹ According to the rendering in the text, the clause means that the sword shall not spare even royalty ('the sceptre') more than others. But some translate, 'It is the rod of my son, it despises every tree'; meaning, We have no cause for mirth; the sword is a chastisement for my son, doing its work impartially (ch. xx. 47).

² 'For it is the trier; and what if it condemns the sceptre? It (i. e. the sceptre) shall be no more.' The sword did, in fact, humble the royalty of Judah.

³ 'Let the stroke be repeated twice and thrice; i. e. often (see Job xxxiii. 29).

⁴ 'It is the sword of [men] pierced through, the sword of the great one pierced through; it is around them; or, it penetrates to them.' The 'great one' is probably the royal house now to be smitten.

⁵ Rather, 'Unite thyself (i. e. concentrate thy powers) on the right hand, turn to the left, whithersoever thy edge is appointed.' The words are addressed to the sword.

⁶ That is, by satisfying it; by inflicting severe punishment.

⁷ That is, both of the ways or roads.

⁸ Jerusalem is so called, because the people of Judah confided in its natural strength and its fortifications.

⁹ Rather, 'He shook the arrows.' Jerome tells us that the Chaldeans, before a warlike expedition, used the following mode of divination: they marked several arrows with the names or signs of the cities which they intended to assault, put them together in a quiver, shook them and drew them out, as lots are drawn. They then marched against the city whose arrow was first drawn, believing that their gods had directed them to destroy it.

¹⁰ A mode of divination familiar to the Greeks and Romans, as well as to the Orientals. The liver of the animal sacrificed was the first part inspected; and, if this presented very unfavourable signs, no further observations were made.

¹¹ That is, to give command to kill; or, perhaps, to raise the war-cry of death.

¹² These instruments of war are represented in many of the sculptures lately discovered at Nineveh. They are often placed on inclined planes of stone.

- 23 And it shall be unto them¹ as a false divination in their sight,
To them that² have sworn oaths:²
But he will call to remembrance the iniquity,—that they may be taken.
- 24 Therefore thus saith the Lord God;
Because ye have made your iniquity to be remembered,
In that your transgressions are discovered,
So that in all your doings your sins do appear;
Because, *I say*, that ye are come to remembrance,
Ye shall be taken with the hand.³
- 25 And thou, *profane wicked prince*⁴ of Israel,
Whose day is come,—when iniquity shall have an end,⁵
- 26 Thus saith the Lord God;—Remove the diadem,⁶ and take off the crown:
This shall not be the same:⁷—*exalt him that is low, and abase him that is high.*
- 27 I will overturn, overturn, overturn, it:
And it shall be no more, until he come, whose right it is;⁸
And I will give it him.
- 28 And thou, son of man, prophesy and say,—Thus saith the Lord God
Concerning the Ammonites,⁹—and concerning their reproach;¹⁰
Even say thou,—The sword, the sword is drawn:
For the slaughter it is furnished,—to consume because of the glittering:¹¹
- 29 Whiles they see vanity unto thee,—whiles they divine a lie unto¹² thee,
To bring thee upon the necks¹³ of them that are slain,
Of the wicked,¹⁴ whose day is come, when their iniquity shall have an end.
- 30 Shall¹⁴ I cause it to return into his sheath?
I will judge thee in the place where thou wast created,
In the land of thy nativity.
- 31 And I will pour out mine indignation upon thee,
I will blow¹⁵ against thee in the fire of my wrath,
And deliver thee into the hand of brutish men, and skilful to destroy.
- 32 Thou shalt be for fuel to the fire;—*thy blood shall be in the midst of the land;*
Thou shalt be no more remembered:—for I the Lord have spoken it.

The sins and punishment of Jerusalem and Judah.

- 22 MOREOVER¹⁶ the word of the Lord came unto me, saying,
Now, thou son of man, wilt thou judge,¹⁷ wilt thou judge¹⁸ the bloody city?
Yea, thou shalt show her all her abominations.
- 3 Then say thou, Thus saith the Lord God;
The city¹⁹ sheddeth blood in the midst of it, that her time may come,
And maketh idols against herself to defile herself.
- 4 Thou art become guilty in thy blood that thou hast shed;
And hast defiled thyself in thine idols which thou hast made;
And thou hast caused thy days to draw near,—and art come even unto thy years:¹⁸

¹ That is, to the Jews. They shall despise as vain the auguries of the Chaldeans.

² That is, who have sworn oaths of submission to the Chaldeans (see 2 Chron. xxxvi. 13). These oaths are referred to in the next clause: 'But he (Nebuchadnezzar) will call to mind the iniquity (i. e. the treachery which they have practised), that they may be taken.'

³ That is, with the well-known hand or power of Nebuchadnezzar.

⁴ Or, 'And thou, O pierced, wicked prince of Israel.' See ver. 14.

⁵ That is, 'when thy iniquity shall have its appropriate issue'; its appropriate recompense or retribution. See ch. xxxv. 5.

⁶ Rather, 'turban'; or, 'mitre': the head-dress of the high priest. See Exod. xxviii. 36—38.

⁷ Literally, 'This shall not be thus'; i. e. the priestly and royal functions shall not continue.

⁸ Or, 'to whom judgment belongs.' The nation, and particularly its priestly and royal dignities, shall be unsettled, until the appearing of the great Administrator of righteousness and judgment, in whom both offices shall be united in their highest glory. Comp. Zech. vi. 13.

⁹ Although the divining lot had determined Nebuchadnezzar to proceed first against Jerusalem (see ver. 22), the turn of the Ammonites would also come.

¹⁰ That is, the reproach which the Ammonites cast upon

the Jews in their distress: see ch. xxv. 3, 6; Zeph. ii. 8.

¹¹ Rather, 'to consume, to flash.' See ver. 10.

¹² That is, 'for thee'; 'while they utter false prophecies to buoy up thy hopes.'

¹³ That is, 'to add thee to the number of those who are already slain in Judea (see ver. 14), and to make thy condition like theirs.'

¹⁴ Or, as some render, 'Return it (i. e. the sword) into its sheath'; i. e. Make no resistance, for it will be of no avail.

¹⁵ That is, to increase the heat of the fire.

¹⁶ In ch. xxii. the prophet is commanded in God's name to judge Jerusalem for her sins, which must be punished with shame and ruin (vers. 1—5). The various allegations against the people are produced in the terms of the laws which they have broken (6—12), and the sentence of rejection and dispersion is pronounced (13—16). The prophet is then directed to address the whole land, declaring that all its inhabitants have become reprobate (17, 18), and shall therefore be punished with Jerusalem (19—22). And, finally, he is commanded to charge the prophets, priests, and princes as the leaders in the national apostasy (23—30), and to threaten them with severe retribution (31).

¹⁷ See note on ch. xx. 4.

¹⁸ That is, either to the last years of thy political existence, or to the years appointed for thy punishment; or, more probably, to thy maturity (in crime).

¹⁹ ch. 11. 3; 12. 22.

²⁰ ch. 17. 13—19.

²¹ 2 Ki. 24. 20; 25. 1—7.

²² ch. 17. 19; 2 Chr.

²³ 30. 13; Jer. 52. 2.

²⁴ ver. 29; ch. 35. 5.

²⁵ Jer. 13. 18.

²⁶ ch. 17. 24; Lk. 1. 52.

²⁷ ver. 13; ch. 17. 22.

²⁸ 23; 34. 23; 37. 24.

²⁹ 25; Gen. 49. 10; Ps.

³⁰ 72. 7—10; Dan. 2.

³¹ 44; Mic. 5. 2; Hag.

³² 2. 7; Lk. 1. 32, 33.

³³ 69; John 1. 49.

³⁴ ch. 25. 2, 3, 6; Jer.

³⁵ 49. 1—3; Zeph. 2.

³⁶ 8—10.

³⁷ a vera. 9, 10.

³⁸ ch. 12. 24; 13. 23;

³⁹ 22, 28; Jer. 27. 10.

⁴⁰ ver. 25; Job 18. 20;

⁴¹ Ps. 37. 13.

⁴² Jer. 47. 6, 7.

⁴³ ch. 16. 38; Gen. 15. 14.

⁴⁴ ch. 16. 3, 4.

⁴⁵ ch. 7. 8; 14. 19; 22.

⁴⁶ ch. 22. 20, 21; Is.

⁴⁷ 40. 7; Hag. 1. 10.

⁴⁸ Is. 31. 6, 7.

⁴⁹ ch. 25. 10; Zeph. 2. 9.

⁵⁰ ch. 20. 4; 23. 36.

⁵¹ ch. 24. 6, 9; 2 Ki. 21.

⁵² 16; Jer. 2. 34; Nah.

⁵³ 3. 1.

⁵⁴ ch. 16. 2.

⁵⁵ ch. 24. 6—9.

⁵⁶ ch. 7. 2—12.

⁵⁷ 2 Ki. 21. 16.

- Therefore have I made thee a reproach unto the heathen,
And a mocking to all countries.
- 5 Those that be near, and those that be far from thee, shall mock thee,
Which art infamous and much vexed.¹
- 6 Behold, the princes of Israel, every one, were in thee to their power² to shed blood.
- 7 In thee³ have they set light by father and mother:
In the midst of thee have they dealt by oppression with the stranger:
In thee have they vexed the fatherless and the widow.
- 8 Thou hast despised mine holy things,—and hast profaned my sabbaths.
- 9 In thee are men that carry talos to shed blood:
And in thee they eat upon the mountains:
In the midst of thee they commit lewdness.
- 10 In thee have they discovered their fathers' nakedness:
In thee have they humbled her that was set apart for pollution.
- 11 And one hath committed abomination with his neighbour's wife;
And another hath lewdly defiled his daughter-in-law;
And another in thee hath humbled his sister, his father's daughter.
- 12 In thee have they taken gifts to shed blood;—thou hast taken usury and increase,
And thou hast greedily gained of thy neighbours by extortion,
And hast forgotten me, saith the Lord God.
- 13 Behold therefore, I have smitten mine hand,⁴
At thy dishonest gain which thou hast made,
And at thy blood which hath been in the midst of thee.
- 14 Can thine heart endure, or can thine hands be strong,
In the days that I shall deal with thee?
I the Lord have spoken it, and will do it.
- 15 And I will scatter thee among the heathen,—and disperse thee in the countries,
And will consume thy filthiness out of thee.
- 16 And thou shalt take thine inheritance⁵ in thyself in the sight of the heathen.
And thou shalt know that I am the Lord.
- 17 And the word of the Lord came unto me, saying,
18 Son of man, the house of Israel is to me become dross:
All they are brass, and tin, and iron, and lead, in the midst of the furnace;
They are even the dross of silver.⁶
- 19 Therefore thus saith the Lord God;—Because ye are all become dross,
Behold, therefore I will gather you into the midst of Jerusalem.⁷
- 20 As they gather silver, and brass, and iron, and lead, and tin,
Into the midst of the furnace,—to blow the fire upon it, to melt it;
So will I gather you in mine anger and in my fury,
And I will leave you there, and melt you.
- 21 Yea, I will gather you, and blow upon you in the fire of my wrath,
And ye shall be melted in the midst thereof.
- 22 As silver is melted in the midst of the furnace,
So shall ye be melted in the midst thereof;
And ye shall know that I the Lord have poured out my fury upon you.
- 23 And the word of the Lord came unto me, saying,
24 Son of man, say unto her,—Thou art the land that is not cleansed,
Nor rained upon,⁸ in the day of indignation.
- 25 There is a conspiracy of her prophets in the midst thereof,
Like a roaring lion ravening the prey;—they have devoured souls;
They have taken the treasure and precious things;
They have made her many widows in the midst thereof.
- 26 Her priests have violated my law,—and have profaned mine holy things:
They have put no difference between the holy and profane,
Neither have they showed difference between the unclean and the clean,

9 ch. 5. 14; Deu. 28. 37; 1 Ki. 9. 7; Jer. 16. 16; Dan. 9. 16.

2 Is. 1. 23; Mic. 3. 1-3, 9-11; Zeph. 3. 3.

3 Deu. 27. 16.

4 Ex. 22. 21, 22.

5 ver. 28.
6 ch. 23. 38, 39; Le. 19. 30.

7 see ref. Ex. 20. 16; Le. 19. 16.

8 ch. 18. 6, 11.

9 Le. 18. 7, 8; 20. 11, 1 Cor. 5. 1.

10 ch. 18. 6; Le. 18. 10; 20. 18.

11 ch. 18. 11; Le. 18. 20; 20. 10; Deu. 22. 22; Jer. 5. 8.

12 Is. 18. 15; 20. 12.

13 Le. 18. 9; 20. 17.

14 Ex. 23. 8; Deu. 16. 19; 27. 25.

15 ch. 18. 13; Ex. 22. 25; Le. 25. 36; Deu. 22. 19.

16 Is. 56. 11.

17 ch. 23. 35; Deu. 32. 18; Jer. 3. 21.

18 ch. 21. 17; Num. 21. 10.

19 see ch. 21. 7; Jer. 13. 21.

20 ch. 17. 24.

21 ch. 12. 11, 15; Deu. 4. 27; 28. 25, 64.

22 ch. 28. 38; 23. 27, 48; Is. 1. 25; Mal. 3. 3.

23 or, shall be profaned, Is. 43. 28; 47. 6.

24 ch. 6. 7; Ps. 9. 16.

25 see Ps. 119. 119; Is. 1. 22.

26 Jer. 6. 28-30; 1 Sam. 4. 1, 2.

27 Is. 31. 9.

28 ch. 11. 7.

29 ch. 21. 31, 32.

30 Ps. 68. 2; Is. 64. 7.

31 ver. 31; ch. 20. 8, 33.

32 ch. 24. 13; Is. 1. 5; Jer. 2. 30; Zeph. 3. 2.

33 ch. 13. 10-16; Lam. 2. 14.

34 ch. 13. 19; Is. 56. 11; Lam. 4. 13; Hos. 6. 9; Ma. 23. 14.

35 Mic. 3. 11; Zeph. 3. 3, 4.

36 Mal. 2. 8.

37 Le. 22. 2, etc.; 1 Sam. 2. 29.

38 ch. 44. 23; Le. 10. 10; Jer. 16. 19.

¹ Or, 'as infamous and full of confusion.' Even the heathen round about the Jews, not having, like them, forsaken the religion of their fathers, would insult them under their troubles, adding ignominy to suffering.

² Literally, 'to their arm;' i. e. every one employed his power in violence and bloodshed.

³ These charges are worded in accordance with the various specific precepts which the people had violated; and they are made the more emphatic by reference to the fact that the sins were committed in Jerusalem, the city

which God had chosen for his residence, and had favoured with his ordinances and oracles.

⁴ That is, with grief and indignation.

⁵ Rather, 'Thou shalt be profaned,' etc.; thou shalt no longer be set apart for my residence; but shalt be treated as common ground, and be profaned by the heathen.

⁶ They are not only alloyed with baser metals, but their very silver is turned to dross. See Is. i. 22.

⁷ As into a furnace, to consume you. See ver. 20.

⁸ Not purified or fertilized by showers of rain.

- And have hid their eyes from my sabbaths;—and I am profaned among them.
- 27 Her ^aprinces in the midst thereof *are* like wolves ravening the prey,
To shed blood, *and* to destroy souls,—to get dishonest gain.
- 28 And ^aher prophets have daubed them with untempered mortar,¹
^aSeeing vanity, and divining lies unto them,
Saying, Thus saith the Lord God, when the Lord hath not spoken.
- 29 'The people of the land have used oppression, and exercised robbery,
And have vexed the poor and needy :
Yea, they have ^aoppressed the stranger wrongfully.
- 30 ^aAnd I sought for a man among them, that should ^amake up the hedge,
And ^astand in the gap before me for the land, that I should not destroy it :
But I found none.
- 31 Therefore have I ^apoured out mine indignation upon them ;
I have consumed them with the fire of my wrath :
^aTheir own way have I recompensed upon their heads,—saith the Lord God.
- The apostasies of Israel and Judah, and their consequent ruin.*
- 23 THE ^aword of the Lord came again unto me, saying,
Son of man, There were ^atwo women,—the daughters of one mother :
3 And ^athey committed whoredoms in Egypt;³
They committed whoredoms in ^atheir youth :
There were their breasts pressed,—and there they bruised the teats of their virginity.
- 4 And the names of them *were* Aholah ^athe elder, and Aholibah her sister :
And ^athey were mine, and they bare sons and daughters.
Thus *were* their names ; Samaria *is* Aholah,—and Jerusalem *is* Aholibah.⁴
- 5 And ^aAholah played the harlot when she was mine ;
And she doted on her lovers, on ^bthe Assyrians *her* neighbours,
- 6 Which *were* clothed with blue, captains and rulers,
All of them desirable young men, horsemen riding upon horses.
- 7 Thus she committed her whoredoms with them,
With all them *that were* the chosen men of Assyria,
And with all on whom she doted :—with all their idols she defiled herself.
- 8 Neither left she her whoredoms *brought* ^afrom Egypt :
For in her youth they lay with her,—and they bruised the breasts of her virginity,
And poured their whoredom upon her.
- 9 Wherefore I have delivered her into the hand of her lovers,
Into the hand of the ^aAssyrians, upon whom she doted.
- 10 These ^adiscovered her nakedness :
They took her sons and her daughters, and slew her with the sword :
And she became famous ^aamong women ;—for they had executed judgment upon her.
- 11 And ^awhen her sister Aholibah saw *this*,
^aShe was more corrupt in her inordinate love than she,
And in her whoredoms more than her sister in *her* whoredoms.
- 12 She doted upon the ^aAssyrians *her* neighbours,
^aCaptains and rulers clothed most gorgeously,
Horsemen riding upon horses,—all of them desirable young men.
- 13 Then I saw that she was defiled,—^athat they *took* both one way,
- 14 And *that* she increased her whoredoms :
For when she saw men ^b^apourtrayed upon the wall,
^aThe images of the Chaldeans pourtrayed with vermilion,⁷
- 15 Girded with girdles ^aupon their loins,
Exceeding in dyed attire upon their heads,—all of them princes to look to,
After the manner of the Babylonians of Chaldea, the land of their nativity :

^a ver. 6 ; ch. 22. 6 ; 1a.
1. 33 ; Mic. 3. 2, 3,
9—11 ; 7. 3 ; Zeph.
3. 3.

ⁱ see refs. ver. 25.

^k ch. 13. 6, 7 ; 21. 29 ;
22. 22 ; Jer. 23. 31 ;
35. 32.

^l ch. 18. 12 ; Jer. 5.
26—28.

^m ch. 22. 7 ; Ex. 22. 21 ;
23. 9 ; Le. 19. 33.
1a. 59, 16 ; Jer. 3. 1.
ⁿ see refs. ch. 13. 5.
^p Ps. 106. 23.

^q ver. 22.

^r ch. 9. 10 ; 11. 21 ; 16.
43 ; Ro. 2. 8, 9.

^s ch. 16. 46 ; Jer. 3.

7—10.

^t ch. 20. 8 ; Le. 17. 7 ;

Jos. 24. 14.

^u ch. 16. 22 ; Hos. 2. 15.

^x ch. 16. 46.

^y ch. 16. 8, 20.

^z 1 Ki. 8. 29.

^a 1 Ki. 14. 9.

^b ch. 16. 28 ; 2 Ki. 15.

19 ; 16. 7 ; 17. 3 ; IIos.

8. 9.

^c ver. 3 ; 1 Ki. 12. 28.

^d 2 Ki. 15. 29 ; 17. 3—

6, 23 ; 18. 9—12.

^e ch. 16. 37—41.

^f Jer. 3. 8.

^g ch. 16. 47—51 ; Jer.

3. 11.

^h ver. 5 ; ch. 16. 28 ;

2 Ki. 16. 7—15 ; 2

Chr. 28. 16—23.

ⁱ vers. 6, 23.

^k 2 Ki. 17. 18, 19 ; IIos.

12. 1, 2.

^l ch. 8. 10.

^m see refs. 1a. 46. 1.

¹ See note on ch. xiii. 10.

² In ch. xxiii. the faithlessness of the whole nation of Israel is pourtrayed under the most degrading and revolting figures : see note on ch. xvi. 1. After a general introduction (vers. 1—4), the prophet describes the sins and punishment of the *ten tribes* (5—10) ; the greater sins of *Judah* (11—21) ; the *penalties* threatened against her (22—35) ; and the *judicial process* consisting of the accusation (36—45), and the sentence (46—49).

³ The Israelites had been greatly contaminated with idolatry in Egypt : see refs.

⁴ *Aholah* means, 'her own tent,' or 'tabernacle ;' *Aholibah*, 'my tabernacle [is] in her.' Samaria (or the kingdom of the ten tribes) openly deserted the sanctuary of Jehovah, which was in Jerusalem, and set up 'her

own tabernacle' for the worship of the golden calf.

⁵ Rather, 'notorious ;' that is, 'infamous.'

⁶ Either *deified men*, such as most of the gods of the nations were—in other words, Babylonian gods painted in human form ; or *Babylonian princes*, with whom the Jews were led to form alliances, and by whom they were allured to idolatry. See ch. viii. 10.

⁷ At Khorsabad, among other sculptures, there are figures in a sacerdotal dress, supposed to be diviners or magicians, which have more of the vermilion and of the black pigment in their hair than any others on the walls (ver. 15). See Bonomi's 'Nineveh and its Palaces,' p. 206.

⁸ The Assyrians generally wore flowing robes, mantles of various shapes, long fringed scarfs, and *embroidered girdles*.

- 16 "And as soon as she saw them with her eyes, she doted upon them,
And sent messengers unto them into Chaldea.
- 17 And the Babylonians came to her into the bed of love,
And they defiled her with their whoredom,
And she was polluted with them, and ^aher mind was alienated¹ from them.
- 18 So she discovered her whoredoms, and discovered her nakedness:
Then ^bmy mind was alienated from her,
Like as my mind was alienated from her sister.
- 19 Yet she multiplied her whoredoms,
In calling to remembrance the days of her youth,
^cWherein she had played the harlot in the land of Egypt.
- 20 For she doted upon their² paramours,
^dWhose flesh *is as* the flesh of asses,—and whose issue *is like* the issue of horses.
- 21 Thus thou calledst to remembrance the lewdness of thy youth,
In bruising thy teats by the Egyptians—for the paps of thy youth.
- 22 Therefore, O Aholibah, thus saith the Lord God;
^eBehold, I will raise up thy lovers against thee,
^fFrom whom thy mind is alienated,
^gAnd I will bring them against thee on every side;
- 23 The Babylonians, and all the Chaldeans,
^hPekod, and Shoa, and Koa,³ and all the Assyrians with them:
ⁱAll of them desirable young men,
Captains and rulers, great lords and renowned,—all of them riding upon horses.
- 24 And they shall come against thee with chariots,⁴ wagons, and wheels,
And with an assembly of people,
Which shall set against thee buckler and shield and helmet round about:
^jAnd I will set judgment before them,
And they shall judge thee according to their judgments.
- 25 And I will set ^kmy jealousy against thee,—and they shall deal furiously with thee:
^lThey shall take away thy nose and thine ears;⁵
And thy remnant shall fall by the sword:
They shall take thy sons and thy daughters;
And thy residue shall be devoured by the fire.
- 26 They shall also strip thee out of thy clothes,—and take away thy fair jewels.
- 27 Thus ^mwill I make thy lewdness to cease from thee,
And ⁿthy whoredom *brought* from the land of Egypt:
So that thou shalt not lift up thine eyes unto them,—nor remember Egypt any more.
- 28 For thus saith the Lord God;
Behold, ^oI will deliver thee into the hand *of them* ^pwhom thou hast, ^qinto the hand *of them* ^rfrom whom thy mind is alienated:
- 29 And they shall deal with thee hatefully,
And shall take away all thy labour,—and ^sshall leave thee naked and bare:
^tAnd the nakedness of thy whoredoms shall be discovered,
Both thy lewdness and thy whoredoms.
- 30 I will do these *things* unto thee,
Because thou hast ^ugone a whoring after the heathen,
And because thou art polluted with their idols.
- 31 "Thou hast walked in the way of thy sister;
Therefore will I give her ^vcup into thine hand.
- 32 Thus saith the Lord God;—Thou shalt ^wdrink of thy sister's cup deep and large:
^xThou shalt be laughed to scorn, and had in derision; it containeth much.
- 33 Thou shalt be filled with drunkenness and sorrow,
With the cup of astonishment and desolation,—with the cup of thy sister Samaria.
- 34 Thou shalt ^yeven drink it and suck *it* out,
And thou shalt break ^zthe sherds thereof,
^{aa}And pluck off thine own breasts:—for I have spoken *it*, saith the Lord God.
- 35 Therefore thus saith the Lord God;
Because thou ^{ab}hast forgotten me, and ^{ac}cast me behind thy back,
Therefore bear thou also thy lewdness and thy whoredoms.⁷

^a ch. 16. 29; 2 Kl. 21.
1; 1a. 37. 9.

^o vers. 22, 28; see 2
Sam. 13. 15.

^p Deu. 32. 19; Ps. 78.
59; Jer. 6. 8; 12. 8;
15. 1.

^q ver. 3.

^r ch. 16. 26.

^s ver. 28; ch. 16. 37.

^t ver. 17.

^u Jer. 12. 9—12.

^v Jer. 50. 21.

^w ver. 12.

^x ch. 16. 38—42.

^y Deu. 29. 30; 32. 21,

^z ch. 16. 16, 37, 39;
Jer. 13. 22.

^{aa} ch. 16. 36.

^{ab} see refa. ch. 16. 41;
22. 15.

^{ac} vers. 3, 19.

^{ad} Jer. 21. 7—10; 24. 8.
ch. 16. 37.

^{ae} ver. 17.

^{af} Deu. 28. 47—51.

^{ag} ver. 26; ch. 16. 36.

^{ah} ver. 18; ch. 16. 36, 37.

^{ai} ch. 6. 9.

^{aj} Jer. 3. 8—11.

^{ak} 2 Kl. 21. 13; Jer. 25.
15, etc.

^{al} see refa. Job 21. 30;
Ps. 63. 3.

^{am} see refa. ch. 22. 4, 5.

^{an} Ps. 73. 8; Is. 51. 17.

^{ao} ver. 3.

^{ap} ch. 22. 12; Is. 17. 10;
Jer. 3. 23; 5. 21; 13.
26.

^{aq} 1 Kl. 14. 9; No. 9. 28.

¹ That is, through satiety, and the wish to have other lovers in their room.

² That is, those of the Egyptians (see ver. 19). The Jews had often shown themselves to be desirous to renew their intercourse with these people.

³ Most translators regard these words as proper names, of Babylon itself or of some of its provinces. But others

³ N 2

render them, 'Powerful, and rich, and noble.'

⁴ Perhaps, 'with arms.'

⁵ In Egypt the noses of adulterers were cut off; and in Chaldea both their ears and noses.

⁶ Rather, 'gnaw,' or 'scrape;' i. e. thou shalt completely exhaust it.

⁷ That is, the consequences of thy sins.

- 36 The LORD said moreover unto me ;
Son of man, wilt thou ¹ judge ¹ Aholah and Aholibah ?
Yea, ² declare unto them their abominations ;
- 37 That they have committed adultery, and ³ blood is in their hands,
And with their idols have they committed adultery,
And have also caused their sons, ⁴ whom they bare unto me,
To pass for them through the fire, to devour them.
- 38 Moreover this they have done unto me :
⁵ They have defiled my sanctuary ⁶ in the same day,
And ⁷ have profaned my sabbaths.
- 39 For when they had slain their children to their idols,
Then they came the same day into my sanctuary to profane it ;
And, lo, ⁸ thus have they done in the midst of mine house.
- 40 And furthermore, ⁹ that ye have sent for men to come from far, ²
¹⁰ Unto whom a messenger was sent ; and, lo, they came :
For whom thou didst ¹¹ wash thyself,
¹² Paintedst thy eyes, ¹³ and deckedst thyself with ornaments,
41 And satest upon a stately ¹⁴ bed, and a table prepared before it,
¹⁵ Whereupon thou hast set mine incense and mine oil.
- 42 And a voice of a multitude ¹⁶ being at ease was with her :
And with the men of the common sort
Were brought Sabeans [*or*, drunkards] from the wilderness, ¹⁷
Which put bracelets upon their hands,—and beautiful crowns upon their heads.
- 43 Then said I unto her that was ¹⁸ old in adulteries,
Will they now commit whoredoms with her, and she with them ?
- 44 Yet they went in unto her,—as they go in unto a woman that playeth the harlot :
¹⁹ So went they in unto Aholah and unto Aholibah, the lewd women.
- 45 And ²⁰ the righteous men, ²¹ they shall ²² judge them after the manner of adulteresses,
And after the manner of women that shed blood ;
Because they are adulteresses, and ²³ blood is in their hands.
- 46 For thus saith the Lord God ;—“ I will bring up a company upon them,
And I will give them to be removed and spoiled.
- 47 ²⁴ And the company shall stone them with stones,
And dispatch them with their swords ;
²⁵ They shall slay their sons and their daughters,
²⁶ And burn up their houses with fire.
- 48 Thus ²⁷ will I cause lewdness to cease out of the land,
²⁸ That all women may be taught not to do after your lewdness.
- 49 ²⁹ And they shall recompense your lewdness upon you,
And ye shall ³⁰ bear the sins of your idols :
³¹ And ye shall know that I am the Lord God.

The impending fate of Jerusalem.

- 24 AGAIN ¹ in the ninth year, in the tenth month, in the tenth day of the month,
² the word of the LORD came unto me, saying, Son of man, write thee the name of
the day, *even* of this same day : the king of Babylon set himself against Jeru-
salem ³ this same day. ⁴ And utter a parable unto ⁵ the rebellious house, and say
unto them,

Thus saith the Lord God ; ‘ Set on a pot,—set it on, and also pour water into it :

- 4 Gather the pieces thereof into it,
Even every good piece, the thigh, and the shoulder ;—fill it with the choice bones.
5 Take the choice of the flock, and burn also the bones under it, ⁶
And make it boil well, and let them seethe the bones of it therein.
6 Wherefore thus saith the Lord God ;—Woe to ⁷ the bloody city,

¹ ch. 20. 4 ; 22. 2.
² ver. 4.
³ Is. 52. 1.
⁴ ver. 45 ; ch. 16. 36,
38.

⁵ ch. 16. 20, 21, 36, 45 ;
20, 25, 31.

⁶ ch. 7. 20.
⁷ ver. 35.
⁸ ch. 20. 24 ; 22. 6.

⁹ 2 Kl. 21. 4.

¹⁰ ver. 16.

¹¹ Is. 57. 9.

¹² Ru. 3. 3.

¹³ 2 Kl. 9. 30 ; Jer. 4. 30.

¹⁴ ch. 16. 16.

¹⁵ Est. 1. 6 ; Is. 57. 7 ;

Am. 2. 8 ; 8. 4.

¹⁶ ch. 16. 18, 19 ; Pro.

7. 17 ; Hos. 2. 8.

¹⁷ Am. 6. 3—6.

¹⁸ Ezra 9. 7.

¹⁹ ver. 3 ; Jer. 5. 14.

²⁰ ver. 36 ; Hos. 6. 5.

²¹ ch. 16. 39.

²² ver. 37.

²³ vers. 22, 26 ; ch. 16
40.

²⁴ vers. 25, 29 ; ch. 16.
40.

²⁵ ch. 24. 21 ; 2 Chr.
36. 17—19.

²⁶ Jer. 39. 8.

²⁷ ver. 27 ; ch. 6. 6 ;

ch. 22. 15.

²⁸ ch. 5. 15 ; 16. 41 ;

Deu. 13. 11 ; 2 Pet.

2. 6.

²⁹ ch. 7. 4, 11, 21.

³⁰ ver. 35.

³¹ ch. 20. 39, 42, 44 ; 25.
5.

¹ see refs. 2 Kl. 25. 1
² ch. 17. 2, 12.
³ ch. 2. 3.

⁴ ch. 11. 3 ; Jer. 1. 13.

⁷ ver. 9 ; ch. 22. 2, 3,
6—9 ; 23. 37.

¹ See note on ch. xx. 4.

² They not merely yielded to temptation, but courted it.

³ The ‘wilderness’ means the tract of country which lay between Babylon and Palestine.

⁴ These may be the prophets, who would ‘judge’ their countrymen by denouncing the Divine judgments against them ; or the nations whom God would employ as the instruments of his righteousness or justice.

⁵ Ch. xxiv. is dated on the very day on which Nebuchadnezzar began his last siege of Jerusalem (compare ver. 1 with 2 Kings xxv. 1 ; Jer. xxxix. 1 ; lli. 4), and announces that important event (ver. 2). In a parable founded upon a proverb which the people had used (see ch. xi. 3), the prophet is instructed to illustrate the

awful punishment now to be inflicted on the guilty city and nation (3—14) ; he is then commanded, by his own conduct under a sudden and painful bereavement, to show the exiles that the impending judgment shall be such as to surpass all customary expressions of sorrow (15—24) ; and he is told that when intelligence arrives of the fall of the city, he shall resume his prophecies, which the people will be prepared to hear (25—27).

⁶ This may mean either, ‘Make under it a pile for the bones,’ *i.e.* one which shall thoroughly boil them ; or perhaps, ‘Make under it a heap of the bones,’ *i.e.* Put the more bony pieces not into the pot, but into the fire beneath. Both the upper and lower classes of the people must be involved in the calamity.

- To the pot whose scum¹ is therein, and whose scum is not gone out of it!
 'Bring it out piece by piece; let no^m lot fall upon it.'²
- 7 For^a her blood is in the midst of her;—she set it upon the top of a rock;³
^aShe poured it not upon the ground, to cover it with dust;
- 8 ^aThat it might cause fury to come up to take vengeance;
^aI have set her blood upon the top of a rock,—that it should not be covered.
- 9 Therefore thus saith the Lord God;
^aWoe to the bloody city!—I will even make the pile for fire great.
- 10 Heap on wood, kindle the fire,
 Consume the flesh, and spice it well,⁴ and let the bones be burned.
- 11 Then set it empty⁵ upon the coals thereof,
 That the brass of it may be hot, and may burn,
 And that^a the filthiness of it may be molten in it,
 That the scum of it may be consumed.
- 12 She hath^a wearied herself with lies,⁶
 And^a her great scum went not forth out of her:—her scum shall be in the fire.
- 13 In thy filthiness is lewdness:
^aBecause I have purged thee, and thou wast not purged,
 Thou shalt not be purged from thy filthiness any more,
^aTill I have caused my fury to rest upon thee.
- 14 ^aI the Lord have spoken it:—it shall come to pass, and I will do it;
 I will not go back, ^aneither will I spare, neither will I repent.
^bAccording to thy ways, and according to thy doings, shall they judge thee,
 Saith the Lord God.
- 15 ALSO the word of the Lord came unto me, saying,
 16 Son of man, behold, I take away from thee^a the desire of thine eyes with a stroke:⁷
 Yet neither shalt thou mourn nor weep,—neither shall thy tears run down.
- 17 Forbear to cry, ^amake no mourning for the dead,
^aBind the tire of thine head⁸ upon thee,—and^a put on thy shoes upon thy feet,
 And^a cover not thy^a lips,—and^a eat not the bread of men.
- 18 So I spake unto the people in the morning: and at even my wife died; and I
 19 did in the morning as I was commanded. And the people said unto me, ^aWilt
 20 thou not tell us what these things are to us, that thou doest so? Then I
 21 answered them, The word of the Lord came unto me, saying, Speak unto the
 house of Israel,
 Thus saith the Lord God;
 Behold, ^aI will profane my sanctuary,—^mthe excellency of your strength,
^aThe desire of your eyes,—and that which your soul pitieth;
^aAnd your sons and your daughters whom ye have left shall fall by the sword.
- 22 And ye shall do as I have done:
^aYe shall not cover your lips,—nor eat the bread of men.
- 23 And your tires shall be upon your heads,—and your shoes upon your feet:
^aYe shall not mourn nor weep;
 But^a ye shall pine away for your iniquities,—and mourn one toward another.
- 24 Thus^a Ezekiel is unto you a sign:—according to all that he hath done shall ye do:
^aAnd when this cometh, ^aye shall know that I am the Lord God.
- 25 Also, thou son of man, shall it not be
 In the day when I take from them^a their strength,
 The joy of their glory, the desire of their eyes,
 And that whereupon they set their minds,—^atheir sons and their daughters,
- 26 That^a he that escapeth in that day shall come unto thee,
 To cause thee to hear it with thine ears?

^a ch. 9. 5, 6.
^m see 2 Sam. 8. 2; Joel
 3. 3. (Obad. 11; Nah.
 3. 10.
ⁿ Jer. 2. 34; 6. 15.
^o Le. 17. 13; Deu. 12.
 16. 24.
^p ch. 8. 17. 18.
^q 2 Kl. 22. 17; Jer. 7.
 18—20; Mt. 7. 2.
^r ver. 6. Nah. 3. 1;
 Hab. 2. 12.

^a ch. 22. 15; 23. 26—
 30, 47, 48.

^t Jer. 9. 5.

^u Is. 1. 5; Jer. 5. 3.

^x ch. 22. 24; Is. 9. 13—
 17; Jer. 6. 29; Zeph.
 3. 2.

^y ch. 5. 13; 8. 18; 16.
 42.

^z Num. 23. 19; 1 Sam.
 15. 20.

^a ch. 5. 11; Jer. 13. 14.
^b ch. 23. 24, 49.

^c ver. 18; S. Song 7. 10.

^d Jer. 16. 5—7.

^e see Le. 10. 6; 21. 10.
^f 2 Sam. 15. 30.

^g Le. 13. 45; Mic. 3. 7.
^h Heb. upper lip; and
 so ver. 22; Le. 13. 45.

ⁱ Jer. 16. 7; Hos. 9. 4.
^k ch. 12. 9; 37. 18.

^l ch. 7. 20—22; 9. 7;
 Ps. 71. 7; Jer. 7. 14;
 Lam. 1. 10; 2. 6, 7.

^m Ps. 36. 6.
ⁿ Ps. 27. 4; 84. 1.

^o ch. 23. 25, 47.

^p ver. 17; Jer. 16. 4—8.

^q Job 27. 15; Ps. 78.
 64.

^r ch. 4. 17; 33. 10; Le.
 26. 30.

^s see rols. ch. 12. 6, 11;
 Is. 20. 3.

^t Jer. 17. 15; Lk. 21.
 13; John 13. 19; 11.
 28.

^u ch. 6. 7; 25. 5.

^x ver. 21; Ps. 18. 2.

^y Deu. 28. 32.

^z ch. 33. 21, 22.

¹ Or, 'rust;' or, 'verdigris;' i. e. *wickedness*. The complaint is, that former judgments have not in any degree purified the city.

² That is, Let all the inhabitants, without distinction of age or station, be the prey of the enemy. The lot was frequently used on the capture of a city, to determine which of the inhabitants should be slain, and which should be spared. See 2 Sam. viii. 2.

³ Instead of attempting to conceal her iniquities, as a murderer would try to cover the blood of his victim with dust, she had sinned without shame; therefore her punishment shall be public (ver. 8).

⁴ Rather, 'mix it thoroughly;' i. e. let it be wholly consumed.

⁵ So as to burn the cauldron itself; for the city shall

be destroyed by the Chaldeans as well as its inhabitants.

⁶ Rather, 'It (i. e. the cauldron) hath wearied [me] with labours;' i. e. with endeavours to cleanse it.

⁷ The servant of God is now called upon to suffer rather than to speak; and he appears as submissive under trial as he had been obedient to the calls of active duty.

⁸ That is, 'turban;' or, 'head-dress.' The usual tokens of grief were loud outcries, the removal of the usual head-dress and sandals, whilst the mouth and beard, and sometimes the head, were wrapped in the mantle. To these, on occasion of death was added the funeral feast. See refs. This abstinence from the usual mourning solemnities was to be a token to the Jews, that, on the destruction of their capital and its inhabitants, they should have no opportunity to lament their dead (vers. 21—24).

27 * In that day shall thy mouth be opened to him which is escaped,
And thou shalt speak, and be no more dumb:¹
And ^b thou shalt be a sign unto them;—and they shall know that I *am* the LORD.

Predictions of judgments on the Ammonites, Moabites, Edomites, and Philistines.

25 THE² word of the LORD came again unto me, saying, Son of man, ^c set thy
3 face ^d against the Ammonites, and prophecy against them; and say unto the
Ammonites,

Hear the word of the Lord God;—Thus saith the Lord God;

* Because thou saidst, Aha! against my sanctuary, when it was profaned;³

And against the land of Israel, when it was desolate;

And against the house of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the men of the east⁴ for a possession,
And ^f they shall set their palaces in thee, and make their dwellings in thee:
They shall eat thy fruit, and they shall drink thy milk.

5 And I will make ^g Rabbah ^h a stable for camels,
And the Ammonites a couchingplace for flocks.

ⁱ And ye shall know that I *am* the LORD.

6 For thus saith the Lord God;

Because thou ^k hast clapped *thine* hands, ^l and stamped with the feet,

And ^m rejoiced in heart with all thy despite against the land of Israel;

7 Behold, therefore I will ⁿ stretch out mine hand upon thee,

* And will deliver thee for a spoil to the heathen;

And I will cut thee off from the people,

And I will cause thee to perish out of the countries:

I will destroy thee; and thou shalt know that I *am* the LORD.

8 Thus saith the Lord God;—Because that ^p Moab and ^q Seir do say,

Behold, ^r the house of Judah is like unto all the heathen;⁵

9 Therefore, behold, I will open the side of Moab from the cities,⁶

From his cities *which are* on his frontiers, the glory of the country,

Beth-jeshimoth, Baal-meon, and Kiriathaim,

10 * Unto the men of the east, with the Ammonites,—and will give them in possession,
That the Ammonites ^s may not be remembered⁷ among the nations.

11 And I will execute judgments upon Moab;—and they shall know that I *am* the LORD.

12 Thus saith the Lord God;

* Because that Edom hath dealt against the house of Judah by taking vengeance,⁸
And hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the Lord God;—I will also stretch out mine hand upon Edom,
And will cut off ^t man and beast from it;—and I will make it desolate from ^u Teman;
And they of Dedan shall fall by the sword [*or*, they shall fall by the sword unto
Dedan].

14 And ^v I will lay my vengeance upon Edom by the hand of my people Israel:

* And they shall do in Edom according to mine anger, and according to my fury.

And they shall know my vengeance,—saith the Lord God.

15 Thus saith the Lord God;—^w Because ^x the Philistines have dealt by revenge,

And have taken vengeance with a despiteful heart,

To destroy it for the old hatred⁹ [*or*, with perpetual hatred⁴];

16 Therefore thus saith the Lord God;

Behold, ^y I will stretch out mine hand upon the Philistines,¹⁰

1 During the siege of Jerusalem the prophet was to wait in silence the fulfilment of his last terrible predictions. When they were fulfilled, he would have new messages to deliver to the smitten and humbled remnant.

2 Whilst Ezekiel awaits the fulfilment of his last threatenings against the Jews, he is directed to predict the punishment of their heathen neighbours (ch. xxv.—xxxii.), who had been the instigators and accomplices of their sins. Four of these, the Ammonites, Moabites, Edomites, and Philistines, are marked out in ch. xxv. as the objects of Divine vengeance on account of their inhuman triumph over the fall of Israel. Comp. Amos i.

3 Rather, 'for it is profaned'; 'for it is desolate'; 'for they go into captivity.' With the feeling here expressed compare Psa. lxxxiii. 2—5.

4 Probably the Midianites and other tribes of the desert lying between Palestine and the Persian Gulf. See Judg. vi. 3; Jer. xlix. 28. These might either form part of the army of Nebuchadnezzar, or might follow him and complete the desolation which he had begun.

5 That is, We see no difference between Israel and other nations: their God has no more power to preserve them than the gods of their neighbours have.

6 That is, I will cause the territory on his borders to be invaded or passed through.

7 The Ammonites and Moabites have long lost their national existence, and would hardly have been known but for the Scripture record of their crimes and doom.

8 The sin charged against Edom is that of long-cherished, implacable resentment against the superiority of Israel. How this was shown may be gathered from Isa. cxxxvii. See also Obadiah, and notes.

9 This hatred dated back from the time when the Philistines began to oppress the Israelites in the days of the Judges. See Judg. x. 7; xiii. 1.

10 As Philistia lay on the direct route from Egypt to Chaldea, it suffered exceedingly in the wars between the two rival powers; and before the Christian era it had ceased to be the residence of an independent people. Gaza alone has retained any importance.

^a ch. 3. 26, 27; 29. 21; 33. 24.

^b ver. 24.

^c ch. 6. 2; 33. 2.

^d ch. 21. 29; see refs. Jer. 25. 21; Zeph. 2. 9.

^e ch. 26. 2; 33. 10—15; 36. 1; Pro. 17. 5; Mic. 7. 8.

^f see refs. Le. 26. 16.

^g ch. 21. 29, *Rabbath*.
^h Is. 17. 3; 32. 14; Zeph. 2. 14, 15.

ⁱ ch. 24. 24; 26. 6; 33. 9.

^k Job 27. 23; Lam. 2. 15; Nah. 3. 19; Zeph. 2. 15.

^l ch. 6. 11.

^m ch. 35. 15; 36. 5; Zeph. 2. 8—10.

ⁿ ch. 35. 3.

^o Jer. 49. 2.

^p see refs. Jer. 25. 21;

Am. 2. 1—3.

^q ch. 35; Is. ch. 34;

Jer. 27. 3.

^r Is. 16. 9—11.

^s ver. 4.

^t ch. 21. 32.

^u ch. 35. 2, etc.; 2 Chr. 28. 17; Ps. 137. 7; Jer. 19. 7—22; Am. 1. 11; Obad. 10, etc.

^v Jer. 7. 20.

^y Jer. 25. 23.

^z see Is. 11. 14; Jer. 49. 2.

^a see refs. Deu. 32. 35; Heb. 10. 30, 31.

^b see refs. Is. 14. 30; Jer. 25. 20; Joel 3. 4, etc.; Zeph. 2. 4—7.

^c 2 Chr. 28. 18.

^d see ch. 35. 5.

^e Zeph. 2. 4, etc.

- And I will cut off the ^fCherethims,¹—and destroy the remnant of the sea coasts.
 17 And I will ^hexecute great vengeance upon them with furious rebukes.
ⁱAnd they shall know that I *am* the LORD,
 When I shall lay my vengeance upon them.

Prophecies against Tyre and Zidon; with a promise of restoration to Israel.

- 26* AND² it came to pass in the eleventh year,³ in the first day of the month, that the word of the LORD came unto me, saying,
 2 Son of man, ^kbecause that Tyrus hath said against Jerusalem,
^l'Aha! she is broken *that was* the gates of the people:⁴
 She is turned unto me:⁵—I shall be replenished, *now* she is laid waste:
 3 Therefore thus saith the Lord God;—Behold, I *am* against thee, O Tyrus,
 And will cause many nations to come up against thee,
^mAs the sea causeth his waves to come up.
 4 And ⁿthey shall destroy the walls of Tyrus,—and break down her towers:
 I will also scrape her dust from her,—and ^omake her like the top of a rock.⁶
 5 It shall be *a place* for the spreading of nets ^pin the midst of the sea:
 For I have spoken *it*, saith the Lord God:
 And it shall become a spoil to the nations.⁷
 6 And her daughters which *are* in the field⁸ shall be slain by the sword;
^qAnd they shall know that I *am* the LORD.
 7 For thus saith the Lord God;—Behold, ^rI will bring upon Tyrus,
 Nebuchadrezzar king of Babylon,—^sa king of kings, from the north,
 With horses, and with chariots,
 And with horsemen, and companies, and much people.
 8 He shall lay with the sword thy daughters in the field:
 And he shall ^t'make a fort against thee,—and cast a mount against thee,
 And lift up the buckler against thee.
 9 And he shall set engines of war against thy walls,
 And with his axes he shall break down thy towers.
 10 By reason of the abundance of his horses their dust shall cover thee:
 Thy walls shall shake at the noise of the horsemen,
 And of the wheels, and of the chariots,
 When he shall enter into thy gates,
 As men enter into a city wherein is made a breach.
 11 With the hoofs of his horses shall he tread down all thy streets:
 He shall slay thy people by the sword,
 And thy strong garrisons⁹ shall go down to the ground.
 12 And they shall make a spoil of thy riches,—and make a prey of ^u'thy merchandise:
 And they shall break down thy walls,—and destroy thy pleasant houses:
 And they shall lay thy stones and thy timber and thy dust
 In the midst of the water.¹⁰
 13 ^vAnd I will cause the noise of ^w'thy songs to cease;
 And the sound of thy harps shall be no more heard.
 14 And ^xI will make thee like the top of a rock:

^f 1 Sam. 30. 14.
^g Jer. 47. 4.
^h ch. 5. 15.
ⁱ Ps. 9. 16.

^k see refs. Is. 23. 1.
^l ch. 25. 2, 3; 30. 2.

^m ch. 27. 26; Is. 5. 30.

ⁿ Is. 23. 11.

^o vers. 14, 19.

^p ch. 27. 32.

^q ch. 25. 5.

^r Jer. 25. 9, 22.

^s Ezra 7. 12; Dan. 2. 37.

^t ch. 21. 22.

^u Is. 23. 8, 11; Zec. 9. 3, 4.

^v Is. 14. 11; 24. 8; Jer. 7. 34; 16. 9; 25. 10.
^w ch. 28. 13; Is. 23. 16; Rev. 18. 22.
^x vers. 4, 5.

¹ A name or a tribe of the Philistines. See 1 Sam. xxx. 14; 2 Sam. viii. 18. The word is here used for the sake of the paronomasia, 'I will slay the slayers.'

² Chapters xxvi.—xxviii. form a connected series of prophecies against Tyre, divided into four parts. In ch. xxvi. the exultation of Tyre over the fall of her rival is adduced as the immediate cause of the threatenings, and it is declared that her destruction shall be far more complete than that of Jerusalem (vers. 2—6). Nebuchadnezzar is announced as the first agent of punishment, and his assaults and the subsequent desolations are described (7—14); and the alarm of other nations is depicted, with their lamentations at her terrible overthrow (15—21).

³ It is remarkable that this was the year in which Jerusalem was taken. The month is not mentioned; but it was probably the fifth—the month immediately following that of the fall of Jerusalem (Jer. lii. 6—12). Tyre had scarcely uttered its proud taunts against Zion, when Jehovah, by the mouth of his prophet, announced its own doom.

⁴ Referring to the great confluence of people from all parts to Jerusalem, not only for worship, but for traffic.

⁵ Her commerce and wealth will now be transferred to me. The words may also denote an expectation of profiting directly by purchasing the spoils of her rival,

and especially her unhappy inhabitants, many of whom were probably sold at Tyre for slaves. See Joel iii. 4—6.

⁶ Her destruction shall be complete.

⁷ See note on Isa. xxiii. 1. When Ezekiel uttered these predictions, Tyre had attained the highest prosperity, as head of the Phœnician cities and colonies. The island-town had successfully resisted a siege of five years by Shalmaneser, king of Assyria; and it is doubtful whether Nebuchadnezzar succeeded in taking that part of the city after besieging it for thirteen years. He, however, destroyed the other part, and reduced the whole to dependence; and thus gave the first blow to its power. Alexander captured it, B. C. 332, by constructing a mole from the mainland. This has, during a long series of ages, aided the accumulation of sand; so that the port is now almost useless; whilst the rocky island is literally a 'place for the spreading of nets;' and a little town of miserable hovels marks the site of ancient Tyre.

⁸ That is, the dependent towns in the neighbourhood.

⁹ Or, 'pillars of thy strength.' The Hebrew word is commonly used for consecrated pillars, and may refer to the confidence of the Tyrians in their worship.

¹⁰ This was done when Alexander used the materials of the town on the mainland to make a mole for approaching the island.

Thou shalt be a *place* to spread nets upon;
Thou shalt be built no more:—for I the LORD have spoken *it*, saith the Lord God.

- 15 Thus saith the Lord God to Tyrus;
Shall not the isles *shake* at the sound of thy fall,
When the wounded cry,—when the slaughter is made in the midst of thee?
16 Then all the *princes* of the sea shall *come* down from their thrones,
And lay away their robes, and put off their broidered garments:
They shall clothe themselves with trembling;—*they* shall sit upon the ground,
And *shall* tremble at *every* moment,—and *be* astonished at thee.
17 And they shall take up a *lamentation* for thee, and say to thee,
How art thou destroyed, *that wast* inhabited of seafaring men,
The renowned city, which wast *strong* in the sea,—she and her inhabitants,
Which cause their terror *to be* on all that haunt it!
18 Now shall *the isles* tremble in the day of thy fall;
Yea, the isles *that are* in the sea shall be troubled at thy departure.
19 For thus saith the Lord God;
When I shall make thee a desolate city,—like the cities that are not inhabited;
When I shall *bring up* the deep upon thee,—and great waters shall cover thee;
20 When I shall bring thee down
With them that descend into the pit, with the people of old time,
And shall set thee in the low parts of the earth, in places desolate of old,
With them that go down to the pit, that thou be not inhabited;
And I shall set glory *in* the land of the living;¹
21 *I* will make thee a terror, and thou *shalt be* no more:
Though thou be sought for, yet shalt thou never be found again,
Saith the Lord God.

- 27 THE ² word of the LORD came again unto me, saying, Now, thou son of man,
take up a lamentation for Tyrus; and say unto Tyrus,
O thou that art situate at the entry of the sea,
Which art *a* merchant of the people for many isles,
Thus saith the Lord God;—O Tyrus, thou hast said, *I am* of perfect beauty.
4 Thy borders *are* in the midst of the seas,—thy builders have perfected thy beauty.
5 They have made all thy *ship* boards of fir trees of *Senir*:³
They have taken cedars⁴ from Lebanon to make masts for thee.
6 Of the oaks of Bashan have they made thine oars;
The company of the Ashurites have made thy benches *of* ivory,⁵
Brought out of *the isles* of Chittim.
7 Fine linen with broidered work⁶ from Egypt
Was that which thou spreadest forth to be thy sail;
Blue and purple from the isles of *Elishah*⁷ was that which covered thee.
8 The inhabitants of Zidon and *Arvad*⁸ were thy mariners:
Thy wise men, O Tyrus, *that were* in thee, were thy pilots.
9 The ancients of *Gebal*⁹ and the wise *men* thereof were in thee, thy calkers:
All the ships of the sea with their mariners were in thee to occupy¹⁰ thy
merchandise.
10 They of *Persia* and of *Lud* and of *Phut* were in thine army, thy men of war:
They hanged the shield and helmet in thee;—they set forth thy comeliness.¹¹

¹ That is, When I shall restore Judea to national life and prosperity. The land of the Jews is styled 'the land of the living,' in opposition to Tyre, whose inhabitants would be among those 'that descend to the pit.'

² The second part of this prophecy is a lamentation over Tyre; describing her beauty and resources under the appropriate figure of a vast ship, constructed, manned, and freighted by the combined skill, strength, and riches of all nations (vers. 1—25); now broken by a violent storm, and foundering with all on board, to the utter dismay and grief of all men, who loudly lament her ruin (26—36). The full and lively picture here drawn of Tyre's wealth and glory in the prophet's time illustrates the Divine prescience, as well as the Divine power, in making her what she has become. This chapter is deeply interesting also, as being the most extended account which we possess of the commerce of the world at that early date.

³ Or, 'Shenir,' a name of Hermon. See note on Deut. iii. 8, 9.

⁴ The word rendered 'cedar' is probably generic, and

includes some species of juniper and pine, besides the 'cedar of Lebanon.'

⁵ Rather, 'They have made thy planking of ivory, inlaid in box from the isles of Chittim.' See note on Numb. xxiv. 24.

⁶ In Egypt, the ordinary sails were white; but those of the pleasure vessels of the king and nobles were often richly painted or embroidered.

⁷ 'Elishah' probably means the coast lands and islands of Greece. The name may be connected with Hellas, or with that of the province of Elis, sometimes used for the whole Peloponnesus, whence purple dye is obtained.

⁸ An island on the northern part of the Phœnician coast, now Ruad. See Gen. x. 18.

⁹ Called by the Greeks *Byblos*, and now Jebail. See note on 1 Kings v. 18.

¹⁰ Rather, 'deal in.'

¹¹ That is, 'they contributed to thy glory.' After the destruction of Tyre as an independent power by Nebuchadnezzar, she contributed her quota of ships and men to the service of Persia (Herod. vii. 89; Arrian. ii. 15).

ver. 18; ch. 27. 24, 35; 31. 16; Jer. 10. 21.

b ch. 27. 29—36; Is. 23. 8.

c see Ex. 33. 4, 5; Jon. 3. 6.

d see refs. Job 2. 13; Lam. 2. 10.

e ch. 27. 35.

f ch. 27. 32; Rev. 18. 9.

g ch. 27. 3—9; 28. 2; Is. 23. 4.

i ver. 15; ch. 27. 28—30.

k ver. 3; Is. 8. 7.

l ch. 32. 18, 24; Is. 14. 11—19.

m ch. 28. 25, 26; 30. 7, 25—29.

n ch. 32. 23, 26, 27, 32.

o vers. 15, 16; ch. 27. 36; 28. 19.

p ver. 14; Ps. 37. 36.

q ch. 19. 1; 26. 3, 17; 28. 12; 32. 2.

r ver. 1; ch. 28. 2; Is. 23. 2.

s vers. 12—25; Is. 23. 3.

t ch. 28. 12—17.

u Deut. 3. 9.

x Jer. 2. 10.

y Gen. 10. 4.

z Gen. 10. 18.

a 1 KI. 9. 27.

b 1 KI. 5. 18; Ps. 83. 7.

c ch. 38. 5.

d Jer. 46. 9.

e ch. 30. 5; Gen. 10. 6; Nah. 3. 9.

- 11 The men of Arvad with thine army *were* upon thy walls round about,
And the Gammadims¹ were in thy towers:
They hanged their shields upon thy walls round about;
They have made² thy beauty perfect.
- 12 Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches;
With silver, iron, tin, and lead, they traded in thy fairs.
- 13 Javan,³ Tubal, and Meshoch, they *were* thy merchants:
They traded⁴ the persons of men and vessels⁵ of brass in thy market.
- 14 They of the house of Togarmah traded in thy fairs
With horses and horsemen⁶ and mules.
- 15 The men of Dedan⁷ *were* thy merchants;
Many isles *were* the merchandise of thine hand:
They brought thee for a present⁸ horns⁹ of ivory and ebony.
- 16 Syria⁷ *was* thy merchant by reason of the multitude of the wares of thy making:
They occupied in thy fairs with emeralds, purple, and brodered work,
And fine linen, and coral, and agate.
- 17 Judah, and the land of Israel, they *were* thy merchants:
They traded in thy market¹⁰ wheat of Minnith,⁸
And Pannag,⁹ and honey, and oil, and¹¹ balm.
- 18 Damascus *was* thy merchant in the multitude of the wares of thy making,
For the multitude of all riches;—in the wine of Helbon,¹⁰ and white wool.
- 19 Dan also and Javan going to and fro [or, Meuzal] occupied in thy fairs:¹¹
Bright iron, cassia, and calamus, were in thy market.
- 20 Dedan *was* thy merchant in precious clothes for chariots.¹²
- 21 Arabia, and all the princes of Kedar,¹³ they occupied with thee
In lambs, and rams, and goats:—in these *were they* thy merchants.
- 22 The merchants of Sheba and Raamah,¹⁴ they *were* thy merchants:
They occupied in thy fairs with chief of all spices,
And with all precious stones, and gold.
- 23 Haran, and Caneh,¹⁵ and Eden,
The merchants of Sheba, Asshur, and Chilmad, *were* thy merchants.
- 24 These *were* thy merchants in all sorts of things,
In blue clothes, and brodered work,
And in chests of rich apparel, bound with cords, and made of cedar,
Among thy merchandise.
- 25 The ships of Tarshish did sing of thee¹⁶ in thy market:
And thou wast replenished,—and made very glorious¹⁷ in the midst of the seas.
- 26 Thy rowers have brought thee into great waters:
The east wind¹⁷ hath broken thee in the midst of the seas.
- 27 Thy riches, and thy fairs,—thy merchandise, thy mariners, and thy pilots,
Thy calkers, and the occupiers of thy merchandise,
And all thy men of war, that *are* in thee,
And in all thy company which *is* in the midst of thee,
Shall fall into the midst of the seas in the day of thy ruin.
- 28 The suburbs [or, waves] shall shake at the sound of the cry of thy pilots.
- 29 And all that handle the oar,—the mariners, and all the pilots of the sea,
Shall come down from their ships,—they shall stand upon the land;
- 30 And shall cause their voice to be heard against thee,—and shall cry bitterly,

/ ver. 3.

⁸ Ge. 10. 4; 1 Ki. 10. 22; 2 Chr. 30. 36;
Pa. 72. 10; Jer. 10. 5.
⁹ ch. 38. 2, 3; Ge. 10. 2.
¹⁰ Joel 3. 3—8; Ra. 18. 13.
¹¹ Ge. 4. 22.
¹² ch. 38. 6; Ge. 10. 3.

m Ge. 10. 7.

¹³ Deu. 8. 8; 32. 11;
1 Ki. 5. 9, 11; Ezra
3. 7; Ac. 12. 20.
¹⁴ Judg. 11. 33.
¹⁵ Ge. 13. 11; Jer. 8. 22.

v Judg. 18. 29.

r Ex. 30. 23, 24.

s Ge. 25. 3.

¹⁶ Ge. 25. 13; 2 Chr.
17. 11; Is. 13. 20;
60. 7; Jer. 3. 2.
¹⁷ Ge. 10. 7; 1 Ki. 10.
1, 2; Pa. 72. 10, 15;
Is. 60. 6.

¹⁸ Ge. 11. 31, 32; 12. 4;
2 Ki. 19. 12.
¹⁹ Ge. 2. 4.
²⁰ Ge. 25. 3; Job 1. 15;
Pa. 72. 10.
²¹ Pa. 83. 3.

²² ver. 12; Pa. 18. 7;
Is. 2. 16; 23. 14.
²³ ver. 4.

²⁴ Is. 33. 23.
²⁵ ch. 26. 19.
²⁶ Pa. 49. 7.

²⁷ ver. 31; Pro. 11. 4;
Rev. 18. 9, etc.

s ch. 26. 15, 18.

r Rev. 18. 17, etc.

s ch. 26. 16.

t ch. 26. 18.

¹ Or, 'And bold warriors were in thy towers.'

² 'Javan' signifies probably the Ionian Greeks of the western coasts of Asia Minor; 'Tubal,' the Tibareni in Pontus, on the north coast; 'Meshoch,' the Moschi in the Caucasus and the northern shores of the Euxine; and 'Togarmah' is supposed to be Armenia. Comp. Gen. x.

³ Or, perhaps, 'riding-horses,' as distinguished from chariot-horses.

⁴ See note on Isa. xxi. 13.

⁵ Rather, 'for a price,' i. e. in exchange.

⁶ So called, probably, from the resemblance of elephants' tusks to horns.

⁷ Some manuscripts and versions read 'Edom,' which suits the arrangement better.

⁸ A place belonging to the Ammonites. See Judg. xi. 33.

⁹ Perhaps, 'cake.' 'Honey' probably includes syrup as well as bee-honey.

¹⁰ Probably Chalybon, now Aleppo, which produced the favourite wine of the Persian kings.

¹¹ Some render this clause, 'Vedan and Javan brought

thread to thy markets,' others, 'Vedan and Javan from Uzal traded in thy fairs.' According to the last rendering, these were Arabian tribes. See Gen. x. 27.

¹² In the Egyptian and Assyrian monuments, the chariot-horses are often covered with clothes embroidered and tasseled.

¹³ See note on Isa. xxi. 17.

¹⁴ Cushite nations mentioned in Gen. x. 7.

¹⁵ Probably the same as Calneh or Calno, since Ctesiphon, on the Tigris. These three places were in Mesopotamia. See Isa. x. 9; xxxvii. 12. 'Sheba' in this verse is probably the Shemite Sheba of Gen. x. 28. 'Chilmad' is unknown. Some ancient versions read 'Charman,' and the Chaldee renders it 'Media.' This suggests 'Carmania,' east of Persia.

¹⁶ Or, 'The ships of Tarshish are thy caravans for thy market,' i. e. they bring thy merchandise.

¹⁷ The east wind is peculiarly tempestuous on the coast of Palestine. See Job xxvii. 21; Psa. xlviii. 7; Jer. xviii. 17.

- And shall ^m cast up dust upon their heads,
They ⁿ shall wallow themselves in the ashes :
- 31 And they shall ^o make themselves utterly bald for thee,
And gird them with sackcloth,
And they shall weep for thee with bitterness of heart *and* bitter wailing.
- 32 And in their wailing they shall ^p take up a lamentation for thee,
And lament over thee, *saying*,
^q What city is like Tyrus,—like ^r the destroyed in the midst of the sea ?
- 33 ^s When thy wares went forth out of the seas,—thou filledst many people ;
Thou didst enrich the kings of the earth
With the multitude of thy riches and of thy merchandise.
- 34 In the time *when* ^t thou shalt be broken ^u by the seas in the depths of the waters,
^v Thy merchandise and all thy company in the midst of thee shall fall.
- 35 ^w All the inhabitants of the isle shall be astonished at thee,
And their kings shall be sore afraid,—they shall be troubled in *their* countenance.
- 36 The merchants among the people ^x shall hiss at thee ;
^y Thou shalt be a terror, and never *shall* be any more.
- 28 THE ^z word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus,³
Thus saith the Lord God ;
Because thine heart is lifted up, and ^a thou hast said, I am a god,
I sit in the seat of God, ^b in the midst of the seas ;
^c Yet thou *art* a man, and not God,—though thou set thine heart as the heart of God :
- 3 Behold, ^d thou *art* wiser than Daniel ;⁴
There is no secret that they can hide from thee :
- 4 With thy wisdom and with thine understanding thou hast gotten thee riches,
And hast gotten gold and silver into thy treasures :
- 5 ^e By thy great wisdom *and* ^f by thy traffic hast thou increased thy riches,
And thine heart is lifted up because of thy riches :
- 6 Therefore thus saith the Lord God ;
^g Because thou hast set thine heart as the heart of God ;
- 7 Behold, therefore ^h I will bring strangers upon thee,—ⁱ the terrible of the nations :
And they shall draw their swords against the beauty of thy wisdom,
And they shall defile thy brightness.
- 8 They shall bring thee down to the pit,
And thou shalt die the deaths of *them that* ^k are slain in the midst of the seas.
- 9 Wilt thou yet ^l say before him that slayeth thee, I am God ?
^m But thou *shalt* be a man, and no God,—in the hand of him that slayeth thee.
- 10 Thou shalt die the deaths of ⁿ the uncircumcised ^o by the hand of strangers :
For I have spoken *it*, saith the Lord God.
- 11 MOREOVER the word of the Lord came unto me, saying,
12 Son of man, ^p take up a lamentation upon the king of Tyrus,
And say unto him, Thus saith the Lord God ;
^q Thou sealest up the sum, ^r full of wisdom, and perfect in beauty.
- 13 Thou hast been in ^s Eden the garden of God ;
^t Every precious stone ^u was thy covering,
The sardius, topaz, and the diamond,—the beryl, the onyx, and the jasper,
The sapphire, the emerald, and the carbuncle, and gold :
The workmanship of ^v thy tabrets and of thy pipes ^w was prepared in thee
In the day that thou wast created.

^m Job 2. 8, 12 ; Jer. 6. 26 ; Rev. 18. 19.
ⁿ Est. 4. 1, 3 ; Jer. 6. 26.
^o Is. 15. 2 ; Jer. 16. 6 ; 47. 5 ; Mic. 1. 16.

^p ver. 2 ; ch. 26. 17.

^q Rev. 18. 18.
^r ver. 26 ; ch. 26. 4, 5.
^s Is. 23. 3 ; Rev. 18. 19.

^t ver. 26 ; ch. 26. 19.

^u ver. 27.

^v ch. 26. 15—18.

^w Jer. 18. 16 ; Zeph. 2. 15.
^x ch. 26. 14—21.

^a ver. 9.

^b ch. 27. 3, 4.

^c Is. 31. 3.

^d Zec. 9. 2.

^e Ps. 62. 10 ; Zec. 9. 3.
^f ch. 27. 12, etc.

^g ver. 2.

^h ch. 26. 7—14.
ⁱ ch. 39. 11 ; 31. 12 ; 32. 12 ; Hab. 1. 6, 7.

^k ch. 27. 26, 27, 34.

^l ver. 2.

^m Ps. 82. 7.

ⁿ ch. 31. 18 ; 32. 19, 21, 23, 30 ; Is. 26. 41 ; 1 Sam. 17. 26 ; Ac. 7. 51.

^o ver. 7.

^p ch. 27. 2.

^q vers. 2—5 ; ch. 27. 3, 4.

^r ch. 31. 8, 9.

^s ch. 27. 16, 22.

^t ch. 26. 13.

1 Or, 'now that thou art broken.'

2 In the third part of the predictions against Tyre, the prophet addresses the king in a vein of severe irony, depicting his assumption of Divine attributes and superhuman greatness, which provoked God to lay all his glory in the dust (vers. 1—10) ; and showing that, as God had distinguished him with peculiar favours, on account of which he thought himself like one of His cherubic attendants, or like Adam in his unfallen state ; so He would now punish him for his sins with proportionate severity (11—19). The fall of Zidon is then foretold (20—23) ; and the prophecy concludes with a prospect of better days for Israel, to whom the downfall of these heathen powers betokened good (24—26).

3 This king was Ithobal (or Ethbaal) II. The first king of that name was the father of Jezebel (1 Kings xvi. 31), and great-grandfather of Dido, the founder of Carthage.

4 See ch. xiv. 14, and note.

5 In the lips of a Jew this was a term of contempt (see Exod. vi. 12, and note ; 1 Sam. xvii. 36) ; and when applied to persons, often meant *idolatrous* and *impious*.

6 That is, Thou exhibitest human nature in its complete perfection : and, like a perfect and unfallen man, thou dwellest in Eden (ver. 13). The proud monarch of Tyre is ironically represented as a kind of model-man, the type of humanity in its most godlike form ; for the purpose of showing how incapable he was of sustaining so high a dignity, and the punishment that would follow his assumption of it.

7 Oriental monarchs were accustomed to adorn, or rather overlay, their persons with jewellery.

8 Some translate this, 'of thy jewel-holes and of thy sockets ;' i. e. the holes in which the jewels just mentioned were set. To all this wealth and splendour he regarded himself as being naturally entitled.

- 14 Thou *art* the anointed¹ *cherub that covereth;—^a and I have set thee so :
Thou wast upon *the holy mountain of God;²
Thou hast walked up and down in the midst of the stones of fire.
- 15 *Thou wast perfect in thy ways³ from the day that *thou wast created,
^bTill iniquity was found in thee.
- 16 *By the multitude of thy merchandise
They have filled the midst of thee⁴ with violence, and thou hast sinned :
^cTherefore I will cast thee as profane out of the mountain of God :
And I will destroy thee, *O covering cherub, from the midst of the stones of fire.
- 17 *Thine heart was lifted up because of thy beauty,
Thou hast corrupted thy wisdom by reason of thy brightness :⁵
^dI will cast thee to the ground,
I will lay thee before kings, that they may behold thee.
- 18 Thou hast defiled thy sanctuaries⁶ by the multitude of thine iniquities,
By the iniquity of thy traffic;
^eTherefore will I bring forth a fire from the midst of thee,
It shall devour thee;—and I will bring thee to ashes upon the earth
In the sight of all them that behold thee.
- 19 All they that know thee among the people shall be astonished at thee :
^fThou shalt be a terror,—and never shalt thou be any more.
- 20, 21 AGAIN⁷ the word of the LORD came unto me, saying, Son of man, *set thy
22 face *against Zidon, and prophesy against it, and say,
Thus saith the Lord God;—^gBehold, I am against thee, O Zidon;
And I will be glorified in the midst of thee :
And *they shall know that I am the LORD,
When I shall have executed judgments in her,—and shall be *sanctified in her.
- 23 *For I will send into her pestilence, and blood into her streets;
And the wounded shall be judged in the midst of her
By the sword upon her on every side.—And they shall know that I am the LORD.
- 24 And there shall be no more *a pricking brier⁸ unto the house of Israel,
Nor *any* grieving thorn of all *that are* round about them, that despised them.
And they shall know that I am the Lord God.
- 25 Thus saith the Lord God;
When I shall have *gathered the house of Israel
From the people among whom they are scattered,
And shall be *sanctified in them in the sight of the heathen,
^hThen shall they dwell in their land that I have given to my servant Jacob.
- 26 And they shall *dwell safely therein,
And shall *build houses, and *plant vineyards;
Yea, they shall dwell with confidence,
When I have executed judgments upon all those that despise them round about them;
And they shall know that I am the Lord their God.

Prophecies concerning Egypt; with promises of restoration to Israel.

- 29 IN⁹ the tenth year, in the tenth month, in the twelfth day of the month, the
2 word of the LORD came unto me, saying, Son of man, *set thy face against
Pharaoh king of Egypt, and prophesy against him, and *against all Egypt:
3 speak, and say,
Thus saith the Lord God;—ⁱBehold, I am against thee, Pharaoh king of Egypt,
The great *dragon¹⁰ that lieth in the midst of his rivers,¹¹
^jWhich hath said, My river is mine own, and I have made it for myself.

^a ver. 16; see Ex. 25. 17—20.
^b Ex. 3. 16; Ps. 75. 5—7; Dan. 2. 37.
^c ch. 20. 40.
^d see Is. 14. 12—15;
^e 2 Thea. 2. 4.
^f ch. 27. 3, 4.
^g vers. 17, 18.
^h ch. 27. 15, etc.
ⁱ Is. 23. 8, 9.
^j ver. 14.
^k vers. 2, 5.
^l Is. 14. 9—11.
^m Am. 1. 9, 10.
ⁿ ch. 25. 21; 27. 25, 26.
^o ch. 6. 2; 25. 2; 29. 2.
^p ch. 27. 8; 32. 30;
Is. 23. 4, 12; Jer. 25. 22; 27. 3.
^q ch. 30. 13; Ex. 14. 4, 17.
^r Ps. 9. 16.
^s ver. 25; ch. 20. 41;
36. 23.
^t ch. 38. 22.
^u see refa. Num. 33. 55.
^v ch. 11. 17; 20. 41; 34. 13; 37. 21; Is. 11. 12.
^w ver. 22; ch. 36. 23.
^x ch. 36. 28; 37. 25;
Jer. 23. 8; 30. 3.
^y see refa. Jer. 23. 8.
^z Is. 65. 21, 22; Am. 9. 14.
^{aa} Jer. 31. 5.
^{ab} ch. 28. 21; see refa.
Jer. 44. 30.
^{ac} ch. 30 to ch. 32; Is.
ch. 18; 19. 1—17;
Jer. 25. 19; 44. 2, 25.
^{ad} ver. 10; ch. 28. 22;
Jer. 44. 30.
^{ae} ch. 32. 2; Ps. 74. 13,
14; Is. 27. 1; 51. 9.
^{af} see ch. 28. 2.

1 Or, 'the outspread cherub.' The king of Tyre is compared to the cherubim which covered the ark, being set there by God's command (Exod. xxv. 20); as if he were exalted by God himself to the highest dignity.

2 It is doubtful whether the reference is to the approach of the Hebrew elders to Jehovah recorded in Exod. xxiv. 9—11, or to the brightness of the Shekinah, reflected from the gems and gold of the high priest's breastplate and of the most holy place.

3 Appearing to rival Adam in his unfallen state.

4 The king is here identified with the city, in which wealth had led to oppression and cruelty.

5 Thy prosperity made thee proud and infatuated.

6 See ver. 14. Therefore the Divine 'fire,' instead of illuminating, shall 'devour thee.'

7 The prophet denounces punishment upon Zidon, the mother-city of Tyre; reverting again to the injuries she

had inflicted on Israel, to whom deliverance and peace are promised (vers. 20—26).

8 Alluding to the language of Moses in Numb. xxxiii. 55.

9 The series of prophecies against Egypt comprises six or seven predictions delivered at different times, extending over a period of seventeen years. In ch. xxix., God threatens Pharaoh, for his self-sufficient pride, with destruction to himself, and all the horrors of a desolating war through his country (vers. 2—12); yet a promise is given of some relief after forty years, though the kingdom shall then be enfeebled and debased (13—16). The prophecy was in part fulfilled by the revolt against Hophra, who was dethroned and put to death (see Jer. xlv. 30), and by the subsequent civil war, which led to the invasion of Nebuchadnezzar, who overran the country.

10 See note on Ps. lxxiv. 13.

11 The Nile, with its numerous channels.

- 4 But ¹ I will put hooks in thy jaws,
And I will cause the fish of thy rivers to stick unto thy scales,
And I will bring thee up out of the midst of thy rivers,
And all the fish of thy rivers shall stick unto thy scales.
- 5 And ² I will leave thee *thrown* into the wilderness,
Thee and all the fish of thy rivers:—thou shalt fall upon the open field;
³ Thou shalt not be brought together, nor gathered:
⁴ I have given thee for meat to the beasts of the field
And to the fowls of the heaven.
- 6 And all the inhabitants of Egypt shall know that I *am* the Lord,
Because they have been a 'staff of reed to the house of Israel.
- 7 ⁵ When they took hold of thee by thy hand,
'Thou didst break, and rend all their shoulder:
And when they leaned upon thee,
Thou breakest, and madest all their loins to be at a stand.⁶
- 8 Therefore thus saith the Lord God;
Behold, I will bring ⁷ a sword upon thee,—⁸ and cut off man and beast out of thee.
- 9 And ⁹ the land of Egypt shall be desolate and waste;
And they shall know that I *am* the Lord.
¹⁰ Because he hath said, The river is mine, and I have made it,
- 10 Behold, therefore I *am* against thee, and against thy rivers,
¹¹ And I will make the land of Egypt utterly waste and desolate,
¹² From the tower of 'Syene³ even unto the border of Ethiopia.
- 11 No foot of man shall pass through it,—nor foot of beast shall pass through it,
Neither shall it be inhabited forty years.⁴
- 12 ¹³ And I will make the land of Egypt desolate
In the midst of the countries *that are* desolate,
And her cities among the cities *that are* laid waste shall be desolate forty years:
And I will scatter the Egyptians among the nations,
And will disperse them through the countries.
- 13 Yet thus saith the Lord God;
At the ¹⁴ end of forty years will I gather the Egyptians
From the people whither they were scattered:
- 14 And I will bring again the captivity of Egypt,
And will cause them to return *into* the land of Pathros,⁵
Into the land of their habitation;—and they shall be there a ¹⁵ base kingdom.
- 15 ¹⁶ It shall be the basest of the kingdoms;
Neither shall it exalt itself any more above the nations:
For I will diminish them, that they shall no more rule over the nations.
- 16 And it shall be no more ¹⁷ the confidence of the house of Israel,
Which bringeth *their* iniquity to remembrance,
When they shall look after them:⁸
But they shall know that I *am* the Lord God.
- 17 AND it came to pass in the seven and twentieth year,⁷ in the first *month*, in
the first *day* of the month, the word of the Lord came unto me, saying,
- 18 Son of man, ¹⁸ Nebuchadnezzar king of Babylon caused his army
To serve a great service against Tyrus:
Every head *was* made bald, and every shoulder *was* peeled:⁹
Yet had he no wages,⁹ nor his army, for Tyrus,

* ch. 38. 4; Is. 37. 29.

/ ch. 31. 19; 32. 4—6;
Ps. 110. 5, 6.g Jer. 8. 2; 16. 4; 25.
33.

A Jer. 7. 33; 34. 30.

f 2 Kt. 18. 21; Is. 36. 6;
Lam. 4. 17.
h ch. 17. 15—17; Jer.
37. 5—11.
i Pro. 25. 19; Jer. 17.
5, 6.m ch. 14. 17; 32. 11—
13; Jer. 46. 13—16.
n ch. 22. 13.
o Jer. 43. 10—13.

p ver. 3.

q ch. 30. 12.

r ch. 30. 6—9.
s Is. 14. 2; Jer. 44. 1.
t ch. 30. 10—13; 32.
13.

u ch. 30. 7, 23—28.

x Is. 19. 22, 23; Jer.
16. 26.

y ch. 17. 6, 14.

z ch. 39. 13; Zec. 10.
11.

a Is. 30. 1—6; 36. 4—6.

b ch. 20. 7—12; Jer.
27. 6.

¹ Herodotus (b. ii. c. 70) mentions the catching of the crocodile with a baited hook.

² Or, 'and madest all their loins to totter.'

³ Or, 'from Migdol even to Syene, even to the border of Ethiopia,' the former being at the northern, the latter at the southern boundary of Egypt.

⁴ Some regard 'forty years' as a symbolic number for a period of chastisement and affliction, derived from the facts recorded in Numb. xiv. 31. But it is more likely that it is to be taken literally, and that the country did not recover from the depression consequent upon anarchy and invasion for about that period, or towards the latter part of the reign of Amasis.

⁵ Pathros is Upper Egypt, or the Thebaid; but is here probably put for the whole land.

⁶ Or, 'And they shall no more be to the house of Israel for a confidence, bringing to mind [their] iniquity in their turning after them (the Egyptians),' etc. Egypt, once so powerful, shall be so greatly depressed that the

Israelites shall no more look to it for assistance.

⁷ This prophecy, which is the latest in date of the series, announces Nebuchadnezzar's invasion of Egypt, which shall yield him such rich spoils as to compensate for his unproductive expedition against Tyre; and it adds a promise of Israel's restoration (vers. 17—21). It then more fully describes the fear and desolation caused by the Chaldean invasion through all the cities of Egypt, and even in Ethiopia (xxx. 1—19).

⁸ This description shows the severity as well as the length of the service.

⁹ Or, 'There were not wages to him and his army,' etc. The words do not imply complete failure, but only that the gain was not proportioned to the time and labour expended. Jerome says that Nebuchadnezzar took Tyre, but found that the inhabitants had fled with all their wealth. It is more likely that the island-city was not captured, but was able to make advantageous terms. See notes on ch. xxvi. 1, 5.

For the service that he had served against it:

- 19 Therefore thus saith the Lord God;
Behold, ' I will give the land of Egypt unto Nebuchadrezzar king of Babylon;
And he shall take her multitude,—and take her spoil, and take her prey;
And it shall be the wages for his army.
- 20 I have given him the land of Egypt,
For his labour wherewith he ^d served against it,
Because they wrought for me, saith the Lord God.
- 21 In that day ' will I cause the horn of the house of Israel to bud forth,
And I will give thee ^f the opening of the mouth¹ in the midst of them;
And they shall know that I *am* the Lord.
- 30 The word of the Lord came again unto me, saying,—Son of man, prophesy and say,
Thus saith the Lord God;—^g Howl ye, Woe worth² the day!
- 3 For ^a the day *is* near,—even the day of the Lord *is* near, a cloudy day;
ⁱ It shall be the time of the heathen.
- 4 And the sword shall come upon Egypt,—and great pain shall be in Ethiopia,
When the slain shall fall in Egypt,—and they ^a shall take away her multitude,
And ⁱ her foundations shall be broken down.
- 5 ^m Ethiopia, and ⁿ Libya, and Lydia,—and ^o all the mingled people, and Chub,³
^p And the men of the land that is in league,—shall fall with them by the sword.
- 6 Thus saith the Lord;—^q They also that uphold Egypt shall fall;
And the pride of her power shall come down:
^r From the tower of Syene shall they fall in it by the sword,—saith the Lord God.
- 7 ^s And they shall be desolate in the midst of the countries *that are* desolate,
And her cities shall be in the midst of the cities *that are* wasted.
- 8 And they shall know that I *am* the Lord,
When I have set a fire in Egypt,—and *when* all her helpers shall be destroyed.
- 9 In that day ' shall messengers go forth from me in ships
To make the ^t careless⁴ Ethiopians afraid,
And great pain shall come upon them, as in the day of Egypt:—for, lo, it cometh.
- 10 Thus saith the Lord God;—^u I will also make the multitude of Egypt to cease
By the hand of Nebuchadrezzar king of Babylon.
- 11 He and his people with him, ^v the terrible of the nations,
Shall be brought to destroy the land:
And they shall draw their swords against Egypt,—and fill the land with the slain.
- 12 And ^x I will make the rivers dry,—and ^y sell the land into the hand of the wicked:⁵
And I will make the land waste, and all that is therein,
^z By the hand of strangers.—I the Lord have spoken *it*.
- 13 Thus saith the Lord God;—I will also ^a destroy the idols,
And I will cause *their* images to cease out of ^b Noph;⁶
^c And there shall be no more a prince of the land of Egypt:
^d And I will put a fear in the land of Egypt.
- 14 And I will make ^e Pathros desolate,
And will set fire in ^f Zoan,—and will execute judgments in No.⁷
- 15 And I will pour my fury upon Sin [*or*, Pelusium], the strength of Egypt;⁸
And ^g I will cut off the multitude of No.
- 16 And I will ^h set fire in Egypt:—Sin shall have great pain,
And No shall be rent asunder,—and Noph *shall have* distresses daily.
- 17 The young men of ⁱ Aven and of ^j Pi-beseth⁹ shall fall by the sword:
And these *cities* shall go into captivity.
- 18 ^k At Tehaphnehes also ^l the day shall be darkened,
When ^m I shall break there the yokes of Egypt:
And the pomp of her strength shall cease in her:
As for her, ⁿ a cloud shall cover her,—and her daughters shall go into captivity.
- 19 Thus will I execute judgments in Egypt:—and they shall know that I *am* the Lord.

^c vers. 8–10.

^d Jer. 25. 9.

^e ch. 29. 25, 26; Ps. 132. 17; Is. 27. 6.
^f ch. 3. 20; 21. 27.

^g Is. 13. 6.

^h ch. 7. 7, 12; Joel 2. 1;

Zeph. 1. 7.

ⁱ Is. 24. 21–23; Jer.

25. 18–20; Joel 3.

11–14.

^k ch. 20. 12, 19.

^l Jer. 50. 15.

^m Is. 20. 4; Jer. 46. 9.

ⁿ Heb. *Phut*, ch. 27. 10

^o Jer. 25. 20, 24.

^p Jer. 44. 27.

^q Is. 31. 3.

^r ch. 29. 10.

^s ch. 29. 12.

^t Is. 18. 1, 2.

^u Jer. 49. 31.

^v ch. 29. 4, 5, 19; 32

11–16.

^w ch. 29. 7.

^x Is. 19. 5–10.

^y Is. 19. 4.

^z ch. 29. 10.

^a Ex. 12. 12; Is. 10. 1;

Jer. 43. 12; 46. 25;

Zec. 13. 2.

^b Is. 19. 13; Hos. 9. 6;

Memphis, Heb. *Moph.*

^c ch. 29. 14, 15; Zec.

10. 11.

^d Is. 19. 16.

^e ch. 29. 14.

^f Ps. 78. 12, 43; or,

Tanis.

^g Nah. 3. 8–10.

^h Jer. 46. 25.

ⁱ ver. 8.

^j or, *Heliopolis*.

^k or, *Pelusium*.

^l Jer. 2. 16.

^m Is. 9. 19; Joel 3. 15.

ⁿ ch. 29. 15.

^o ver. 3.

¹ See note on ch. xxiv. 27.

² That is, 'Alas! for the day.'

³ This place is not ascertained. It may have been in Mareotis, a province of Egypt; but it is more likely the name of a foreign people.

⁴ The Ethiopians on the Upper Nile thought themselves 'secure' from danger; but messengers shall go 'in ships' up the river, and alarm them as Egypt was alarmed.

⁵ That is, 'cruel,' or 'destructive,' as in ch. v. 16, 17. See Isa. xix. 4. This epithet has been justly applicable

to the successive conquerors and oppressors of Egypt through all subsequent ages.

⁶ See note on Isa. xix. 13.

⁷ See notes on Psa. lxxviii. 12, and Jer. xli. 25.

⁸ Sin, or Pelusium, is called the 'strength,' or in other writers the 'key' of Egypt, because of its position and fortification as a frontier-town.

⁹ Aven or On (see note on Gen. xli. 45), Pi-beseth or Bubastis, and Tehaphnehes or Tahapanhes (see note on Jer. ii. 16), all lay in Lower Egypt between Pelusium and Memphis.

- 20 AND¹ it came to pass in the eleventh year, in the first month, in the seventh
 * day of the month, *that* the word of the LORD came unto me, saying,
- 21 Son of man, I have 'broken the arm of Pharaoh king of Egypt;
 And, lo, 'it shall not be bound up to be healed,
 To put a roller to bind it, to make it strong to hold the sword.
- 22 Therefore thus saith the Lord God;
 Behold, * I am against Pharaoh king of Egypt,
 And will * break his arms, the strong, 'and that which was broken;
 ' And I will cause the sword to fall out of his hand.
- 23 ' And I will scatter the Egyptians among the nations,
 And will disperse them through the countries.
- 24 And I will strengthen the arms of the king of Babylon,
 And put ' my sword in his hand:—but I will break Pharaoh's arms,
 And he shall groan before him with the groanings of a deadly wounded *man*.
- 25 But I will strengthen the arms of the king of Babylon,
 And the arms of Pharaoh shall fall down;
 And ' they shall know that I am the LORD,
 When I shall put my sword into the hand of the king of Babylon,
 And he shall stretch it out upon the land of Egypt.
- 26 ' And I will scatter the Egyptians among the nations,
 And disperse them among the countries;—and they shall know that I am the LORD.
- 31 AND² it came to pass in the eleventh year, in the third month, in the first day
 of the month, *that* the word of the LORD came unto me, saying, Son of man,
 2 speak unto Pharaoh king of Egypt, and to his multitude;
 ' Whom art thou like in thy greatness?
- 3 ' Behold, the Assyrian *was* a cedar in Lebanon with fair branches,
 And with a shadowing shroud,³ and of an high stature;
 And his top was among the thick boughs.
- 4 ' The waters made him great, the deep set him up on high
 With her rivers running round about his plants,
 And sent out her little rivers unto all the trees of the field.
- 5 Therefore ' his height was exalted above all the trees of the field,
 And his boughs were multiplied,⁴ and his branches became long
 Because of the multitude of waters, when he shot forth.
- 6 All the ' fowls of heaven made their nests in his boughs,
 And under his branches did all the beasts of the field bring forth their young,
 And under his shadow dwelt all great nations.
- 7 Thus was he fair in his greatness,—in the length of his branches:
 For his root was by great waters.
- 8 The cedars in the ' garden of God could not hide him:
 The fir trees were not like his boughs,
 And the chesnut trees were not like his branches;
 Nor any tree in the garden of God was like unto him in his beauty.
- 9 ' I have made him fair by the multitude of his branches:
 So that all the trees of Eden, that *were* in the garden of God, envied him.
- 10 Therefore thus saith the Lord God;—Because thou hast lifted up thyself in height,
 And he hath shot up his top among the thick boughs,
 And ' his heart is lifted up in his height;
- 11 I have therefore delivered him into the hand of ' the mighty one⁵ of the heathen;
 He shall surely deal with him:—I have driven him out for his wickedness.
- 12 And strangers, ' the terrible of the nations, have cut him off,—and have left him:
 ' Upon the mountains and in all the valleys his branches are fallen,
 And his boughs are broken by all the rivers of the land;
 And all the people of the earth are ' gone down from his shadow,—and have left him.
- 13 ' Upon his ruin shall all the fowls of the heaven remain,
 And all the beasts of the field shall be upon his branches:
- 14 To the end that none of all the trees by the waters exalt themselves for their height,
 Neither shoot up their top among the thick boughs,

s Ps. 10. 15; Jer. 48.
 25.
 t Jer. 46. 11.

u ch. 29. 3.
 v Ps. 37. 17.
 y 2 Ki. 21. 7; Jer. 40.
 1. 12.
 z Jer. 46. 21—25.
 a ver. 26; ch. 29. 12.

b Zeph. 2. 12

c Ps. 9. 16.

d vers. 17, 18, 23; ch.
 29. 12.

e ver. 18.

f Dan. 4. 10; Nah. 3. 1;
 Zeph. 2. 13.

g Jer. 51. 36.

h Dan. 4. 11.

i ch. 17. 23; Dan. 4. 12.

k ch. 29. 13; Ge. 2. 8;
 13. 10.

l Ps. 75. 6, 7; Dan. 2.
 21.

m Dan. 5. 20.

n ch. 32. 11, 12; Jer.
 25. 9; Dan. 5. 16, 10.

o ch. 28. 7; Hab. 1. 6, 7.
 p ch. 32. 4, 5; 35. 8.

q Dan. 4. 12—14; Nah.
 3. 17, 18.
 r ch. 29. 5; 32. 4; Is.
 18. 6.

¹ This short prophecy declares that the reverses which the Egyptians have suffered (perhaps in their unsuccessful attempt to relieve Jerusalem, 2 Kings xxiv. 7; Jer. xxxvii. 7, 8) are only the beginning of the destruction of their power by the Chaldeans (vers. 20—26).

² In ch. xxxi., a threatening is addressed to Pharaoh, derived from the recent fall of the Assyrian monarchy; which is represented as a lofty and beautiful cedar, cut

down in its pride as a warning to others (vers. 1—18).

³ Or, 'and an overshadowing thicket.'

⁴ Alluding to the numerous princes and nations which were tributary to the king of Assyria, and which, in return, he took under his protection. See ver. 6.

⁵ Or, 'a mighty one of the nations (i. e. the king of Babylon, now rising into power); he thoroughly dealt with him,' etc.

- Neither their trees stand up in their height, all that drink water :
For ^a they are all delivered unto death,—^a to the nether parts of the earth,
In the midst of the children of men,—with them that go down to the pit.
- 15 Thus saith the Lord God ;
In the day when he went down to the grave I caused a mourning :
I covered the deep ¹ for him,
And I restrained the floods thereof, and the great waters were stayed :
And I caused Lebanon to mourn for him,
And all the trees of the field fainted for him.
- 16 I made the nations to ^a shake at the sound of his fall,
When I ^a cast him down to hell with them that descend into the pit :
And ^a all the trees of Eden, the choice and best of Lebanon, all that drink water,
^a Shall be comforted ² in the nether parts of the earth.
- 17 They also went down into hell with him—unto *them that be slain with the sword* ;
^a And *they that were* his arm, *that* ^b dwelt under his shadow
In the midst of the heathen.
- 18 ^c To whom art thou thus like in glory and in greatness among the trees of Eden ?
Yet shalt thou be brought down ^d with the trees of Eden
Unto the nether parts of the earth :
^e Thou shalt lie in the midst of the uncircumcised
With *them that be slain by the sword*.
^f This is Pharaoh and all his multitude,—saith the Lord God.
- 32 AND ³ it came to pass in the twelfth year, in the twelfth month, in the first
² day of the month, *that* the word of the Lord came unto me, saying, Son of man,
^a take up a lamentation for Pharaoh king of Egypt, and say unto him,
^a Thou art like a young lion of the nations,
^a And thou *art* as a whale in the seas :—and thou camest forth with thy rivers,
And troubledst the waters with thy feet, and ^a fouledst their rivers.
- 3 Thus saith the Lord God ;
I will therefore ^a spread out my net over thee with a company ⁴ of many people ;
And they shall bring thee up in my net.
- 4 Then ^a will I leave thee upon the land,—I will cast thee forth upon the open field,
And ^a will cause all the fowls of the heaven to remain upon thee,
And I will fill the beasts of the whole earth with thee.
- 5 And I will lay thy flesh ^a upon the mountains,—and fill the valleys with thy height. ⁵
- 6 ^a I will also water with thy blood the land wherein thou swimmest, ⁶
Even to the mountains ;—and the rivers shall be full of thee.
- 7 And when I shall put thee out [*or*, extinguish thee],
^a I will cover the heaven, ⁷ and make the stars thereof dark ;
I will cover the sun with a cloud, and the moon shall not give her light.
- 8 All the bright lights of heaven will I make dark over thee,
And set darkness upon thy land,—saith the Lord God.
- 9 I will also vex the hearts of many people,
^a When I shall bring thy destruction among the nations,
Into the countries which thou hast not known.
- 10 Yea, I will make many people ^a amazed at thee,
And their kings shall be horribly afraid for thee,
When I shall brandish my sword before them ;
And ^a they shall tremble at *every* moment,
Every man for his own life, in the day of thy fall.
- 11 ^a For thus saith the Lord God ;
^a The sword of the king of Babylon shall come upon thee.
- 12 By the swords of the mighty will I cause thy multitude to fall,
^a The terrible of the nations, all of them :
And ^a they shall spoil the pomp of Egypt,
And all the multitude thereof shall be destroyed.

^a Ps. 82. 7.
^f ch. 32. 18—22.

^a ch. 26. 15.
^c Is. 14. 15.
^f Is. 14. 8.
^e ch. 32. 31.

^a ch. 30. 6.
^b vers. 3, 6; Lam. 4. 20.

^a ver. 2; ch. 32. 19.
^d vers. 9, 16.

^e see refs. ch. 24. 10.

^f 2 Sam. 12. 7.

^g ver. 16; ch. 27. 2 ;
28. 3.
^a ch. 19. 3, 6; 38. 13.
^f ch. 28. 3.
^k ch. 34. 18.

ⁱ ch. 12. 13; 17. 20 ;
Hos. 7. 12.

^m ch. 29. 5.
ⁿ ch. 31. 13.

^o ch. 31. 12.
^p Is. 34. 3, 7.

^q ch. 30. 16; see refs.
Is. 13. 10.

^r ch. 29. 12; 30. 23, 26.

^s ch. 27. 25.

^t ch. 26. 16.

^u ch. 30. 4; Jer. 46. 26.
^x ch. 36. 7; 30. 22—25 ;
Jer. 43. 10.

^y ch. 28. 7.
^z ch. 29. 19.

¹ The deep is beautifully pictured as grieving for the fall of the magnificent tree; restraining the streams, whose only use seemed to be to nourish it.

² Rather, 'are comforted.' The conquered nations are consoled by finding that a kingdom once so mighty has become like themselves. Compare Isa. xiv. 10.

³ Ch. xxxii. contains two prophetic songs of lamentation over the king and people of Egypt; uttered probably at an interval of a fortnight from each other, and rather more than a year after the fall of Jerusalem. In the first, Pharaoh is compared to a lion or a crocodile; which

shall be hunted, captured, and slain, to the dismay of other kings and nations (vers. 1—16).

⁴ Rather, 'in an assembly;' i. e. in their presence and with their help.

⁵ Or, 'With thy hugeness.'

⁶ Or, 'And I water the earth with thy inundation (i. e. with the streams of blood which flow from thee); [some] of thy blood [reaches] up to the hills,' etc. Compare Isa. xxxii. 3; Rev. xiv. 20.

⁷ That is, as with funeral garments. See note on ch. xxxi. 15.

- 13 ^a I will destroy also all the beasts thereof from beside the great waters;
^b Neither shall the foot of man trouble them any more,
 Nor the hoofs of beasts trouble them.
- 14 Then will I make their waters deep,¹
 And cause their rivers to run like oil,—saith the Lord God.
- 15 When I shall make the land of Egypt desolate,
 And the country shall be destitute of that whereof it was full,
 When I shall smite all them that dwell therein,
^c Then shall they know that I *am* the Lord.
- 16 This is the lamentation wherewith they shall lament her:
 The daughters of the nations shall lament her:—they shall lament for her,
Even for Egypt, and for all her multitude,—saith the Lord God.
- 17 It² came to pass also in the twelfth year, in the fifteenth day of the month, *that*
 the word of the Lord came unto me, saying,
- 18 Son of man, wail for the multitude of Egypt, and ^c cast them down,
Even her, and the daughters of the famous nations,
 Unto the nether parts of the earth, with them that go down into the pit.
- 19 ^d Whom dost thou pass in beauty?
^e Go down, and be thou laid with the uncircumcised.
- 20 They shall fall in the midst of *them that are slain by the sword*:
 She is delivered to the sword:—draw her and all her multitudes.³
- 21 ^f The strong among the mighty shall speak to him
 Out of the midst of hell⁴ with them that help him:
 They are ^g gone down, they lie ^h uncircumcised, slain by the sword.
- 22 ⁱ Asshur is there and all her company: his graves *are* about him:
 All of them slain, fallen by the sword:
- 23 ^j Whose graves are set in the sides of the pit,⁵
 And her company is round about her grave:
 All of them slain, fallen by the sword,
 Which ^k caused terror in ^l the land of the living.
- 24 There is ^m Elam⁶ and all her multitude round about her grave,
 All of them slain, fallen by the sword,
 Which are ⁿ gone down uncircumcised into the nether parts of the earth,
^o Which caused their terror in the land of the living;
 Yet have they borne their shame with them that go down to the pit.
- 25 They have set her a bed in the midst of the slain
 With all her multitude: her graves *are* round about him:
 All of them uncircumcised, slain by the sword:
 Though their terror was caused in the land of the living,
 Yet have they borne their shame with them that go down to the pit:
 He is put in the midst of *them that be slain*.
- 26 There is ^p Meshch, Tubal,⁷ and all her multitude:
 Her graves *are* round about him:—all of them ^q uncircumcised, slain by the sword,
 Though they caused their terror in the land of the living.
- 27 ^r And they shall not lie⁸ with the mighty *that are* fallen of the uncircumcised,
 Which are gone down to hell with their weapons of war:
 And they have laid their swords under their heads,
^s But their iniquities shall be upon their bones,
 Though *they were* the terror of the mighty in the land of the living.
- 28 Yea, thou⁹ shalt be broken in the midst of the uncircumcised,
 And shalt lie with *them that are* slain with the sword.
- 29 There is ^t Edom, her kings, and all her princes,

^a ch. 29. 8.^b ch. 29. 11

^c ch. 6. 7; Ez. 7. 5;
 14. 4, 18; Ps. 9. 16.
^d ver. 2; ch. 28. 17;
 2 Sam. 1. 17; 2 Chr.
 35. 25.

^e ch. 28. 20; 30. 8;
 31. 14.

^f ch. 31. 2, 18.

^g ver. 21, 24, etc.; see
 refs. ch. 28. 10.

^h ver. 27; Is. 1. 31;
 14. 9, 10.

ⁱ ver. 19, 25, etc.^j ch. 24. 10.

^k ver. 21, 28, 29, 30;
 ch. 31. 3, etc.

^l Is. 14. 15.

^m ver. 24—27, 29; ch.
 26. 17; Is. 14. 16.
ⁿ see refs. Ps. 27. 13.
^o see refs. Jer. 25. 25.

^p ver. 21.^q ver. 23.

^r ch. 27. 13; 32. 2.
 Ge. 10. 2.

^s ver. 19, 20, etc.^t ver. 21; Is. 14. 18, 19.^u ch. 18. 20.

^v see refs. ch. 25. 12—
 14.

¹ Rather, 'make their waters to subside'; *i. e.* to become clear and calm. Egypt shall no more be able to disturb the tranquillity of neighbouring states.

² In this second prophetic lamentation, the Egyptian monarch is represented as being taken to the mouth of a vast pit opened for the carcases of the vanquished and slain in battle; is told to contemplate the dishonoured burial of other mighty princes and people conquered by Nebuchadnezzar; and is assured that his doom will be the same as theirs (17—32).

³ Or, 'The sword is given (*i. e.* appointed and prepared for her destruction); draw her and all her multitudes [to punishment].'

⁴ Heb., 'Sheol,' the place of the departed. The figure employed in Isa. xiv. 9—14, etc., is here greatly

amplified, according to the peculiar style of Ezekiel.

⁵ Rather, 'Whose graves are appointed in the inmost parts (see Psa. cxxviii. 3, and note) of the pit.' Assyria, the most important of the nations, and the first to fall, lies lowest in the pit of the slain.

⁶ 'Elam,' the name of a province, is perhaps put for the whole of Persia, as in Isa. xxi. 2.

⁷ See note on ch. xxvii. 13.

⁸ Or, 'Shall they not lie,' etc. The 'swords lying under their heads' are probably mentioned as the instruments by which they 'caused their terror' and perpetrated 'their iniquities.' These, so far from helping them now, shall lie with them, as proofs of the sin for which they are punished.

⁹ That is, 'Thou, O Egypt.'

Which with their might are laid by *them that were* slain by the sword :
They shall lie with the uncircumcised,—and with them that go down to the pit.

- 30 * There *be* the princes of the north,¹ all of them,
And all the * Zidonians, which are gone down with the slain ;
With their terror they are ashamed of their might ;
And they lie uncircumcised with *them that be* slain by the sword,
And bear their shame with them that go down to the pit.
- 31 Pharaoh shall see them,—and shall be ^b comforted² over all his multitude,
Even Pharaoh and all his army slain by the sword,—saith the Lord God.
- 32 * For I have caused my terror³ in the land of the living :
And he shall be laid in the midst of the uncircumcised
With *them that are* slain with the sword,
Even Pharaoh and all his multitude,—saith the Lord God.

Renewed commission and instructions to the prophet respecting Israel, with warning to the people.

- 33 AGAIN⁴ the word of the Lord came unto me, saying, Son of man, speak to
* the children of thy people, and say unto them,

* When I bring the sword upon a land,
If the people of the land take a man of their coasts,
And set him for their *s* watchman :

- 3 If when he seeth the sword come upon the land,
* He blow the trumpet, and warn the people ;
- 4 Then whosoever heareth the sound of the trumpet, and taketh not warning :
If the sword come, and take him away,—^a his blood shall be upon his own head.
- 5 He heard the sound of the trumpet, and took not warning ;
His blood shall be upon him.—But he that taketh warning shall deliver his soul.
- 6 But if the watchman see the sword come,
And blow not the trumpet, and the people be not warned ;
If the sword come, and take *any* person from among them,
^c He is taken away in his iniquity ;
^a But his blood will I require at the watchman's hand.

- 7 * So thou, O son of man,—I have set thee a watchman unto the house of Israel ;
Therefore * thou shalt hear the word at my mouth, and warn them from me.

- 8 When I say unto the wicked, O wicked *man*, * thou shalt surely die ;
* If thou dost not speak to warn the wicked from his way,
That wicked *man* shall die in his iniquity ;
But his blood will I require at thine hand.

- 9 Nevertheless, if thou warn the wicked of his way to turn from it ;
^b If he do not turn from his way, he shall die in his iniquity ;
^c But thou hast delivered thy soul.

- 10 Therefore, O thou son of man, speak unto the house of Israel ;
Thus ye speak, saying,
If our transgressions and our sins *be* upon us, and we * pine away⁵ in them,
* How should we then live ?

- 11 Say unto them, As I live, saith the Lord God,
* I have no pleasure in the death of the wicked ;
But that the wicked turn from his way and live :
* Turn ye, turn ye from your evil ways ;—for why will ye die, O house of Israel ?

- 12 Therefore, thou son of man, say unto the children of thy people,
The * righteousness of the righteous shall not deliver him
In the day of his transgression :
^a As for the wickedness of the wicked, * he shall not fall thereby
In the day that he turneth from his wickedness ;
Neither shall the righteous be able to live for his *righteousness*
In the day that he sinneth.

- 13 When I shall say to the righteous, *that* he shall surely live ;

* ch. 38. 6, 15 ; 39. 2.
* ch. 28. 21.

b ch. 31. 16.

c see vers. 23—27 ; Jer.
23. 15 ; Zeph 3. 6—8.

d ch. 3. 11.

* ch. 11. 8 ; 14. 17.

f ver. 7 ; 2 Sam. 18.
24, 25 ; 2 Ki. 9. 17 ;
Hos. 9. 8.
g 1a. 58. 1.

A ch. 18. 13.

* ver. 8 ; ch. 18. 20.

* ch. 3. 18—20.

i ch. 3. 17—21 ; Heb.

13. 17.

m ch. 2. 7, 8 ; Jer. 1. 17 ;

23. 28. 26. 2.

n see refs. ch. 18. 4.

* ch. 13. 9, 10.

p Pro. 29. 1 ; Heb. 2. 3.

12. 25.

q Ac. 20. 26, 27 ; 2 Cor.

2. 15, 16.

r ch. 24. 23.

* ch. 37. 11 ; 1a. 49. 14.

t see refs. ch. 18. 23,

22 ; 2 Sam. 14. 14.

u see refs. ch. 14. 6 ;

ch. 18. 30, 31.

* see refs. ch. 3. 20.

y ver. 19 ; see refs. ch.

18. 21.

* 2 Chr. 7. 14.

1 These are probably the Tyrians, who were neighbours of the Sidonians, and, like them, were north of Egypt and Judea.

2 See note on ch. xxxi. 16. Pharaoh may comfort himself, if he can, by knowing that he is not without companions in destruction.

3 Rather, '*his* terror.' I have allowed him to cause terror ; but now I will lay him in the pit.

4 Hitherto Ezekiel has been employed as the messenger of the Divine judgments ; he has now the more pleasant

office of reviving the hopes of his fallen countrymen by presenting the prospect of a glorious future. In entering upon these new duties, he receives a second solemn charge (vers. 1—9), similar to that in ch. iii. 17—21 ; and a second impressive vindication of the equity of God's government in reply to the murmurings of the people (10—20). Compare ch. xviii.

5 This is the language of those who murmur under Divine punishment, instead of humbly confessing guilt and entreating God's mercy.

- * If he trust to his own righteousness, and commit iniquity,
All his righteousness shall not be remembered;
But for his iniquity that he hath committed, ^b he shall die for it.
- 14 Again, * when I say unto the wicked, Thou shalt surely die;
^a If he turn from his sin, and do that which is lawful and right;
15 If the wicked * restore the pledge,—^c give again that he had robbed,
Walk in * the statutes of life, without committing iniquity;
^a He shall surely live, he shall not die.
- 16 * None of his sins that he hath committed shall be mentioned unto him:
He hath done that which is lawful and right; he shall surely live.
- 17 * Yet the children of thy people say, The way of the Lord is not equal.
But as for them, their way is not equal.
- 18 * When the righteous turneth from his righteousness, and committeth iniquity,
He shall even die thereby.
- 19 * But if the wicked turn from his wickedness,
And do that which is lawful and right,—he shall live thereby.
- 20 Yet ye say, * The way of the Lord is not equal.
O ye house of Israel, I will judge you every one after his ways.

Messages respecting the remnant and the captives of Judah.

- 21 AND¹ it came to pass in the twelfth year * of our captivity, in the tenth month,
in the fifth day of the month, ^a that one that had escaped out of Jerusalem came
unto me, ² saying, * The city is smitten.
- 22 Now * the hand of the Lord was upon me in the evening, afore he that was escaped
came; and had opened my mouth, until he came to me in the morning; * and my
23 mouth was opened, and I was no more dumb. Then the word of the Lord came
24 unto me, saying, Son of man, * they that inhabit those * wastes of the land of
Israel speak, saying, * Abraham was one, ³ and he inherited the land: * but we
25 are many; the land is given us for inheritance. Wherefore say unto them,

Thus saith the Lord God;—^a Ye eat with the blood,
And * lift up your eyes toward your idols, and ^b shed blood:
And shall ye possess the land?

- 26 Ye stand upon your sword, ⁴
* Ye work abomination, and ye ^a defile every one his neighbour's wife:
* And shall ye possess the land?
- 27 Say thou thus unto them, Thus saith the Lord God;
As I live, * surely they that are in * the wastes shall fall by the sword,
And him that is in the open field ^b will I give to the beasts to be devoured,
And they that be in the forts and ^c in the caves shall die of the pestilence.
- 28 * For I will lay the land most desolate,
And the * pomp of her strength shall cease;
And * the mountains of Israel shall be desolate, that none shall pass through.
- 29 Then shall they know that I am the Lord,
When I have laid the land most desolate
Because of all their abominations which they have committed.
- 30 Also, thou son of man,—* the children of thy people still are talking against thee⁵
By the walls and in the doors of the houses,
And * speak one to another, every one to his brother, ^a saying,
Come, I pray you, and hear what is the word that cometh forth from the Lord;
31 And * they come unto thee as the people cometh,
And they * sit before thee as my people,

^a ch. 3. 20; 18. 24; Lk. 18. 9—14; 2 Pet. 2. 20—22.

^b ch. 18. 4.

^c ch. 3. 18, 19; 18. 27.

^d Isa. 55. 7; Jer. 4. 1.

^e see refs. ch. 18. 7.

^f Ex. 22. 1—4; Lk. 6. 2, 4, 5; Num. 5. 6, 7; Lk. 19. 8.

^g ch. 20. 11, 13, 21; Lk. 18. 5.

^h ch. 18. 27, 28; Ro. 2. 7.

ⁱ see refs. ch. 18. 22; Isa. 1. 18; Mic. 7. 18, 19; 1 John 2. 1—3.

^j ver. 20; ch. 18. 25, 26.

^k vers. 12, 13; ch. 18. 25, 27.

^l ver. 14.

^m ver. 17; ch. 18. 25, 26.

ⁿ ch. 1. 2.

^o ch. 24. 26, 27.

^p 2 Ki. 25. 4, etc.

^q ch. 1. 3.

^r ch. 3. 26, 27; 24. 27.

^s ch. 34. 2.

^t u. ver. 27; ch. 36. 4; Jer. 39. 10.

^u Isa. 51. 2; Ac. 7. 5.

^v see Mic. 3. 11; Mt. 3. 9; John 8. 39; Ro. 9. 7.

^w Ge. 9. 4; Lk. 3. 17; 7. 26; 17. 10; 19. 20; Deu. 12. 16.

^x ch. 18. 6.

^y ch. 5. 9; 22. 6, 9.

^z ch. 18. 12; Lk. 18. 29—30.

^{aa} ch. 19. 6; 22. 11; Jer. 5. 8, 9.

^{ab} Deu. 1. 25, 26.

^{ac} ch. 5. 12—17.

^{ad} ver. 24.

^{ae} ch. 20. 4.

^{af} Judge. 6. 2; 1 Sam. 13. 6.

^{ag} ch. 6. 14; 36. 31, 35; Jer. 9. 11; 41. 2, 6, 22.

^{ah} ch. 7. 24; 24. 21; 30. 6, 7.

^{ai} ch. 6. 2, 3, 6.

^{aj} Jer. 11. 18, 19.

^{ak} Isa. 29. 13.

^{al} Isa. 54. 2; Jer. 42. 1—6, 20.

^{am} ch. 11. 1; 20. 1, etc.; Jer. 6. 16, 17; 43. 1—7; 44. 16; Lk. 8. 21; 11. 29; Jam. 1. 22—24.

^{an} ch. 8. 1.

¹ Ezekiel now recommences his ministry to his people by warning them against the delusive hopes still prevailing among the remnant in Judea (21—29), and by exposing the folly of his fellow-captives in neglecting the warnings of him who was now proved to be a true prophet (30—33).

² As had been foretold in ch. xxiv. 26. The date here given allows a year and five months to have elapsed since the fall of Jerusalem. The news probably had been received long before; now the promised fugitive appears, to open the prophet's lips.

³ That is, one only; a single individual. See Isa. li. 2. 'If Abraham,' they argued, 'when thou alone, was so greatly multiplied, much more shall we, who are many.' They forgot that it was Abraham's faith, shown by his works, which was 'counted to him for righteousness,' and ensured to him the fulfilment of the promise (see

Gal. iii. 6; Heb. xi. 8—19; James ii. 21, 22); whereas they were unbelieving and disobedient. To convince them of this difference, their most glaring sins are specified in the two following verses.

⁴ That is, 'Ye trust to your own prowess;' perhaps referring to a determination to use violence, and to live a wild outlaw life in 'caves.' Comp. Jer. xli. 1—10.

⁵ Rather, 'And thou, son of man—the children of thy people, who talk about thee,' etc. This is the beginning of a long and rather unconnected sentence, which ends in ver. 33 with the words, 'And when this comes—lo! it is come—then they know that a prophet hath been among them.' They have come and heard what thou hadst to say, they even professed to admire thee and thy doctrine, but would not act accordingly. Now that thy last prediction to them—that of the fall of Jerusalem—is fulfilled, they cannot but know that all thy words are true.

And they hear thy words; but they will not do them :

* For with their mouth they show much love,

But * their heart goeth after their covetousness :

32 And, lo, thou art unto them as a very lovely song

* Of one that hath a pleasant voice, and can play well on an instrument :

For they hear thy words, but they do them not :

33 * And when this cometh to pass, (lo, it will come,)

Then * shall they know that a prophet hath been among them.

Judgments upon wicked rulers; promises of mercy to the people under the Messiah.

34 AND¹ the word of the Lord came unto me, saying, Son of man, prophesy against the * shepherds of Israel; prophesy, and say unto them,

Thus saith the Lord God unto the shepherds;²

* Woe be to the shepherds of Israel that do feed themselves!

* Should not the shepherds feed the flocks?

3 * Ye eat the fat, and ye clothe you with the wool,

* Ye kill them that are fed;—*but ye feed not the flock.*

4 * The diseased have ye not strengthened,

Neither have ye healed that which was sick,

Neither have ye bound up *that which was broken,*

Neither have ye brought again that which was driven away,

Neither have ye sought that which was lost;

But with * force and with cruelty have ye ruled them.

5 * And they were * scattered because *there is no shepherd :*

* And they became meat to all the beasts of the field, when they were scattered.

6 My sheep * wandered through all the mountains, and upon every high hill :

Yea, my flock was scattered upon all the face of the earth,

And none did search or seek *after them.*

7 Therefore, * ye shepherds, hear the word of the Lord;

8 As I live, saith the Lord God,—surely because my flock became a prey,

And my flock * became meat to every beast of the field,

Because *there was no shepherd*, neither did my shepherds search for my flock,

* But the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the Lord;

10 Thus saith the Lord God;—Behold, I *am* against the shepherds;

And I will require my flock at their hand,

And cause them to cease from feeding the flock;

Neither shall the shepherds * feed themselves any more;

* For I will deliver my flock from their mouth,

That they may not be meat for them.

11 For thus saith the Lord God;

* Behold, I, *even I*, will both search my sheep, and seek them out.

12 As a shepherd seeketh out his flock

In the day that he is among his sheep *that are scattered;*

So will I seek out my sheep,

And will deliver them out of all places where they have been scattered

In * the cloudy and dark day.

13 And * I will bring them out from the people,—and gather them from the countries,

And will bring them to their own land,

And feed them upon the mountains of Israel,

By the rivers, and in all the inhabited places of the country.

14 * I will feed them in a good pasture,

And upon the high mountains of Israel shall their fold be :

* There shall they lie in a good fold,

And *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, * and I will cause them to lie down,—saith the Lord God.

a Pa. 78. 36, 37; Is. 29. 13; Jam. 2. 14—16; 1 John 3. 17, 18. c Mt. 6. 24; 13. 22; Lk. 12. 15—21. u Mk. 4. 16, 17; 6. 20; John 5. 35.

x 1 Sam. 3. 20.

y ch. 2. 5.

z ch. 33. 21; Jer. 2. 8.

a Jer. 23. 1; Mic. 3. 1—3, 11; Zec. 11. 17; Ro. 16. 18; 2 Pet. 2. 3. b John 21. 15—17; Ac. 20. 28, 29; 1 Pet. 5. 2—4. c Is. 56. 11, 12; Zec. 11. 16. d ch. 22. 25—28; Mic. 3. 1—3; Zec. 11. 5. e ver. 16; Zec. 11. 16.

f Lk. 15. 4.

g 2 Cor. 1. 24; 1 Pet. 5. 3.

h 1 Ki. 22. 17; Jer. 23. 2; Mt. 9. 36.

k ver. 8; Is. 56. 9;

Jer. 12. 9; Ac. 20. 29, 30.

l Jer. 13. 16; 40. 11, 12; Heb. 11. 37, 38.

m Is. 1. 10.

n vers. 5, 6.

o vers. 2, 3, 10.

p ch. 3. 18, 20; Heb. 12. 17.

q vers. 2, 8.

r ver. 22; Pa. 72. 12—14.

s see refs. Pa. 23. 1; 90. 1; Is. 40. 10, 11; 56. 8; Jer. 23. 3; Lk. 19. 10; John 10. 16.

t ch. 30. 3; Joel 2. 1, 2.

u see refs. ch. 11. 17; 35. 21; 37. 21, 22; Is. 65. 9, 10; Jer. 33. 5.

x Pa. 23. 9; Is. 25. 6; 30. 23, 24; Jer. 31. 12—14.

y Jer. 33. 12, 13.

z Hos. 2. 18.

¹ The sins and sufferings of Israel have been caused in part by the faithlessness and tyranny of their princes, 'the shepherds of the flock' (vers. 1—6): whom God will therefore judge and punish (7—10); whilst he will seek out and restore and feed his people (11—16); distinguishing among them, and putting down the oppressors, whilst he saves the humble (17—22). And this he will do through the agency of the Great and Good Shepherd, the true David, whose rule shall ensure peace, safety, and the highest prosperity (23—31). In this, as

in other prophecies of the future, the spiritual reign of the Prince of peace is clearly predicted.

² See note on Jer. ii. 8. The reference to David as a prince in ver. 24 shows that the chief, if not the only meaning of 'shepherd' here, is that of *king*. The royal family of Judah had so grossly failed in the duties of the kingly office, that no other king shall rise from it, till a new David, a prince 'after God's own heart,' shall come. Compare Matt. ix. 36 with vers. 5, 6; and see John x. 1—18.

- 16 ^a I will seek that which was lost,—and bring again that which was driven away,
And will bind up *that which was broken*,
And will strengthen that which was sick :
But I will destroy ^b the fat and the strong ; ¹—I will feed them ^c with judgment.
- 17 And as for you, O my flock, thus saith the Lord God ;
^d Behold, I judge between cattle and cattle, between the rams and the he goats.
- 18 *Scemeth it* a small thing unto you to have eaten up the good pasture,
But ye must ^e tread down with your feet the residue of your pastures ?
And to have drunk of the deep waters,
But ye must foul the residue with your feet ? ²
- 19 And as for my flock, they eat that which ye have trodden with your feet ;
And they drink that which ye have fouled with your feet.
- 20 Therefore thus saith the Lord God unto them ;
^f Behold, I, *even I*, will judge between the fat cattle and between the lean cattle.
- 21 Because ye have thrust with side and with shoulder,
And pushed all the diseased with your horns,
Till ye have scattered them abroad ;
- 22 ^g Therefore will I save my flock, and they shall no more be a prey ;
And ^h I will judge between cattle and cattle.
- 23 And I will set up one ⁱ shepherd over them, and he shall feed them,
^j *Even* my servant David ;—he shall feed them, and he shall be their shepherd.
- 24 And ^k I the Lord will be their God,
And my servant David ^m a prince among them.—I the Lord have spoken it.
- 25 And ⁿ I will make with them a covenant of peace, ³
And ^o will cause the evil beasts to cease out of the land :
And they ^p shall dwell safely in the wilderness, and sleep in the woods.
- 26 And I will make them and the places round about ^q my hill ^r a blessing ;
And I will ^s cause the shower to come down in his season ;
There shall be ^t showers of blessing.
- 27 And ^u the tree of the field shall yield her fruit,
And the earth shall yield her increase, ⁴
And they shall be safe in their land, and shall know that I *am* the Lord,
When I have ^v broken the bands of their yoke,
And delivered them out of the hand of those that ^w served themselves of them.
- 28 And they shall no more ^x be a prey to the heathen,
Neither shall the beast of the land devour them ;
But ^y they shall dwell safely, and none shall make them afraid.
- 29 And I will raise up for them a ^z plant of renown, ⁵
And they shall be ^{aa} no more consumed with hunger in the land,
^{ab} Neither bear the shame of the heathen any more.
- 30 Thus shall they know that ^{ac} I the Lord their God *am* with them,
And that they, *even* the house of Israel, *are* my people,—saith the Lord God.
- 31 And ye my ^{ad} flock, the flock of my pasture, *are* men, ⁶
And I *am* your God, saith the Lord God.

The destruction of Edom, Israel's enemy ; and the restoration of Israel.

- 35 MOREOVER ⁷ the word of the Lord came unto me, saying, Son of man, ^a set
3 thy face against ^b mount Seir, ⁸ and ^c prophesy against it, and say unto it,
Thus saith the Lord God ;—Behold, O mount Seir, I *am* against thee,
And ^d I will stretch out mine hand against thee,
And I will make thee ^e most desolate.

1 The rich and powerful, who, under the misgovernment of ungodly princes, had greatly oppressed the poor.

2 A reproach most applicable to those who oppress the poor in civil matters ; or who, in religious, would debar them from obtaining pure instruction in Divine truth, and set before them mere human traditions.

3 That is, a covenant by which peace and prosperity shall be secured to them.

4 What Canaan would have been with its best and greatest kings restored again, and all its temporal blessings enjoyed in rich profusion ; such, in the new and higher sphere of the Messiah's kingdom, shall the whole domain be over which he is the Lord, when this promise receives its full and final accomplishment.

5 Some refer this to the Messiah, comparing ch. xvii. 23 and Isa. xl. 1, on which see note. The word, however, more properly means a *plantation*, a place richly

planted ; so that ' they shall be no more consumed with hunger.'

6 This probably refers to Psa. xcv. 6, 7.

7 In ch. xxxv., xxxvi. 1—15, the opposite destinies of Israel and her enemies are forcibly depicted. Her restoration involves their destruction. Compare Isa. xlv. 1 ; lxiii. 1, and notes. As Edom had been one of the most malignant and insulting of Israel's foes (Psa. cxxxvii. 7), it is here singled out, and its destruction under Divine judgments (vers. 1—15) is put in contrast with the renewed prosperity of Israel (xxxvi. 1—15). The ' mountains' of Israel and of Edom represent the two countries and nations ; and these again stand for *the people of God and their enemies*.

8 That is, the mountainous country of the Edomites, extending from the Dead Sea to the Euxine Gulf. See Gen. xxxv. 9 ; Deut. ii. 8.

^a see ver. 4 ; Isa. 40. 11 ; Mic. 4. 6 ; Mt. 18. 11 ; Mk. 2. 17 ; Lk. 5. 32

^b Isa. 10. 16 ; Jer. 50. 11 ; Am. 4. 1.
^c Isa. 49. 26 ; Jer. 10. 24.

^d vers. 20—22 ; ch. 20. 37, 38 ; Zec. 10. 3 ; Mt. 25. 32, 33.

^e ch. 45. 9 ; Jer. 5. 26—29.

^f ver. 17.

^g ver. 10.

^h ver. 17.

ⁱ see refs. Isa. 40. 11 ; Jer. 23. 4, 5 ; Zec. 13. 7.

^k ch. 37. 24, 25 ; Isa. 55. 3, 4 ; Jer. 30. 9 ; Hos. 3. 5.

^l ver. 30 ; ch. 37. 27 ; Ex. 29. 45 ; Jer. 31. 1, 33 ; Zec. 12. 9.

^m ch. 37. 22 ; see refs. Isa. 55. 4 ; Jer. 23. 5, 6 ; Mic. 5. 2 ; Lk. 1. 32, 33.

ⁿ ch. 37. 26 ; Isa. 55. 3 ; Jer. 31. 31—33.

^o Le. 25. 6 ; Isa. 11. 6—9 ; 35. 9 ; Hos. 2. 18.

^p ver. 24 ; see refs. Jer. 23. 6.

^q ch. 29. 40 ; Ps. 2. 6 ; Isa. 56. 7.

^r Ge. 12. 2 ; Isa. 19. 24 ; Zec. 8. 13, 23.

^s Le. 28. 4.

^t Deut. 28. 12 ; Ps. 68. 9 ; Isa. 44. 3 ; Mal. 3. 10.

^u Le. 25. 4 ; Ps. 85. 12 ; Isa. 4. 2.

^v Le. 26. 13 ; Isa. 10. 27 ; Jer. 2. 20.

^w Jer. 25. 14.

^x see ver. 8 ; ch. 36. 4, 15.

^y ver. 25 ; Jer. 30. 10 ; 46. 27.

^z see refs. Isa. 4. 2.

^{aa} ch. 36. 29 ; Isa. 49. 9, 10 ; Rev. 7. 16.

^{ab} ch. 36. 3—6, 15.

^{ac} ver. 24 ; ch. 16. 62 ; 37. 27 ; Mt. 1. 23 ; 28. 20.

^{ad} ch. 36. 38 ; Ps. 72. 12 ; 100. 3 ; John 10. 11 ; 20. 15—17.

^{ae} ch. 6. 2.

^{af} Deu. 2. 5.

^{ag} ch. 25. 12—14 ; Jer. 49. 7, 8 ; Am. 1. 11 ; Obad. 10, etc.

^{ah} ch. 6. 14.

^{ai} ver. 7.

- 4 "I will lay thy cities waste, and thou shalt be desolate,
And thou shalt know that I *am* the Lord.
- 5 "Because thou hast had a perpetual hatred¹ [*or*, hatred of old²],
And hast shed *the blood of* the children of Israel by the force of the sword
In the time of their calamity,³ in the time *that their iniquity had an end.*
- 6 Therefore, *as I live*, saith the Lord God,
"I will prepare thee unto blood, and blood shall pursue thee:
"Sith⁴ thou hast not hated blood, even blood shall pursue thee.
- 7 Thus will I make mount Seir⁵ most desolate,
And cut off from it⁶ him that passeth out and him that returneth.
- 8 "And I will fill his mountains with his slain *men*:
In thy hills, and in thy valleys, and in all thy rivers,
Shall they fall that are slain with the sword.
- 9 "I will make thee perpetual desolations, and thy cities shall not return:
"And ye shall know that I *am* the Lord.
- 10 Because⁷ thou hast said,
These two nations⁸ and these two countries shall be mine,
And we will⁹ possess it;—whereas [*or*, though]¹⁰ the Lord was there:
- 11 Therefore, *as I live*, saith the Lord God,
I will even do¹¹ according to thine anger, and according to thine envy,
Which thou hast used out of thy hatred against them;
And I will make myself known among them, when I have judged thee.
- 12 "And thou shalt know that I *am* the Lord,
And *that* I have heard all thy blasphemies,
Which thou hast spoken against the mountains of Israel,
Saying, They are laid desolate, they are given us to consume.
- 13 Thus¹² with your mouth ye have boasted against me,
And have multiplied your words against me: "I have heard *them*.
- 14 Thus saith the Lord God;
"When the whole earth rejoiceth, I will make thee desolate:¹³
15 "As thou didst rejoice at the inheritance of the house of Israel,
Because it was desolate;—so will I do unto thee:
"Thou shalt be desolate, O mount Seir,¹⁴ and all Idumea, *even* all of it.
And they shall know that I *am* the Lord.
- 36 Also, thou son of man, prophesy unto the¹⁵ 'mountains of Israel, and say,
Ye mountains of Israel, hear the word of the Lord:
2 Thus saith the Lord God;—Because¹⁶ the enemy hath said against you,
Alas! "even the ancient¹⁷ high places¹⁸ are ours in possession:
3 Therefore prophesy and say, Thus saith the Lord God;
Because they have made *you* desolate, and swallowed you up on every side,¹⁹
That ye might be a possession unto the residue of the heathen,
"And ye are taken up in the lips of talkers,—and *are* an infamy of the people:
4 Therefore, ye mountains of Israel, hear the word of the Lord God;
Thus saith the Lord God to the mountains, and to the hills,
To the rivers [*or*, dales], and to the valleys,
To the desolate wastes, and to the cities that are forsaken,
Which²⁰ became a prey and derision
To the residue of the heathen that *are* round about;
5 Therefore thus saith the Lord God;
"Surely in the fire of my jealousy have I spoken
"Against the residue of the heathen,²¹ and against all Idumea,
"Which have appointed my land into their possession,
With the joy of all *their* heart,—²² with despiseful minds, to cast it out for a prey.
6 Prophecy therefore concerning the land of Israel,
And say unto the mountains, and to the hills,—to the rivers, and to the valleys,
Thus saith the Lord God;
Behold, I have spoken in my jealousy and in my fury,
Because ye have²³ borne the shame of the heathen:
7 Therefore thus saith the Lord God; I have²⁴ lifted up mine hand,
Surely the heathen that *are* about you, they shall bear their shame.

"ver. 9.

"ch. 25. 12; Ge. 27.
41, 42; Pa. 137. 7;
Am. 1. 11; Obad.
10—16.

"ch. 25. 15.
"ch. 21. 25, 29; Pa.
137. 7; Dan. 9. 24;
Obad. 11.
"Is. 63. 1—6; Obad. 15.
"Pa. 109. 17.

"ver. 3.

"ch. 29. 11; Judg. 5. 6.
"ch. 31. 12; 32. 5; Is.
34. 5—7.

"ver. 4; ch. 25. 13.
Jer. 49. 17, 18; Mal.
1. 3, 4.

"ch. 6. 7; 7. 4, 9; 38.
11.
"ch. 36. 5; Pa. 83. 4—
12.

"ch. 36. 5; Pa. 83. 4,
12; Obad. 13.
"ch. 48. 35; Pa. 48. 1—
3; 132. 13, 14; Zeph.
3. 15—17; Zec. 2. 5.
"Pa. 137. 7; Mt. 7. 2;
Jam. 3. 13.

"ch. 6. 7; Pa. 9. 16.

"1 Sam. 2. 3; Rev.
13. 6.
"Ex. 16. 12; 2 Ki. 19.
26.

"Is. 65. 13—15.

"Pro. 17. 5; Lam. 1.
21; Obad. 12, 15.

"vers. 3, 4.
"ch. 36. 5; Is. 31. 5, 6.

"ch. 6. 2, 3.

"ch. 25. 3; 26. 2.

"Deut. 32. 13.
"ch. 33. 10.

"Deut. 24. 37; 1 Ki. 9.
7; Jer. 18. 16; Lam.
2. 15; Dan. 9. 16.

"ch. 34. 28.
"Pa. 79. 4.

"ch. 36. 19; Deut. 4.
24; Is. 66. 15, 16.
"Zeph. 2. 8—10.
"Jer. 49. 7—22.
"ch. 35. 10—13.

"Am. 1. 11.

"ver. 1b; ch. 34. 20;
Pa. 74. 10, 18, 23; 123.
3, 4.
"ch. 20. 5; see ref.
Ge. 14. 22.

1 See note on ch. xxv. 12, and ch. xxi. 25.

2 An old English word for 'since.'

3 That is, the two nations and territories of Israel and Judah.

4 The Messiah puts forth his power not only to bless those who submit to him, but also to destroy his malig-

nant and inveterate enemies: see Ps. ii. 9—12.

5 Or, 'everlasting heights.' Compare Gen. xlix. 26; Deut. xxxiii. 15.

6 Some render this, 'Because of their panting and gasping after you all around' (see Isa. xlii. 14), like beasts intent upon their prey.

- 8 But ye, O mountains of Israel, ^b ye shall shoot forth your branches,
And yield your fruit to my people of Israel;—^c for they are at hand to come.
- 9 For, behold, ^d I am for you, and I will turn unto you,
^e And ye shall be tilled and sown:
- 10 ^f And I will multiply men upon you,—all the house of Israel, *even* all of it:
And the cities shall be inhabited, and ^g the wastes shall be builded:
- 11 And ^h I will multiply upon you man and beast;
And they shall increase and bring fruit:
ⁱ And I will settle you after your old estates,
And will do better *unto you* than at your beginnings:
^j And ye shall know that I am the Lord.
- 12 Yea, I will cause men to walk upon you, *even* my people Israel;
^k And they shall possess thee, and thou shalt be their inheritance,
And thou shalt no more henceforth ^l bereave them *of men*.
- 13 Thus saith the Lord God;—Because they say unto you,
^m "Thou land devourest ⁿ up men, and hast bereaved thy nations;
14 Therefore thou shalt devour men no more,
Neither bereave thy nations any more, saith the Lord God.
- 15 ^o Neither will I cause *men* to hear in thee the shame of the heathen any more,
Neither shalt thou bear the reproach of the people any more,
Neither shalt thou cause thy nations to fall any more,—saith the Lord God.

God's unmerited mercy illustrated in his blessings upon Israel.

- 16, 17 MOREOVER² the word of the Lord came unto me, saying, Son of man,
When the house of Israel dwelt in their own land,
^p They defiled it by their own way and by their doings:
Their way was before me as ^q the uncleanness of a removed woman.
- 18 Wherefore I poured my fury upon them
^r For the blood that they had shed upon the land,
And for their idols *wherewith* they had polluted it:
- 19 And I ^s scattered them among the heathen,
And they were dispersed through the countries:
^t According to their way and according to their doings I judged them.
- 20 And when they entered unto the heathen, whither they went,
They ^u profaned³ my holy name, when they said to them,
^v "These *are* the people of the Lord, and are gone forth out of his land.
- 21 But I had pity ^w for mine holy name, which the house of Israel had profaned
Among the heathen, whither they went.
- 22 Therefore say unto the house of Israel, Thus saith the Lord God;
^x I do not *this* for your sakes, O house of Israel,
^y But for mine holy name's sake, which ye have profaned
Among the heathen, whither ye went.
- 23 And I will sanctify my great name, which was profaned among the heathen,
Which ye have profaned in the midst of them;
And the heathen shall know that I *am* the Lord,
Saith the Lord God,—when I shall be ^z sanctified in you before their eyes.
- 24 For ^{aa} I will take you from among the heathen,
And gather you out of all countries,—and will bring you into your own land.
- 25 ^{ab} Then will I sprinkle clean water upon you,⁴ and ye shall be clean:
^{ac} From all your filthiness, ^{ad} and from all your idols, will I cleanse you.
- 26 A ^{ae} new heart also will I give you,—and a new spirit will I put within you:
And I will take away ^{af} the stony heart out of your flesh,
And I will give you an heart of flesh.
- 27 And I will put my ^{ag} spirit within you,—and cause you to walk in my statutes,
And ye shall keep my judgments, and do *them*.

^b ch. 34. 25—29; Is. 4. 2; Am. 9. 13—15.
^c ch. 12. 25.

^d Ps. 46. 11; Ro. 8. 31.

^e Hos. 2. 21—23; Joel 3. 18; Zec. 8. 12.

^f Is. 27. 6; 40. 17—23; Jer. 30. 19.

^g ver. 33; see refs. Is. 51. 3; Am. 9. 14.

^h Jer. 31. 27; 33. 12.

ⁱ Jer. 30. 19; 31. 39—40; Mic. 7. 14, 15.

^j ch. 35. 9; 37. 6, 13.

^k Jer. 32. 13—15, 36—41; Obad. 17—21.

^l see Jer. 15. 7.

^m Num. 13. 32.

ⁿ ch. 34. 29; Is. 54. 4; 60. 11.

^o ch. 34. 29; Is. 54. 4; 60. 11.

^p Is. 18. 21—28; Jer. 2. 7.

^q Is. 15. 19, etc.

^r ch. 16. 36—39; 23. 37.

^s ch. 22. 15; Deu. 28. 64.

^t ch. 7. 3; 18. 30; 39. 24.

^u see refs. Is. 52. 5.

^v Jer. 33. 24.

^w ch. 20. 9, 14; Deu. 32. 26, 27; Is. 48. 5.

^x Deu. 7. 7, 8.

^y Ps. 106. 8.

^z ch. 20. 41; 28. 22; 31. 28.

^{aa} see refs. ch. 11. 17; 37. 21.

^{ab} Ps. 51. 7; Is. 52. 15; Heb. 9. 13, 14, 19; 10. 22.

^{ac} see refs. Ps. 51. 2; Jer. 33. 8.

^{ad} Is. 2. 18—20; Hos. 14. 3, 4; Zec. 13. 2.

^{ae} see refs. Jer. 32. 39.

^{af} see refs. ch. 11. 19; ch. 37. 14; see refs. Is. 44. 5.

1 The position of the land of Canaan between the great continents and monarchies of Asia and Africa, was highly advantageous to a nation which enjoyed Jehovah's favour and protection, but peculiarly dangerous if these were withdrawn.

2 In ch. xxxvi. 16—38, Ezekiel is instructed to remind the people of their continued sins, which show that the restoration promised is entirely undeserved (vers. 17—21); and to tell them that, as they have profaned God's name by their sins, he will glorify it by connecting their return to holiness with renewed prosperity (22, 23). He will therefore give them his Spirit to soften and purify

their hearts, that they may obey his commands (24—27), and thus enjoy the fulfilment of his promises (28—30) in humble, self-renouncing gratitude (31, 32). Then they shall be as manifestly blessed and honoured as they have before been disgraced (33—38). These promises are evidently to be understood mainly as having a spiritual application to the church of Christ.

3 That is, they caused it to be profaned; even to be blasphemed, through the wickedness of those who bore it. See Rom. ii. 24.

4 An allusion to the methods of purification under the law. See especially Numb. xix.

- 28 * And ye shall dwell in the land that I gave to your fathers ;
 ' And ye shall be my people, and I will be your God.
- 29 I will also ^m save you from all your uncleannesses :
 And * I will call for the corn, and will increase it,—and * lay no famine upon you.
- 30 ⁿ And I will multiply the fruit of the tree, and the increase of the field,
 That ye shall receive ^r no more reproach of famine among the heathen.
- 31 Then ^r shall ye remember your own evil ways,
 And your doings that *were* not good,
 And ^r shall lothe yourselves in your own sight
 For your iniquities and for your abominations.
- 32 ' Not for your sakes do I *this*, saith the Lord God,—be it known unto you :
 Be ashamed and confounded for your own ways, O house of Israel.
- 33 Thus saith the Lord God ;
 In the day that I shall have cleansed you from all your iniquities
 I will also cause *you* to dwell in the cities,¹—* and the wastes shall be builded.
- 34 And the desolate land shall be tilled,
 Whereas it lay desolate in the sight of all that passed by.
- 35 And they shall say,
 This land that was desolate is become like the garden of * Eden ;
 And the waste and desolate and ruined cities *are become* fenced,
 And *are* inhabited.
- 36 Then ^r the heathen that are left round about you shall know
 That I the Lord build the ruined *places*, and plant that that was desolate.
 * I the Lord have spoken *it*, and I will do *it*.
- 37 Thus saith the Lord God ;
 ' I will yet *for* this be inquired of by the house of Israel, to do *it* for them. ²
 I will ^b increase them with men like a flock.
- 38 As the holy flock,³ * as the flock of Jerusalem in her solemn feasts ;
 ' So shall the waste cities be filled with flocks of men :
 And they shall know that I *am* the Lord.

The conversion and restoration of Israel under the Messiah.

- 37 THE⁴ * hand of the LORD was upon me, and carried me out ^f in the spirit of the
 2 LORD, and set me down in the midst of the valley which *was* full of bones, and
 caused me to pass by them round about : and, behold, *there were* very many in the
 open valley ; and, lo, *they were* very dry.
- 3 And he said unto me, Son of man, can these bones live ? And I answered, O
 Lord God, ^r thou knowest.
- 4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye
 5 dry bones, hear the word of the LORD. Thus saith the Lord God unto these
 6 bones ; Behold, I will ^a cause breath to enter into you, and ye shall live : and I
 will lay sinews upon you, and will bring up flesh upon you, and cover you
 with skin, and put breath in you, and ye shall live ; ⁱ and ye shall know that I
am the LORD.
- 7 So I prophesied as I was commanded. And as I prophesied, there was a noise,
 8 and behold a shaking,⁵ and the bones came together, bone to his bone. And when
 I beheld, lo, the sinews and the flesh came up upon them, and the skin covered
 them above : but *there was* no breath in them.
- 9 Then said he unto me, Prophecy unto the wind,⁶ prophecy, son of man, and
 say to the wind, Thus saith the Lord God ; * Come from the four winds, O
 breath, and breathe upon these slain, that they may live.
- 10 So I prophesied as he commanded me ; ⁱ and the breath came into them, and
 they lived, and stood up upon their feet, an exceeding great army.

* ch. 23. 25 ; 37. 25.

ⁱ see refs. ch. 11. 20.

^m ver. 25 ; Mic. 7. 19 ;
 Zec. 13. 1 ; Mt. 1. 21 ;
 Ro. 11. 26.

ⁿ vera. 8, 9 ; Pa. 105.
 16.

^r ch. 34. 29.
 p ch. 34. 27.

^q Deu. 21. 23—28.

^r see refs. ch. 6. 9 ; 16.
 51—53.

^r ch. 6. 9 ; 20. 43 ; Le.
 25. 39 ; Job 42. 6 ;
 Zec. 12. 10.

ⁱ ver. 22 ; Deu. 9. 5.

^m ver. 10.

^r ch. 28. 13 ; Is. 51. 3 ;
 Joel 2. 3.

^y ch. 17. 24 ; 34. 30.

^a ch. 22. 14 ; 37. 14 ;
 Num. 23. 19.

^a see ch. 14. 3 ; 20. 3,
 31 ; Jer. 29. 11—13.

^b ver. 10.

^c Ex. 23. 17.

^d vera. 33—35 ; ch. 34.
 31.

^e ch. 1. 2.
^f ch. 3. 14 ; 8. 3 ; 11.
 24 ; Lk. 4. 1.

^g Deu. 32. 39 ; John 5.
 21 ; Ro. 4. 17 ; 2 Cor.
 1. 9.

^h ver. 9 ; Pa. 104. 39 ;
 John 20. 22 ; Eph.
 2. 5.

ⁱ ch. 6. 7 ; 35. 12 ;
 Joel 2. 27 ; 3. 17.

^j ver. 5 ; Pa. 104. 30.

^k Rev. 11. 11.

1 When God's people are prepared, by humility and penitence, to receive a blessing, He is ready to bestow it upon them.

2 The people must seek by earnest prayer for the fulfilment of the promise, if they would enjoy it. This suggests a reason why the Jews were not more prosperous after their return from Babylon, and why the church of Christ is still so depressed.

3 The 'holy flock' may mean either the animals designed for sacrifice, or the assembled worshippers at the solemn feasts.

4 Chapters xxxvii.—xxxix. contain three expressive symbolical descriptions of the restoration, union, and triumph of the chosen people. In ch. xxxvii., the prophet

beholds a valley covered with the bleaching bones of the nation (vers. 1, 2) ; to which he is commanded to address the Divine word, which gives life to the dead (3—6). His first call brings them together into human form (7, 8), the second gives them a new life (9, 10). The symbol is then explained as being intended to console the once presumptuous but now despairing Jews by the prospect both of national restoration and of spiritual vitality (11—14). Like the other prospects held out, it evidently points to the gospel dispensation, when 'the Spirit should be poured out from on high.'

⁵ Rather, 'a rushing.'

⁶ The emblem of the Spirit of God (see John iii. 8), the Author and Giver of life (Gen. ii. 7).

11 Then he said unto me, Son of man, these bones are the whole house of Israel. Behold, they say, "Our bones are dried, and our hope is lost: we are cut off for
12 our parts. Therefore prophesy and say unto them,

Thus saith the Lord God;—Behold, "O my people, I will open your graves,
And cause you to come up out of your graves,
And "bring you into the land of Israel.

13 "And ye shall know that I *am* the Lord,
When I have opened your graves, O my people,
And brought you up out of your graves,
14 And "shall put my spirit in you, and ye shall live,
And I shall place you in your own land:
Then shall ye know that I the Lord have spoken *it*, and performed *it*,
Saith the Lord.

15, 16 The² word of the Lord came again unto me, saying, Moreover, thou son of man, "take thee one stick,³ and write upon it, For Judah, and for "the children⁴ of Israel his companions: then take another stick, and write upon it, "For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:
17 and "join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, "Wilt thou
19 not show us what thou *meanest* by these? "say unto them, Thus saith the Lord God; Behold, I will take "the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, "and they shall be one in mine hand.
20 And the sticks whereon thou writest shall be in thine hand "before their eyes.
21 And say unto them,

Thus saith the Lord God;

Behold, "I will take the children of Israel from among the heathen, whither they
be gone,

And will gather them on every side,—and bring them into their own land:

22 And "I will make them one nation in the land upon the mountains of Israel;
And "one king shall be king to them all:
And they shall be no more two nations,
Neither shall they be divided into two kingdoms any more at all:

23 "Neither shall they defile themselves any more with their idols,
Nor with their detestable things,—nor with any of their transgressions:
But "I will save them out of all their dwellingplaces, wherein they have sinned.
And will cleanse them:—so shall they be my people, and I will be their God.

24 And "David my servant *shall be* king over them;
And "they all shall have one shepherd:
"They shall also walk in my judgments,—and observe my statutes, and do them.

25 "And they shall dwell in the land that I have given unto Jacob my servant,
Wherein your fathers have dwelt;—and they shall dwell therein,
Even they, and their children, and their children's children "for ever:
And "my servant David *shall be* their prince for ever.⁵

26 Moreover I will make a "covenant of peace with them;
It shall be an everlasting covenant with them:
And I will place them, and "multiply them,
And will set my "sanctuary in the midst of them for evermore.

27 "My tabernacle also shall be with them:
Yes, I will be "their God, and they shall be my people.

28 "And the heathen shall know that I the Lord do "sanctify Israel,
When my sanctuary shall be in the midst of them for evermore.

m Ps. 77. 7—9; 141. 7;
Is. 43. 14.

n Is. 28. 19; 66. 14;
Hos. 2. 2; 13. 14.

o ver. 25; ch. 36. 21.

p Ps. 126. 1—3.

q ver. 9; ch. 36. 27.

r see Num. 17. 2, 3.
s 2 Chr. 10. 17; 11.
11—15; 16. 17; 18. 9;
30. 11, 18.
t 1 Ki. 12. 16—20.
u see ver. 22—21.

x ch. 12. 9; 24. 10.

y Zec. 10. 6.

z vers. 16, 17.

a Is. 11. 13; Jer. 50.
4; Hos. 1. 11; Zec.
10. 6; Eph. 2. 13, 14.
b ch. 12. 3.

c ch. 36. 21.

d see refs. ver. 19; Is.
11. 13; Jer. 3. 18;
50. 4; Hos. 1. 11.
e ver. 21; see refs. ch.
34. 23, 24; Gen. 49.
10; Jer. 23. 5, 11;
John 10. 16.

f ch. 36. 25.

g ch. 36. 21, 28, 29.

A Is. 40. 11; see refs.
54. 3, 4; Jer. 23. 5;
Is. 1. 32.

i ver. 22; see refs. ch.
34. 23, 24; John 10.
16.

k ch. 36. 27.

l see refs. ch. 28. 25.

m Is. 60. 21; 66. 22;
Joel 3. 20; Am. 9.
15; Zeph. 3. 14, 15.

n ver. 21; Dan. 2. 44,
45; John 12. 31.

o ch. 31. 23; Ps. 89. 3,
4; Is. 55. 3; Jer. 32.
40; Hos. 2. 18—23.

p ch. 36. 10, 37.

q ch. 11. 16; 45. 1—3;
Zec. 2. 5; 2 Cor. 6.
16.

r ch. 43. 7; Is. 26. 11,
12; Ps. 68. 18; John
1. 14; Col. 2. 5.

s ch. 11. 30; 14. 11;
36. 28.

t ch. 36. 23.

u ch. 28. 12.

1 Although the blessing here promised is plainly a *political* and *moral* resurrection, yet the imagery employed assumes that the people were familiar with the doctrine of the resurrection of the body (compare Isa. xxvi. 19, and note).

2 The first blessing which flows from the Divine communication of spiritual life is the union of Israel, hitherto divided, under the rule of the true David. This is symbolized by two rods, the emblems of authority, becoming one; so that the two kingdoms of Judah and Ephraim shall be no more divided (vers. 15—22); but shall be obedient, safe, and prosperous, as in David's days, with God's sanctuary in the midst of them, and his glory

resting upon them (23—28). Comp. Isa. xi. 13.

3 Comp. Numb. xvii. 1, etc. The name of 'Ephraim' was given to the kingdom of the ten tribes. See Hosea.

4 That is, such portions of the other tribes as remained with or passed over to the kingdom of Judah. See 2 Chron. xi. 13—17; xv. 9.

5 'As the 'David' of this promise is Christ, so the covenant-people are no longer the Jews distinctively, but the faithful in Christ; and the territory of blessing is no longer Canaan, but the whole earth; and only when it becomes his actual possession can the prophecies respecting him, as the New Testament David, reach their destined accomplishment.'—*Fairbairn*.

The triumphs of redeemed Israel over all his enemies.

38 AND¹ the word of the Lord came unto me, saying, * Son of man, * set thy face against * Gog, the land of * Magog,² the chief prince of * Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God;

Behold, I am against thee, O Gog,—the chief prince of Meshech and Tubal:

4 And * I will turn thee back,—and put hooks into thy jaws, And I will bring thee forth,—and all thine army, horses and horsemen,

* All of them clothed with all sorts of armour,

Even a great company with bucklers and shields,—all of them handling swords:

5 * Persia, * Ethiopia, and * Libya with them;—all of them with shield and helmet:

6 * Gomer,³ and all his bands;

The house of * Togarmah of the north quarters, and all his bands:

And many people with thee.

7 * Be thou prepared, and prepare for thyself, Thou, and all thy company that are assembled unto thee, And be thou a guard⁴ unto them.

8 * After many days * thou shalt be visited: *⁵

In the latter years thou shalt come into the land that is brought back⁶ from the sword,

* And is gathered out of many people,

Against * the mountains of Israel, which have been always waste:

But it is brought forth out of the nations,

And they shall * dwell safely⁷ all of them.

9 Thou shalt ascend and come * like a storm,

Thou shalt be * like a cloud to cover the land,

Thou, and all thy bands, and many people with thee.

10 Thus saith the Lord God;—It shall also come to pass,

That at the same time * shall things come into thy mind,

And thou shalt think an evil thought:

11 And thou shalt say, I will go up to the land of unwall'd villages;

I will * go to them that are at rest, * that dwell safely,

All of them dwelling without walls, and having neither bars nor gates,

12 * To take a spoil, and to take a prey;

* To turn thine hand upon * the desolate places that are now inhabited,

* And upon the people that are gathered out of the nations,

Which have gotten cattle and goods, that dwell in the midst of the land.⁸

13 * Sheba, and * Dedan, and the merchants * of Tarshish,⁹

With all * the young lions thereof, shall say unto thee,

Art thou come to take a spoil?—hast thou gathered thy company to take a prey?

To carry away silver and gold,

To take away cattle and goods, to take a great spoil?

14 Therefore, son of man, prophesy and say unto Gog,—Thus saith the Lord God;

* In that day when my people of Israel * dwelleth safely,—shalt thou not know it?

* ch. 39. 1.
y ch. 35. 2, 3.
* Rev. 20. 8.
* Ge. 10. 2.
* ch. 32. 26.

* ch. 29. 4; 30. 2; 2
Kl. 19. 28; see refs.
Is. 4. 22.
d ch. 23. 12.

* ch. 27. 10.
* Jer. 49. 9.
* or, Phut, ch. 27. 10;
30. 5.
* Jer. 10. 2.
* ch. 27. 14; Dan. 11.
40.
* Ps. 2. 1-4; Is. 8. 9,
10; Jer. 46. 3, 4, 14;
51. 12.

* ver. 16; Ge. 49. 1;
Deu. 4. 30; Hos. 3. 3
—5.
* Is. 29. 6.

* ver. 12; ch. 31. 13;
37. 21; Is. 11. 11;
* Jer. 32. 37.
* ch. 36. 1-8.

* ver. 11; eB 28. 26;
34. 25, 28; Jer. 23. 6.
q Is. 28. 2; Dan. 11.
40.
* ver. 16; Jer. 4. 13.

* Ps. 83. 3, 4.

* Judg. 18. 7, 27; Jer.
49. 31.
u ver. 8.

* ch. 29. 19.

y Is. 1. 25; Am. 1. 8.
* ch. 30. 34, 35.
* ver. 8.

b ch. 27. 22, 23.
* ch. 27. 15, 24.
d ch. 27. 12, 25.
* see ch. 19. 3-6.

f Is. 4. 1, 2.
* ver. 8; Zec. 2. 5.

¹ The triumphs of the church of Christ, and the overthrow of its enemies, are represented by the destruction of vast armies of invaders from the extreme north and south (vers. 1-6). Their designs, hopes, and preparations are described (7-13), followed by their attack, which has been long ago foreseen and foretold (14-17), and God's severe indignation and exterminating punishment (18-23). Further threats of destruction (ch. xxxix. 1-8) are vividly illustrated by descriptions of the burning and burying of the arms and corpses of the invading host (9-16), and by a call to all birds and beasts of prey to come and feast on the carcases (17-20): and God declares that He will be honoured in the punishment of His enemies as well as in the restoration and salvation of His penitent people (21-29). Expositors have differed much in opinion as to the interpretation of this section of prophecy. Some understand it as referring to a literal prodigious armament of many nations for the purpose of attacking the Jews after their restoration to their own land, which will be defeated by the immediate judgments of God. But it appears more consistent with the whole scope of scriptural prophecy, and especially with the visions which immediately follow in chapters xl.—xlviii., to give it a more enlarged meaning, understanding it as describing the consummation of the great conflict which has always been going on between the kingdoms of God

and of Satan in the world, and which will end in the universal establishment of the Saviour's spiritual reign. See note on ver. 17.

² Rather, 'Gog of the land of Magog, prince of Rosh, Meshech, and Tubal.' Magog was a son of Japhet. On 'Meshech and Tubal,' see note on ch. xxvii. 13. 'Rosh' is not mentioned elsewhere, and may have the same origin as the word 'Russians.' All these are the northern nations of the Caucasus, and of the Euxine and Caspian Seas, who were known to the Greeks as Scythians. Vast hordes of these people made an irruption into Western Asia, not long before the delivery of this prophecy (see Herod. i. 103-106): and this fact gives peculiar appropriateness to the selection of them here as the representatives of the combined foes of the church of Christ.

³ Probably the Cimmerians, or people of the Crimea and the adjacent regions.

⁴ More properly, 'leader.'

⁵ Rather, 'thou shalt be appointed,' i. e. to lead them.

⁶ Rather, 'restored,' i. e. from the ravages of invasion.

⁷ Rather, 'and they have dwelt securely,' i. e. without fear. Comp. Judg. xviii. 7.

⁸ Or, 'on the height of the land,' as in Judg. ix. 37.

⁹ Hoping to profit by the sale of the booty which these marauders had taken.

- 15 ^a And thou shalt come from thy place out of the north parts,
Thou, ^a and many people with thee, all of them riding upon horses,
A great company, and a mighty army:
- 16 ^j And thou shalt come up against my people of Israel,—as a cloud to cover the land;
^a It shall be in the latter days,—and I will bring thee against my land,
ⁱ That the heathen may know me, when I shall be sanctified in thee,
O Gog, before their eyes.
- 17 Thus saith the Lord God;
^m Art thou he of whom I have spoken in old time,
By my servants the prophets of Israel,
Which prophesied in those days *many* years that I would bring thee against them?¹
- 18 And it shall come to pass at the same time
When Gog shall come against the land of Israel,—saith the Lord God,
That my fury shall come up in my face.
- 19 For ^a in my jealousy ^a and in the fire of my wrath have I spoken:
^p Surely in that day there shall be a great shaking in the land of Israel;
- 20 So that ^a the fishes of the sea, and the fowls of the heaven,
And the beasts of the field, and all creeping things that creep upon the earth,
And all the men that *are* upon the face of the earth,—shall shake at my presence,
^a And the mountains shall be thrown down,—and the steep places shall fall,
And every wall shall fall to the ground.
- 21 And I will ^a call for ^a a sword against him,
Throughout all my mountains,—saith the Lord God:
^a Every man's sword shall be against his brother.
- 22 And I will ^a plead against him ^a with ^a pestilence and with blood;
And ^a I will rain upon him, and upon his bands,
And upon the many people that *are* with him,
An overflowing rain, and ^a great hailstones, fire, and brimstone.
- 23 Thus will I magnify myself, and ^b sanctify myself;
^a And I will be known in the eyes of many nations,
And they shall know that I *am* the Lord.
- 39 Therefore, ^a thou son of man, prophecy against Gog, and say,
Thus saith the Lord God;
Behold, I *am* against thee, O Gog,—the chief prince of Meshech and Tubal:
2 And ^a I will turn thee back, and leave but the sixth part of thee,³
^a And will cause thee to come up from the north parts,
And will bring thee upon the mountains of Israel:
3 ^a And I will smite thy bow out of thy left hand,
And will cause thine arrows to fall out of thy right hand.
4 ^a Thou shalt fall upon the mountains of Israel,
Thou, and all thy bands, and the people that *is* with thee:
^a I will give thee unto the ravenous birds of every sort,
And to the beasts of the field to be devoured.
5 Thou shalt fall upon the open field:—for I have spoken *it*, saith the Lord God.
6 ^a And I will send a fire on Magog,
And among them that dwell carelessly in ^a the isles:
And they shall know that I *am* the Lord.
7 ^a So will I make my holy name known in the midst of my people Israel;
And I will not *let them* ^a pollute my holy name any more:
^a And the heathen shall know that I *am* the Lord, ^p the Holy One in Israel.
8 Behold, it is come, and it is done, saith the Lord God;
This *is* the day ^a whereof I have spoken.
9 And they that dwell in the cities of Israel shall go forth,
And shall set on fire and burn the weapons,—both the shields and the bucklers,
The bows and the arrows, and the handstaves, and the spears,
And they shall burn them with fire ^a seven years:
10 So that they shall take no wood out of the field,
Neither cut down *any* out of the forests;—for they shall burn the weapons with fire:

^a ch. 38. 2; Dan. 11. 40.
ⁱ vera. 4. 6.

^j ver. 9.
^a ver. 8.
ⁱ ch. 38. 23; 39. 21;
Ex. 14. 4.

^m Ps. 2; 110. 5, 6; Is. 8. 9, 10; 24. 19—23;
25. 4, 5; 27. 1; 31. 1
—8; 63. 1—5; 66. 15;
16; Joel 3. 2, 9—16;
Zeph. 3. 8.

^a ch. 38. 5, 6; 39. 25;
see refs. Is. 21. 18.
^p Ps. 80. 16; see refs.
Is. 63. 2, 3.
^p Hag. 2. 6, 7; Rev.
19. 18, 20.
^a Hos. 1. 3.

^r Jer. 4. 23. 26; Nah.
1. 4. 6.

^s Ps. 105. 16.
^t ch. 14. 17; see refs.
Is. 26. 21.

^u Judg. 7. 22; 1 Sam.
14. 20; 2 Chr. 20. 23;
Hag. 2. 22.

^x see refs. Isa. 68. 16;
Jer. 25. 31.
^y ch. 5. 17.

^z Ps. 11. 6; Is. 29. 6;
30. 30.

^a ch. 13. 11; Rev. 16.
21.
^b ch. 38. 23.

^c ver. 16; ch. 37. 28;
32. 7, Ps. 5. 16.

^d ch. 38. 2, 3.

^e ch. 39. 4; Is. 37. 29.

^f ch. 38. 15.

^g ch. 39. 21—24; Ps.
45. 9.

^h vera. 17—20; ch. 38.
21.

ⁱ ch. 33. 27.

^k ch. 39. 19—22; Am.
1. 1.
^l Ps. 72. 10.

^m ver. 22; ch. 38. 16,
23.

ⁿ ch. 20. 39; Is. 18. 21.
^o ch. 38. 16, 23.

^p Is. 12. 6; see refs. 33.
20—22; 60. 14.
^q ch. 7. 9—10; Rev. 16.
17; 21. 6.

^r ch. 38. 17.

1 It is evident, then, that these are the enemies and this is the war which had been predicted, with other names and circumstances, both by Balaam (Numb. xxiv. 17), and by the earlier prophets of Israel: see Ps. ii. ex.; Joel iii.; Isa. xxv., xxvi., xxxiv., etc.

2 Rather, 'I will have a controversy with him'; *i. e.* will bring him to justice for his sins. The punishments threatened against these enemies are those with which

Egypt, Sodom, and the Canaanites were visited: see refs.
3 Rather, 'and I will lead thee.'

4 The burning of the armour, etc., signifies that no remnant of anything belonging to the invaders should be left to pollute the land. 'Seven,' the number of completeness, which is applied to the years here and to the months in ver. 12, indicates the vast numbers of the adversaries and their complete removal.

- * And they shall spoil those that spoiled them,
And rob those that robbed them,—saith the Lord God.
- 11 And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers ¹ on the east of the sea: ² and it shall stop the *noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of Hamon-gog [*i. e.* the multitude of Gog]. And seven months shall the house of Israel be burying of them, ³ that they may cleanse the land. Yea, all the people of the land shall bury *them*; and it shall be to them a renown the day that ⁴ I shall be glorified, saith the Lord God. And ⁵ they shall sever out men of continual employment, ⁶ passing through the land to bury with the passengers those that remain upon the face of the earth, ⁷ to cleanse it. After the end of seven months shall they search; and the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. And also the name of the city ⁸ shall be Hamonah [*i. e.* the multitude]. Thus shall they ⁹ cleanse the land.
- 17 And, thou son of man, thus saith the Lord God; ¹⁰ Speak unto every feathered fowl, and to every beast of the field,
* Assemble yourselves, and come;
Gather yourselves on every side to my sacrifice that I do sacrifice for you,
Behen a great sacrifice, ¹¹ upon the mountains of Israel,
That ye may eat flesh, and drink blood.
- 18 * Ye shall eat the flesh of the mighty,
And drink the blood of the princes of the earth,
Of rams, of lambs, and of goats, ¹² of bullocks,—all of them ¹³ fatlings of Bashan.
- 19 And ye shall eat fat till ye be full,—and drink blood till ye be drunken,
Of my sacrifice which I have sacrificed for you.
- 20 * Thus ye shall be filled at my table with horses and chariots, ¹⁴
¹⁵ With mighty men, and with all men of war,—saith the Lord God.
- 21 * And I will set my glory among the heathen,
And all the heathen shall see my judgment that I have executed,
And ¹⁶ my hand that I have laid upon them.
- 22 * So the house of Israel shall know that I *am* the LORD their God
From that day and forward.
- 23 * And the heathen shall know that the house of Israel went into captivity for
their iniquity:
Because they trespassed against me, therefore ¹⁷ hid I my face from them,
And ¹⁸ gave them into the hand of their enemies:—so fell they all by the sword.
- 24 * According to their uncleanness and according to their transgressions
Have I done unto them,—and hid my face from them.
- 25 Therefore thus saith the Lord God;
* Now will I bring again the captivity of Jacob,
And have mercy upon the ¹⁹ whole house of Israel,
And will be jealous for my holy name;
26 * After that they have borne ²⁰ their shame,
And all their trespasses whereby they have trespassed against me,
When they ²¹ dwelt safely in their land, and none made *them* afraid.
- 27 * When I have brought them again from the people,
And gathered them out of their enemies' lands,
And ²² am sanctified in them in the sight of many nations;
28 * Then shall they know that I *am* the LORD their God,
Which caused them to be led into captivity among the heathen:
But I have gathered them unto their own land,
And have left none of them any more there.
- 29 * Neither will I hide my face any more from them:
For I have ²³ poured out my spirit upon the house of Israel,—saith the Lord God.

* Isa. 14. 2.

* ch. 47. 18.

* vera. 14, 16; Deu. 21.

* ch. 28. 22.

* Num. 19. 11—19.

* ver. 12.

* ver. 12.

* see refs. Isa. 56. 9;

and 66. 24.

* Isa. 18. 6; 34. 6; Jer.

12. 9; Zeph. 1. 7.

* ver. 4.

* Rev. 19. 17, 18.

* Isa. 34. 7.

* Deu. 32. 14; Ps. 22.

12; Am. 4. 1.

* ch. 38. 4; Ps. 76. 6;

Hag. 2. 22.

* Rev. 19. 18.

* ch. 38. 16, 23.

* Ex. 7. 4; 8. 19; Ps.

32. 4.

* vera. 7, 28; ch. 34.

30.

* ch. 38. 18—23; Jer.

40. 2, 3; Lam. 2. 15

—17.

* see refs. Deu. 31. 17;

Isa. 59. 2.

* Le. 26. 25; Deu. 32.

30; Isa. 42. 24.

* ch. 38. 19.

* see refs. ch. 34. 13;

Jer. 39. 3, 18; see

refs. Isa. 61. 10; 62.

4, 5.

* ch. 21. 49; 37. 21,

22; Hos. 1. 11.

* Dan. 9. 16.

* Le. 26. 5, 6.

* ch. 28. 25, 26.

* ch. 36. 23, 24; 38. 16,

* ver. 22; ch. 31. 30.

* Isa. 54. 6—10.

* ch. 36. 25—27; Joel

2. 28; Zec. 12. 10;

Ac. 2. 17.

¹ Probably the Dead Sea. Thus they would lie near the ancient sinners of Sodom. See ch. xxxviii. 22.

² Rather, 'and it shall muzzle (*i. e.* obstruct) the passengers' by the multitude of the corpses.

³ Or, 'And they shall set apart regular men, passing through the land, burying the stragglers that are left over the face of the land, to purify it. After the end of seven months they shall search, and the passers through shall pass through the land; and when one sees a man's bone, then he sets up a signal by it,' etc. Thus every

remnant of heathenish impurity would be swept away from the face of the land.

⁴ Or, 'And also the name of a neighbouring city shall be Hamonah;' *i. e.* though buried, they shall not be forgotten; for there shall be a lasting memorial of their ruin and Israel's salvation.

⁵ Rather, 'horsemen,' as in Isa. xxi. 7.

⁶ Some, by a slight change, read 'forgotten;' as meaning that their restoration should be so full of blessedness as to obliterate the remembrance of their sufferings.

Vision of the temple and the altar.

- 40 IN¹ the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the Lord was upon me, and brought me thither. In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by [or, upon] which was as the frame of a city on the south.
- 3 And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass,² with a line of flax in his hand, and a measuring reed; and he stood in the gate. And the man said unto me, "Son of man, behold with thine eyes,—and hear with thine ears, And set thine heart upon all that I shall show thee; For to the intent that I might show them unto thee art thou brought hither: Declare all that thou seest—to the house of Israel.
- 5 And, behold, a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth;³ so he measured the breadth of the building, one reed; and the height, one reed.
- 6 Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad. And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed. He measured also the porch of the gate within, one reed.
- 8 Then measured he the porch of the gate, eight cubits; and the posts⁴ thereof, two cubits; and the porch of the gate was inward. And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side. And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits. The space also before the little chambers was one cubit on this side, and the space was one cubit on that side: and the little chambers were six cubits on this side, and six cubits on that side. He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, door against door. He made also posts of threescore cubits, even unto the post of the court round about the gate. And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits. And there were narrow⁵ windows to the little chambers, and to their posts within the gate round about, and likewise to the arches:⁶ and windows were round about inward: and upon each post were palm trees.⁷

e ch. 33. 21.

d ch. 1. 3; 3. 14.

e ch. 8. 2.

f ch. 17. 20; Rev. 21.

10.

g Rev. 21. 10—23.

h Psa. 48. 2.

i ch. 1. 7; Dan. 10. 6.

k ch. 47. 3; Zec. 2. 1, 2.

l Rev. 11. 1; 21. 16.

m ch. 44. 5.

n ch. 43. 10; Jer. 26. 2.

o ch. 42. 20; Psa. 125.

p Is. 26. 1; Zec. 2.

5; Rev. 21. 12.

p Jer. 35. 4.

q 1 Ki. 6. 1.

¹ Ezekiel's predictions had begun with a vision of Jehovah on his moving throne, soon withdrawing from the temple (ch. x., xi.), which is shortly afterwards utterly destroyed; whilst Jerusalem is laid in ruins, the land desolated, the prince dethroned, and the people exiled: they now close with another vision, in which he beholds the restoration of the temple, the return of Jehovah, the renewal of worship, the re-establishment of royalty, a new partition of the land, and settlement of the people. Commentators differ greatly in the interpretation of this vision. Some think that it refers to a material temple and city yet to be erected after the return of the Jews to their own land. But this would involve the restoration of the ceremonies of Judaism, in direct contradiction to the doctrine of the New Testament; for a temple with sacrifices now would be a daring denial of the all-sufficiency of the sacrifice of Christ. He who sacrificed before confessed the Messiah: he who should sacrifice now would most sacrilegiously deny him.—*Douglas*. Besides, the scale on which these things are described seems alone to prove that they are allegorical representations. Accordingly, the most prevalent view in the Christian church has been that this vision is an elaborate symbol of the blessings which God designs to bestow upon his church under the gospel dispensation. The prophecy begins with a description of an ideal temple drawn from that of Solomon, but on a far larger scale (ch. xl.—xlii.). The prophet is taken in vision to Jerusalem, and bidden to declare to Israel what he sees and hears (vers. 1—4). He then describes the outer wall and the eastern outer gate (5—16), the outer court and its chambers (17—19), the northern and southern outer gates (20—27); the gates and

porches of the inner court (28—37), the arrangements for the sacrifices (38—43), the chambers and area of the inner court (44—47); the porch and sacred edifice itself (48—xli. 1—4), with its chambers and corridors (5—11), its general measurements (12—17), and various decorations (18—26). He further depicts the external chambers and corridors for the resident priests (xlii. 1—14); and concludes with the exterior measurements of the whole area (15—20). Whatever difficulty there may be in explaining particular parts of this vision, the description evidently belongs to something very different from and very far superior to either the first or the second temple. Its position, too, is altogether different; so that it cannot reasonably be understood as referring to any material edifice which has been or may be built at Jerusalem.

² That is, bright and sparkling. See ch. i. 7; also Rev. i. 15.

³ This cubit, containing one (common) cubit and a handbreadth, may have been about two feet long. Hence the reed, or rod, will be about twelve feet long.

⁴ Some render this 'the border;' by which they understand a projecting margin, surrounding the door, ornamented with columns or pilasters at the sides, and with a frieze above. So, in the next verse, the 'posts' are taken to be projections in the wall.

⁵ Or, 'closed;' i. e. with bars or lattices, which, being let into the walls or beams, could not be opened and shut at pleasure.

⁶ This may mean 'cornices;' or, more likely, 'porches.'

⁷ Probably pilasters resembling palm trees; the trunks forming the shafts, and the branches the capitals.

- 17 Then brought he me into 'the outward court, and, lo, *there were* 'chambers, and a pavement made for the court round about: 'thirty chambers *were* upon
 18 the pavement. And the pavement by the side of the gates over against the
 19 length of the gates *was* the lower pavement. Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.
- 20 And the gate of the outward court that looked toward the north, he measured
 21 the length thereof, and the breadth thereof. And the little chambers thereof *were* three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof *was*
 22 fifty cubits, and the breadth five and twenty cubits. And their windows, and their arches, and their palm trees, *were* after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches
 23 thereof *were* before them. And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.
- 24 After that he brought me toward the south, and, behold, a gate toward the south: and he measured the posts thereof and the arches thereof according to
 25 these measures. And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and
 26 twenty cubits. And *there were* "seven steps to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another
 27 on that side, upon the posts thereof. And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.
- 28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures; and the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits
 30 long, and five and twenty cubits broad. And the arches round about *were* " five
 31 and twenty cubits long, and five cubits broad. And the arches thereof *were* toward the utter¹ court; and palm trees *were* upon the posts thereof: and the going up to it *had* eight steps.
- 32 And he brought me into the inner court toward the east: and he measured the gate according to these measures. And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits
 34 long, and five and twenty cubits broad. And the arches thereof *were* toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.
- 35 And he brought me to the north gate, and measured *it* according to these measures; the little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth
 37 five and twenty cubits. And the posts thereof *were* toward the utter court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.
- 38 And the chambers and the entries thereof *were* by the posts of the gates, where
 39 they washed the burnt offering. And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon 'the burnt offering and
 40 "the sin offering and "the trespass offering. And at the side without, as one goeth up to the entry of the north gate, *were* two tables; and on the other side,
 41 which *was* at the porch of the gate, *were* two tables. Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, where-
 42 upon they slew *their sacrifices*. And the four tables *were* of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew
 43 the burnt offering and the sacrifice. And within *were* hooks,² an hand broad, fastened round about: and upon the tables *was* the flesh of the offering.
- 44 And without the inner gate *were* the chambers of 'the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.
- 45 And he said unto me, This chamber, whose prospect *is* toward the south, *is* for
 46 the priests, 'the keepers of the charge of the house. And the chamber whose

¹ Rev. 11. 2.
² 1 Kl. 6. 5.
 ch. 45. 5.

" 2 Pet. 3. 18.

" see ver. 21, 25, 31, 36.

" Le. 1. 3, etc.

" Le. 4. 2, 3, 14, etc.
 " Le. 5. 6, etc.; 6. 6;
 7. 1.

" 1 Chr. 6. 31, 32.

" Le. 6. 35; Num. 3.
 27, 28, 33, 34; 18. 5;
 1 Chr. 9. 25; 2 Chr.
 13. 11; Ps. 134. 1.

¹ That is, 'outer;' and so in ver. 37, and ch. xlii. 1, 14.

² According to some, 'edging boards;' i. e. borders

to the tables, perhaps provided with hooks, to which the sacrificial victims were fastened.

prospect is toward the north is for the priests, ^d the keepers of the charge of the altar: these *are* the sons of 'Zadok' ¹ among the sons of Levi, which come near to the Lord to minister unto him.

47 So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar *that was* before the house.

48 And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side; and the breadth of

49 the gate *was* three cubits on this side, and three cubits on that side. ^f The length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the steps whereby they went up to it: and *there were* ^g pillars by the posts, one on this side, and another on that side.

41 Afterward he brought me to the temple, ² and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle. And the breadth of the door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits. So ^h he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before ³ the temple: and he said unto me, 'This is the most holy place.'

5 After he measured the wall of the house, six cubits; and the breadth of *every* side chamber, four cubits, round about the house on every side. ⁱ And the side chambers *were* three, one over another, and thirty in order; and they entered into the wall which *was* of the house for the side chambers round about, that they might have hold, but they had not hold in the wall ⁴ of the house. And

7 *there was* an enlarging, and a winding ⁵ about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house *was* still upward, and so increased *from* the lowest chamber to the highest by the midst. I saw also the height of the house round about: the foundations of the side chambers *were* ^m a full reed of six great cubits. ⁶

9 The thickness of the wall, which *was* for the side chamber without, *was* five cubits: and *that* which *was* left *was* the place of the side chambers that *were* within. And between the chambers *was* the wideness of twenty cubits round about the house on every side. And the doors of the side chambers *were* toward the place *that was* left, one door toward the north, and another door toward the south: and the breadth of the place that *was* left *was* five cubits round about.

12 Now the building that *was* before the separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits. So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long; also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court; the door posts, and ⁿ the narrow windows, and the galleries round about on their three stories, over against the door, cieled with wood round about, and from the ground up to the windows, and the windows *were* covered; to that above the door, even unto the inner house, and without, and by all the wall round about within and without by measure.

18 And *it was* made ^o with cherubim and palm trees, so that a palm tree *was* between a cherub and a cherub; and *every* cherub had two faces; ⁷ ^p so that the face of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about. From the ground unto above the door *were* cherubim and palm trees made, and on the wall of the temple. The posts of the temple *were* squared, and the face of the sanctuary; the appearance *of the one* as the appearance *of the other*.

^d ch. 44. 15; Le. 6. 12, 13; Num. 18. 5.
^e ch. 43. 19; 44. 15, 16; 1 KI. 2. 35.

^f 1 KI. 6. 3.

^g 1 KI. 7. 15, 21; Rev. 3. 12.

^h 1 KI. 6. 20; 2 Chr. 3. 5.

ⁱ Ex. 26. 33, 31.

^j 1 KI. 6. 5, 6.

^k 1 KI. 6. 8.

^m ch. 40. 5.

ⁿ ver. 26; ch. 40. 16.

^o 1 KI. 6. 29.
^p see ch. 1. 10.

¹ That is, of the family of the high priest. See note on ch. xliv. 15.

² The body or nave of the temple.

³ Not admitting the prophet into the most holy place.

⁴ Compare 1 Kings vi. 6, and note.

⁵ Or, 'circuit.' The rebatements in the whole circuit

of the wall progressively enlarged the side chambers of the first and second floors.

⁶ Or, 'six cubits to the joining,' or corner.

⁷ As the cherubim are described in ch. 1. 10 as having each four faces, it is likely that the other two faces were not in sight, being turned to the wall.

22 'The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This is 'the table that is 'before the LORD.

23, 24 'And the temple and the sanctuary had two doors. And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*. And *there were* made on them, on the doors of the temple, cherubim and palm trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without. And *there were* "narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and *upon* the side chambers of the house, and thick planks.

42 Then he brought me forth into 'the utter court, the way toward the north: and he brought me into 'the chamber¹ that *was* over against the separate place, 2 and which *was* before the building toward the north. Before the length of an 3 hundred cubits *was* the north door, and the breadth *was* fifty cubits. Over against the twenty cubits which *were* for the inner court, and over against the pavement which *was* for the utter court, *was* ²gallery against gallery in three 4 stories. And before the chambers *was* a walk of ten cubits breadth inward, a way 5 of 'one cubit; and their doors toward the north. Now the upper chambers *were* shorter: for the galleries *were* higher than these [*or*, did eat of these],² than the 6 lower, and than the middlemost of the building. For they *were* in three stories, but had not pillars as the pillars of the courts: therefore the building *was* straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the utter 8 court on the forepart of the chambers, the length thereof *was* fifty cubits. For the length of the chambers that *were* in the utter court *was* fifty cubits: and, lo, before the temple *were* an hundred cubits.

9 And from under these chambers *was* the entry on the east side, as one goeth 10 into them from the utter court. The chambers *were* in the thickness³ of the wall of the court toward the east, over against the separate place, and over against 11 the building. And 'the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, and as broad as they: and all their goings out *were* both according to their fashions,⁴ and according to 12 their doors. And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 Then said he unto me, The north chambers and the south chambers, which *are* before the separate place, 'they *be* holy chambers, where the priests that approach unto the LORD 'shall eat the most holy things: there shall they lay the most holy things, and 'the meat offering, and the sin offering, and the trespass 14 offering; for the place is holy. 'When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to those things which *are* for the people.⁵

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round 16 about. He measured the east side with the measuring reed, five hundred reeds,⁶ 17 with the measuring reed round about. He measured the north side, five hundred reeds, with the measuring reed round about. He measured the south side, five 18 hundred reeds, with the measuring reed. He turned about to the west side, and 19 measured five hundred reeds with the measuring reed. He measured it by the four sides: 'it had a wall round about, 'five hundred reeds long, and five hundred broad, 'to make a separation between the sanctuary and the profane place.

43 Afterward⁷ he brought me to the gate, *even* the gate 'that looketh toward the 2 east: 'and, behold, the glory of the God of Israel came from the way of the east: and 'his voice *was* like a noise of many waters: "and the earth shined with his

q Ex. 20. 1-3.

r ch. 44. 16; Ex. 25. 23-30; Mal. 1. 7, 12.
s Ex. 20. 8.
t 1 Ki. 6. 31-35.

u ver. 16; ch. 40. 16.

x ch. 40. 20; Rev. 11. 2.

y ch. 41. 12, 15.

z ch. 41. 16.

a Mt. 7. 14; Lk. 13. 24.

b ver. 4.

c Isa. 6. 14-16.

d Le. 6. 16, 26; 24. 9.

e Le. 2. 3, 10; 6. 14, 17, 25, 26; 7. 1; 10. 13, 14; Num. 18. 8-10.

f ch. 44. 19; Ex. 28. 43.

g see reft. ch. 40. 5.

h ch. 45. 2.

i Le. 10. 10; 2 Cor. 6. 17.

j ch. 10. 19; 44. 1; 46.

k ch. 1. 28; 11. 23; Isa. 6. 3.

l ch. 1. 24; Rev. 1. 15; 14. 2; 19. 1, 6.

m ch. 10. 4; Hab. 3. 3, 4; Rev. 18. 1.

1 Probably a row of chambers.

2 The upper stories had corridors, the breadth of which was taken out of the rooms themselves, making them so much the narrower.

3 In the breadth of the wall; i. e. the breadth of ground which that wall enclosed. The Septuagint reads 'south' for 'east.'

4 Like the chambers already described.

5 Or, 'to the place which belongeth to the people;' i. e. to the outer court.

6 A 'reed' being about 12 feet (ch. xl. 5), 500 of these would make a length of 6000 feet, or more than a

mile; and give a circumference of nearly five miles. These dimensions far exceed those of the ancient temple, and even of the city itself; and make it improbable that such an edifice should be built upon Mount Moriah, whilst the land remains unaltered. See note on ch. xlvii. 13.

7 The temple, the palace of the great King, being restored, Jehovah returns by the east gate, by which he had departed (ch. x. 18; xi. 23), and re-occupies his throne (vers. 1-5). Thence he proclaims his merciful purpose to dwell for ever in the midst of his people, when they are humbled for their past sins, and are prepared fully to keep his statutes and to hallow his

- 3 glory. And *it was* ^a according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came ^b to destroy ¹ the city: and the visions *were* like the vision that I saw ^c by the river Chebar; and I fell upon my face.
- 4 ^d And the glory of the Lord came into the house by the way of the gate whose
- 5 prospect is toward the east. ^e So the Spirit took me up, and brought me into the inner court; and, behold, ^f the glory of the Lord filled the house.
- 6 And ^g I heard *him* speaking unto me out of the house; and ^h the man stood by
- 7 me. And he said unto me,
- Son of man,—ⁱ the place of my throne, and ^j the place of the soles of my feet,
- ^k Where I will dwell in the midst of the children of Israel for ever,
- And my holy name, shall the house of Israel ^l no more defile,
- Neither* they, nor their kings,—by their whoredom,
- Nor by ^m the carcasses ² of their kings in their high places.
- 8 ⁿ In their setting of their threshold by my thresholds,—and their post by my posts,
- And the wall between me and them,—they have even defiled my holy name,
- By their abominations that they have committed:
- Wherefore I have consumed them in mine anger.
- 9 Now ^o let them put away their whoredom,
- And ^p the carcasses of their kings, far from me,
- ^q And I will dwell in the midst of them for ever.
- 10 Thou son of man, ^r show the house to the house of Israel,
- ^s That they may be ashamed of their iniquities:—and let them measure the pattern. ³
- 11 And if they be ashamed of all that they have done,
- Show them ^t the form of the house, and the fashion thereof,
- And the goings out thereof, and the comings in thereof,
- And all the forms thereof, and all the ordinances thereof,
- And all the forms thereof, and all the laws thereof:
- And write *it* in their sight,—that they may keep the whole form thereof,
- And all the ordinances thereof, and do them.
- 12 This is the law of the house; Upon ^u the top of the mountain the whole limit thereof round about *shall* be most holy. Behold, this *is* the law of the house.
- 13 And these *are* the measures of the altar after the cubits: ^v The cubit is a cubit and an hand breadth; even the bottom ⁴ *shall* be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *shall* be a span:
- 14 and this *shall* be the higher place of the altar. And from the bottom *upon* the ground *even* to the lower settle ⁵ *shall* be two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall* be four cubits, and the
- 15 breadth *one* cubit. So the altar ⁶ *shall* be four cubits; and from the altar and
- 16 upward *shall* be four ⁷ horns. And the altar *shall* be twelve cubits long, twelve
- 17 broad, square in the four squares thereof. And the settle *shall* be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it *shall* be half a cubit; and the bottom thereof *shall* be a cubit about; and ⁸ his stairs shall look toward the east.
- 18 And he said unto me, Son of man, thus saith the Lord God; These *are* the ordinances of the altar in the day when they shall make it, ⁹ to offer burnt
- 19 offerings thereon, and to ¹⁰ sprinkle blood thereon. And thou shalt give to ¹¹ the priests the Levites that be of the seed of Zadok, which approach unto me, to
- 20 minister unto me, saith the Lord God, ¹² a young bullock for a sin offering. And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: ¹³ thus shalt thou
- 21 cleanse and purge it. ¹⁴ Thou shalt take the bullock also of the sin offering, and

^a ch. 1. 4—28; 8. 4.
^b so Jer. 1. 10.
^c ch. 1. 3; 3. 23.
^d see ch. 10. 19; 44. 2.
^e ch. 3. 12—14; 8. 3.
^f ch. 44. 4; Ex. 40. 34;
 1 Ki. 8. 10, 11.
^g Lev. 1. 1; Rev. 16. 1.
^h ch. 40. 3.
ⁱ Ps. 99. 1; Jer. 3. 17.
^j 1 Chr. 28. 2; Ps. 99. 5.
^k Ex. 23. 45; Ps. 69.
 16; 122. 14; Joel 3.
 17; John 1. 14; 2
 Cor. 6. 16; Rev. 21.
 2. 3.
^l ch. 30. 7; 2 Cor. 6.
 17.
^m ver. 9; Le. 26. 39;
 Jer. 16. 18.
ⁿ see ch. 8. 3; 23. 39;
 44. 7; 2 Kl. 16. 14;
 21. 4, 5, 7.
^o Col. 3. 5—8.
^p ver. 7.
^q ver. 7.
^r ch. 40. 4.
^s Ro. 6. 21.
^t ch. 40 to ch. 42.
^u ch. 40. 2; Ps. 93. 5;
 Joel 3. 17; Zec. 14.
 20, 21; Rev. 21. 27.
^v ch. 40. 5; 41. 8.
^w Ex. 27. 2; Ps. 118.
 27.
^x see Ex. 20. 26.
^y ch. 45. 18, 19.
^z see refs. Le. 1. 5.
^{aa} ch. 40. 46; 44. 15.
^{ab} ch. 45. 18, 19; Ex.
 29. 10, 12; Le. 8. 14,
 15.
^{ac} Le. 16. 19; Heb. 9.
 21—23.

dwelling-place (6—11). And now that they may approach him, the altar is reconstructed and consecrated (12—27). But to keep in mind the departure and return of Jehovah, the east gate is hereafter to be closed, except for the entrance of his Viceroy the Prince (xliv. 1—3). The whole is an expressive representation of God's gracious presence in his church, and of the acceptance of his people's offerings.

1 That is, to predict its destruction: see Jer. i. 10.
 2 This may possibly allude to the burial of some of the kings, close to or perhaps even within the temple area, which was regarded as a profanation. But it more probably refers to the idols which some of the kings of Judah had set up within the sacred precincts (see 2 Kings xxi. 4, 5), so that 'there was but a wall between' Jehovah 'and them'; and these idols would appropriately be called 'kings' here, as having been rivals of the Divine

Monarch of Israel, who is now returning to his house.

3 When Israel is humbled for his sins, he may expect a restoration and extension of his privileges, as he will be prepared to use them faithfully according to God's will.

4 Either the hollowed base of the altar, or the cavity for the fire.

5 Or, 'ledge,' perhaps for standing upon.

6 Heb., 'Har-el,' either signifying 'the Mount of God,' or the same as 'Ariel,' translated 'altar,' in the next clause and the next verse. Comp. Isa. xxix. 1.

7 The ceremonies here prescribed for the consecration of the altar, are even more minute and elaborate than those which had been observed by Divine appointment on the like occasion in the wilderness (see Exod. xxix. 36, 37); showing that, under the new and spiritual dispensation, there should be not less but more attention given to the commands and service of Jehovah.

he "shall burn it in the appointed place of the house, * without the sanctuary.
 22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the
 23 bullock. When thou hast made an end of cleansing it, thou shalt offer a young
 24 bullock without blemish, and a ram out of the flock without blemish. And thou shalt offer them before the Lord, * and the priests shall cast salt upon them, and
 25 they shall offer them up for a burnt offering unto the Lord. * Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a
 26 young bullock, and a ram out of the flock, without blemish. Seven days shall they purge the altar and purify it; and they shall consecrate themselves.
 27 * And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will * accept you, saith the Lord God.
 44 Then he brought me back the way of the gate of the outward sanctuary
 2 * which looketh toward the east; and it was shut. Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; * because the Lord, the God of Israel, hath entered in by it, therefore it shall be
 3 shut. * It is for the prince; * the prince, he shall sit in it to * eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

The vision continued; laws of the new sanctuary and priesthood.

4 THEN² brought he me the way of the north gate before the house: and I looked, and, * behold, the glory of the Lord filled the house of the Lord: * and I fell
 5 upon my face. And the Lord said unto me, * Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the
 6 sanctuary. And thou shalt say to the "rebellious, even to the house of Israel, Thus saith the Lord God; O ye house of Israel, * let it suffice you of all your
 7 abominations, * in that ye have brought into my sanctuary * strangers, * uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer * my bread, * the fat and the blood, and they
 8 have * broken my covenant because of all your abominations. And ye have not * kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.
 9 Thus saith the Lord God; * No stranger, uncircumcised in heart, nor uncircumcised in flesh,³ shall enter into my sanctuary, of any stranger that is among
 10 the children of Israel. * And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they
 11 shall even bear their iniquity. Yet they shall be ministers in my sanctuary, * having charge at the gates of the house, and ministering to the house: * they shall slay the burnt offering and the sacrifice for the people, and * they shall stand
 12 before them to minister unto them. Because they ministered unto them before their idols, and * caused the house of Israel to fall into iniquity; therefore have I * lifted up mine hand against them, saith the Lord God, and they shall bear
 13 their iniquity. * And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall * bear their shame, and their abominations which they have
 14 committed. But I will make them * keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.
 15 * But the priests the Levites, * the sons of Zadok,⁵ that kept the charge of my

* Ex. 29. 14.
* Heb. 13. 11.

y Le. 2. 13.

* Ex. 29. 35—37; Le. 8. 33.

b Le. 9. 1.

c ch. 20. 40, 41; Job 42. 8; Ro. 12. 1; Eph. 1. 6; 1 Pet. 2. 5.

d ch. 43. 1.

e ch. 43. 2—4.

f ch. 46. 2, 8.

g ch. 31. 24.

h Ge. 31. 51; Ex. 24. 9

—11; 1 Cor. 10. 18.

i ch. 3. 23; 43. 5.

k ch. 1. 28.

l ch. 40. 4.

m ch. 2. 5.

n ch. 45. 9; 1 Pet. 4. 3.

o ver. 9; ch. 43. 8; Ac. 21. 28.

p Le. 22. 25.

q Le. 22. 41; Deu. 10. 16; Ac. 7. 51.

r Le. 21. 6, 8, 17, 21.

s Le. 3. 14—17; 17. 11.

t Le. 20. 15.

u Le. 22. 2, etc.

x ver. 7; Ps. 50. 16;

Ysa. 4. 17; Zec. 14. 21; John 3. 3—5.

y see ch. 48. 11; 2 Ki. 23. 8, etc.; 2 Chr. 29. 4, 5; Jer. 23. 11.

z 1 Chr. 26. 1.

a 2 Chr. 29. 34.

b Num. 16. 9.

c 1 Chr. 26. 1.

d Num. 16. 9.

e Heb. were for a stum-

bling block of iniquity

unto, etc., ch. 14. 3, 4;

see Is. 9. 16; Mal. 2. 8.

f Ps. 106. 20; Rev. 10. 5, 6.

g Num. 18. 3; 2 Ki. 23. 9.

h ch. 32. 30; 36. 7.

i Num. 18. 4; 1 Chr. 23. 28, 32.

j ch. 46. 46; 43. 10.

k 1 Sam. 2. 35.

1 Some suppose 'the prince' to be the political governor of the Jews; others, the Messiah: but he is probably only an ideal person, introduced to complete the representation. See note on ch. xlii. 1.

2 In this section the officers of God's house are appointed, and are enjoined to sanctify themselves for his service; and not only to put away from among them all foreigners and strangers, but to degrade those of their own body who had profaned themselves. The ceremonies which are here prescribed are for the most part found in the Levitical institutions; only they are much more strict; the things formerly required of the high priest being here extended to all the priests. These minute specifications, like those of the Mosaic laws, show the universal sanctity which God expects on the part of all his people, since he has granted to them the privilege to approach Him as a 'holy priesthood, to offer up spiritual

sacrifices, acceptable to God by Jesus Christ' (1 Pet. ii. 5).

3 This may be intended to mark a distinction between those who are destitute of internal purity, and those who are careless of the external observances which God enjoins. But it may be designed to afford a glimpse of the spiritual meaning through the veil of the allegory.

4 They shall be employed in the menial offices of the sanctuary.

5 Zadok had succeeded to the high priesthood when the line of Ithamar forfeited that honour, partly through the sins of Eli's sons, and more immediately by the treason of Abiathar in taking part with Adonijah, whilst Zadok loyally adhered to Solomon, whom the Divine Head of the theocracy had chosen to succeed David. See 1 Sam. ii. 35; 1 Kings i. 7; ii. 28, 27, and notes. It is probably on this account that the family of Zadok is chosen to represent the true priests.

sanctuary * when the children of Israel went astray from me, they shall come near to me to minister unto me, and they 'shall stand before me to offer unto me
 16 "the fat and the blood, saith the Lord God: they shall enter into my sanctuary, and they shall come near to * my table, to minister unto me, and they shall keep
 17 my charge. And it shall come to pass, *that* when they enter in at the gates of the inner court, * they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.
 18 "They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* with anything that causeth
 19 sweat. And when they go forth into the utter court, *even* into the utter court to the people, * they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they
 20 shall * not sanctify the people with their garments. * Neither shall they shave their heads, ' nor suffer their locks to grow long; they shall only poll their heads.
 21 "Neither shall any priest drink wine, when they enter into the inner court.
 22 Neither shall they take for their wives a * widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that
 23 had a priest before. And * they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the
 24 clean. And * in controversy they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall keep my laws and my statutes in
 25 all mine assemblies; * and they shall hallow my sabbaths. And they shall come at no ^b dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile
 26 themselves. And * after he is cleansed, they shall reckon unto him seven days.
 27 And in the day that he goeth into the sanctuary, ^d unto the inner court, to minister in the sanctuary, * he shall offer his sin offering, saith the Lord God.
 28 And it shall be unto them for an inheritance: I *am* their inheritance: and ye
 29 shall give them no possession in Israel: I *am* their possession. * They shall eat the meat offering, and the sin offering, and the trespass offering; and * every
 30 dedicated thing in Israel shall be theirs. And the ^e first of all the firstfruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: ye ^a shall also give unto the priest the first of your dough, ^f that he
 31 may cause the blessing to rest in thine house. The priest shall not eat of any thing that is ^g dead of itself, or torn, whether it be fowl or beast.

The vision continued; the holy oblation, the prince's portion, and the offerings.

45 MOREOVER,¹ when ye shall ^a divide by lot the land for inheritance, ye shall * offer an oblation unto the LORD, an holy portion of the land: the length *shall* be the length of five and twenty thousand *reeds*, and the breadth *shall* be ten
 2 thousand. This *shall* be holy in all the borders thereof round about. Of this there shall be for the sanctuary ^b five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the suburbs thereof.
 3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: * and in it shall be the sanctuary *and* the most
 4 holy place. * The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.
 5 * And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for ^c twenty chambers.
 6 * And ye shall appoint the oblation of the city² five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion*: it shall be for the whole house of Israel.
 7 * And a *portion shall be* for the prince³ on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the

* ver. 10.

† Deu. 10. 8.

* ver. 7.

* ch. 41. 22.

* Ex. 28. 39, 40, 43; 39. 27, 28; Rev. 19. 8.

† Ex. 28. 40—42; 30. 23.

† ch. 42. 13, 14.

† ch. 46. 20; Ex. 29. 37; 39. 29; Le. 6. 27; Mt. 23. 17, 19.

† Le. 21. 5.

† Num. 6. 5.

* see refs. Le. 10. 9.

† Le. 21. 7, 13, 14.

† see refs. Le. 10. 10, 11; Mal. 2. 6—9.

† Deu. 17. 8—13; 2 Chr. 19. 8, 10.

* see ch. 22. 26.

† Le. 21. 1—6.

* Num. 6. 10; 19. 11—13.

† ver. 17.

* Le. 4. 3.

† see refs. Num. 18. 20.

† Le. 2. 3, 10; 6. 14—18, 20; 7. 6.

† Le. 27. 21, 28, comp. with Num. 18. 11.

† Ex. 13. 2; 22. 29, 30; 23. 19; Num. 3. 13; 18. 12, 13.

† Num. 15. 20; Ne. 10. 37.

† Deu. 26. 10—15; Pro. 3. 9, 10; Mal. 3. 10, 11; Ex. 22. 31; Le. 22. 8.

* ch. 47. 22.

* ch. 18. 8.

† ch. 42. 20.

† ch. 18. 10.

† ver. 1; ch. 48. 10, etc.

* ch. 48. 13.

† see ch. 40. 17.

* ch. 48. 15.

* ch. 48. 21.

1 The offerings to Jehovah are here prescribed. They consist of, 1. An oblation of land about fifty-six miles square; comprising the portion for the temple and the priests (vers. 1—4), a similar portion for the Levites (5), and half as much for the holy city and its suburbs and dependencies (6); with a portion for the prince on either side (7), that he may not extort money from the people, but may deal justly with them, and may make provision for the public sacrifices (8—17). 2. The offerings at the feasts; which are required to be more frequent and numerous than under the Mosaic ritual

(18—25; xlv. 13—15), many of them being especially connected with the prince's duties (xlv. 1—12), who is forbidden to alienate his own portion or to encroach upon others (16—18). The section ends with some regulations adapted to promote convenience and decorum (19—24). The whole depicts a high state of religious, political, and social order and happiness.

2 That is, the city with its suburbs, and with the space reserved for supplying the necessary means of sustenance. See ch. xlviii. 15—20.

3 See note on ch. xlviii. 21.

west side westward, and from the east side eastward: and the length *shall be* 8 over against one of the portions, from the west border unto the east border. In the land shall be his possession in Israel: and ⁹ my princes shall no more oppress my people. And *the rest of* the land shall they give to the house of Israel according to their tribes.

9 Thus saith the Lord God; ² Let it suffice you, O princes of Israel: ^a remove violence and spoil, and execute judgment and justice, take away your exactions 10 from my people, saith the Lord God. Ye shall have just ^b balances, and a just 11 ephah, and a just bath. ^c The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an 12 homer: the measure thereof shall be after the homer. And the ^d shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.¹

13 This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley. 14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer. 15 And one lamb out of the flock, out of two hundred,² out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, ^e to 16 make reconciliation for them, saith the Lord God. All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be ^f the prince's part *to give* burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord God; In the first month, in the first day of the month, thou³ shalt take a young bullock without blemish, and ^g cleanse the sanctuary: 19 ^h and the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon 20 the posts of the gate of the inner court. And so thou shalt do the seventh day of the month ⁱ for every one that erreth, and for *him that is simple*:⁴ ^k so shall ye reconcile the house.

21 In the first month, in the fourteenth day of the month, ye shall have the 22 passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the prince prepare for himself and for all the people of the land 23 ^m a bullock *for a sin offering*. And ⁿ seven days of the feast he shall prepare a burnt offering to the Lord, seven bullocks and seven rams without blemish 24 daily the seven days; ^o and a kid of the goats daily *for a sin offering*. ^p And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a 25 ram, and an hin of oil for an ephah. In the seventh month, in the fifteenth day of the month, shall he do the like in the ^q feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

46 Thus saith the Lord God; The gate of the inner court that looketh toward the east ^r shall be shut ^s the six working days; but ^t on the sabbath it shall be 2 opened,⁵ and in the day of the new moon it shall be opened. ^u And the prince shall enter by the way of the porch of *that gate* without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go 3 forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons.

4 And the burnt offering that ^x the prince shall offer unto the Lord in the sabbath day *shall be* six lambs without blemish, and a ram without blemish. 5 ^y And the meat offering *shall be* an ephah for a ram, and the meat offering for the 6 lambs ^z as he shall be able to give, and an hin of oil to an ephah. And in the

^y ch. 22. 27; 46. 18; 1a. 32. 1, 2; 49. 17, 18; Jer. 22. 17; 23. 5; Mic. 3. 1—3.

^a ch. 44. 6.
^u Jer. 22. 3.

^b see refa. Le. 19. 35, 36.

^c see Is. 5. 10.

^d Ex. 20. 13; Le. 27. 25; Num. 3. 47.

^e Le. 1. 4.

^f ch. 46. 4—12.

^g Le. 16. 16, 33.

^h ch. 43. 14, 20.

ⁱ Le. 4. 27; Ps. 19. 12.
^k ver. 14.

^l Ex. ch. 12; Le. 23. 5, 6; Num. 9. 2, 3; 28. 16, 17; Deu. 16. 1, etc.

^m Le. 4. 14.
ⁿ Le. 23. 8.

^o see Num. 28. 15, 22, 30; 29. 5, 11, 16, 19, etc.
^p ch. 46. 5, 7.

^q Le. 23. 33—43; Num. 29. 12; Deu. 16. 13.

^r ch. 44. 1, 2.
^s Ex. 20. 9.
^t ch. 45. 17; 1a. 66. 23.
^u ver. 8; ch. 44. 3.

^x ch. 45. 17.

^y ch. 45. 24; vers. 7, 11.
^z Deu. 16. 17.

¹ The shekel was always 20 gerahs; but the maneh or mina (the pound) seems to have contained 100 shekels: compare 1 Kings x. 17 with 2 Chron. ix. 15. Whether this means that the shekel shall be so large, that 20+25+15=60 shall make an old pound, or that there shall be different values of the maneh, is doubtful. It is possible that there is an error in the numbers: see note on p. 516. The meaning of the whole evidently is, that the weights and measures shall be just and full.

² The proportions therefore to be set apart are the

sixtieth part of corn, the hundredth part of oil, etc., and the two hundredth of living creatures.

³ Vers. 18—25 are directed to the prince. He is commanded to provide the sacrifices, and the priest is to offer them.

⁴ That is, for sins of ignorance. See Lev. iv. 2, 13, 27, and notes.

⁵ Only the gate of the inner court; for the great eastern portal was to be reserved for the entrance of the prince (ch. xlv. 3).

day of the new moon *it shall be* a young bullock without blemish, and six lambs, 7 and a ram: they shall be without blemish. And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

8 "And when the prince shall enter, he shall go in by the way of the porch of 9 *that* gate, and he shall go forth by the way thereof. But when the people of the land ^ashall come before the Lord in the solemn feasts, ^bhe that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, 10 but shall go forth over against it. And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities ^cthe meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and 12 an hin of oil to an ephah. Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the Lord, ^done shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth ^eone shall shut the gate.

13 "Thou shalt daily prepare a burnt offering unto the Lord ^fof a lamb of the first 14 year without blemish: thou shalt prepare it every morning. And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually 15 by a perpetual ordinance unto the Lord. Thus shall they prepare the lamb, and the meat offering, and the oil, every morning ^gfor a continual burnt offering.

16 Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; ^hit shall be their possession by inheritance. 17 But if he give a gift of his inheritance to one of his servants, then it shall be his to ⁱthe year of liberty;¹ after it shall return to the prince: but his 18 inheritance shall be his sons' for them. Moreover ^jthe prince shall not take of the people's inheritance by oppression,² to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

19 After he brought me through the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, 20 there *was* a place on the two sides westward. Then said he unto me, This is the place where the priests shall ^kboil the trespass offering and the sin offering, where they shall ^lbake the meat offering; that they bear *them* not out into the utter court, ^mto sanctify the people.

21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court *there was* a 22 court. In the four corners of the court *there were* courts joined, of forty cubits 23 long and thirty broad: these four corners *were* of one measure. And *there was* a row of building round about in them, round about them four, and *it was* made 24 with boiling places under the rows round about. Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall ⁿboil the sacrifice of the people.

The vision concluded; the holy land, and the holy city.

47 AFTERWARD³ he brought me again unto the door of the house; and, behold, ^owaters issued out from under the threshold of the house eastward:⁴ for the forefront of the house *stood toward* the east, and the waters came down from 2 under the right side of the house, at the south *side* of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when ^pthe man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; ^qthe waters

¹ That is, the year of jubilee; when slaves were set at liberty, and land returned to its original owner.

² As Ahab did to Naboth. See 1 Kings xxi. 3—16.

³ The healing and life-giving influence of the blessing which God has in reserve for his church are here represented by a beautiful emblem. Beneath the dwelling-place of Israel's king bursts forth a fountain flowing into the eastern valley (vers. 1, 2). Its streams rapidly become wider and deeper (3—5), its banks are fringed with

trees, and its abundant waters sweeten even the briny sea of Sodom, which becomes filled with fish and surrounded by fishermen (6—12). The various particulars of this ideal description, so full of what is cheering and salutary, are exactly such as to present the most complete contrast with the actual state of the sea and its neighbourhood. This passage is evidently referred to in Rev. xxii. 1, 2.

⁴ That is, into and along the valley of the Kidron.

^a ver. 2.

^b Ex. 23. 14—17; Deu. 16. 16.
^c Phil. 3. 13, 11; Heb. 10. 38.

^d ver. 5.

^e ver. 2; ch. 41. 3.

^f see refs. Ex. 29. 38—42.

^g 1 Co. 25. 10; Gal. 4. 31, 31.
^h ch. 45. 8.

ⁱ 2 Chr. 33. 13.

^j Le. 2. 4—7.

^k ch. 44. 19.

^m see ver. 20.

ⁿ Joel 3. 18; Zec. 13. 1; 14. 8; Rev. 22. 1.

^o ch. 40. 3.

^p Ac. 19. 10—20; Ro. 15. 9.

4 *were* to the ancles. Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins. Afterward he measured a thousand; and it *was* a river that I could not pass over: for the waters were risen, waters *'*to swim in, a river that could not be passed over.¹

6 And he said unto me, Son of man, hast thou seen *this*? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river *were* very many *'*trees on the one side and on the other. Then said he unto me, *'*These waters issue out toward the east country, and go down into the desert² [*or, plain*'], and go into the sea: *9 which being* brought forth into the sea, the waters shall be healed. And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be *"*a very great multitude of fish,³ because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, *that* *"*the fishers shall stand upon it from En-gedi even unto En-eqlaim;⁴ they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish *"*of the great sea, exceeding many. But the miry places thereof and the marshes thereof *"*shall not be healed; they shall be *"*given to salt.⁵ And *"*by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, *"*whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for *"*medicine.

13 THUS⁶ saith the Lord God; *This shall be* the border whereby ye shall inherit the land according to the twelve tribes of Israel. *'*Joseph shall have *two* portions. And ye shall inherit it, one as well as another, *concerning* the which I *'*lifted up mine hand to give it unto your fathers: and this land shall *"*fall unto you for inheritance. And this *shall be* the border of the land toward the north side, from the great sea,⁷ the way of Hethlon,⁸ as men go to *'*Zedad; *16* *"*Hamath, *'*Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; *"*Hazar-hatticon, which is by the coast of Hauran.⁹ And the border from the sea shall be *"*Hazar-enan, the border of Damascus, and the north side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east sea. And *this is* the east side.—And the south side southward, from Tamar⁹ *even to* *"*the waters of strife

g Dan. 2. 34, 35; Hab. 2. 14; Mt. 13. 31, 32; Rev. 7. 9; 11. 15.

r ver. 12; Rev. 22. 2.

s Is. 2. 3.

t see Deu. 3. 17; 4. 49; Jos. 3. 16.

u Is. 49. 12; Zec. 2. 11.

x Mt. 4. 19.

y ch. 48. 29; Num. 34. 6; Jos. 23. 4.

z Heb. 5. 9—8.

a Judg. 9. 45; Jer. 17. 6.

b ver. 7; Ps. 92. 12;

c Num. 31. 8.

d Job 8. 10; Ps. 1. 3;

e Jer. 17. 8.

f Rev. 22. 2.

g ch. 48. 4, 5; Ge. 49. 5; 1 Chr. 5. 1.

h ch. 20. 5, 6, 29, 42;

i see refa. Ge. 12. 7;

j Is. 15. 7; 26. 3; 28. 13.

k ch. 48. 29.

l ch. 48. 1.

m Num. 31. 8.

n Num. 34. 8.

o 2 Sam. 8. 9.

p *mor, the middle village.*

q ch. 48. 1; Num. 34. 9.

r ch. 48. 28; Num. 20. 13; Deu. 32. 51; Ps. 81. 7.

1 A recent traveller describes the valley of the Kidron as being 'nothing more than the bed of a winter torrent,' 'gloomy and sterile, with scarcely a shrub' to be seen below Selwân (Siloam).

2 Heb., 'Arabah,' the name of the depressed 'plain' (Gen. xiii. 10, 12) or valley in which the Jordan and the Dead Sea lie.

3 The researches of modern travellers have shown that many statements which have been made respecting the Dead Sea are incorrect; for birds are seen flying over it, and waterfowl sporting on its surface. But they have confirmed the belief that it is destitute of fish. The freshwater fish and mollusks which abound in the Lake of Tiberias (Luke v. 6; John xxi. 6) may occasionally find their way to it; but they soon perish in its waters. The blessings which the gospel brings to a world cursed by sin, are most appropriately depicted by the healing of this sea of death by the waters of life which flow from under the mercy-seat of Jehovah.

4 That is, from one side of the lake to the other. For 'En-gedi,' see note on 1 Sam. xxiv. 1. 'En eglaim' (or, *calves' fountain*) was probably on the other side of the sea, in the land of Moab. The description is evidently figurative; for if the waters were as deep as they are represented to be in vers. 3—5, En-gedi and the salt marshes would be all alike swallowed up.

5 That is, for reservoirs of salt, as before. The Dead Sea and its cliffs and salt marshes furnish salt for commerce. This is not therefore a curse, but the contrary. Sterility and death shall be removed; but so much salt shall be left as may serve all useful purposes. Some, however, take this as an intimation that the promised blessings shall not be universal.

6 The vision is completed by an ideal distribution of

the land of promise among the people. Its boundaries are first described, agreeing exactly with those of ancient Canaan on the west of the Jordan (vers. 13—20); perhaps signifying that the blessings here held out are those which Abraham and ancient believers had expected: see Heb. xi. 16. The partition is then made; but the stranger may share in it (Isa. lvi. 3; Eph. ii. 19), and the tribes are to take equal portions divided by lines from east to west. Judah and Benjamin, the royal tribes, stand in reversed positions on the north and south of the holy oblation (ch. xlviii. 1—7, 23—29); which is again particularly described (8—22), and the gates and the magnitude of the New Jerusalem are specified (30—35). The whole is closed by a new name given to the city, expressive of its high privilege as the dwelling-place of God (36). The very size, form, and nature of the country are such as to render the literal fulfilment of this portion of the vision physically impossible, without such convulsions as would destroy the identity of the land. And, moreover, an attempt so to interpret it, whilst the re-institution of the Aaronic priesthood and the Levitical sacrifices in the preceding chapters is admitted to be figurative, necessarily introduces arbitrary confusion into a beautiful and consistent allegory.

7 Some of these places are unknown; but their general position is marked by their connection with others.

8 'Hauran' is a district east of the Sea of Galilee, south of Damascus, and north-east of Bashan. It still bears the same name, probably derived from the numerous caves, which the inhabitants use as dwellings. See Gen. xiv. 6, and note.

9 Probably the place called Thamara by Eusebius (and now Kurnub); once a town and fortress situated on the road from Hebron to Elath or Ailah.

[*or, Meribah*] in Kadesh,¹ the river to the great sea.² And *this is the south side* southward.—The west side also *shall be* the great sea from the border, till a man come over against Hamath. This is the west side.

21, 22 So shall ye divide this land unto you according to the tribes of Israel. And it shall come to pass, *that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel: they shall have inheritance with you among the tribes of Israel.* And it shall come to pass, *that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.*

48 Now these *are* the names of the tribes. *From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan.* And by the border of Dan, from the east side unto the west side, a *portion for Asher.* And by the border of Asher, from the east side even unto the west side, a *portion for Naphtali.* And by the border of Naphtali, from the east side unto the west side, a *portion for Manasseh.* And by the border of Manasseh, from the east side unto the west side, a *portion for Ephraim.* And by the border of Ephraim, from the east side even unto the west side, a *portion for Reuben.* And by the border of Reuben, from the east side even unto the west side, a *portion for Judah.*

8 And by the border of Judah, from the east side unto the west side, shall be *the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side:*

9 *and the sanctuary shall be in the midst of it. The oblation that ye shall offer unto the Lord shall be of five and twenty thousand in length, and of ten thousand in breadth. And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof. It shall be for the priests that are sanctified [or, The sanctified portion shall be for the priests] of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray. And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.*

13 And over against the border of the priests shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand. *And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is holy unto the Lord.*

15 *And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane³ place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof. And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.*

18 And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city. *And they that serve⁴ the city shall serve it out of all the tribes of Israel.*

20 All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation a foursquare, with the possession of the city.

21 *And the residue shall be for the prince, on the one side and on the other⁵ of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof. Moreover from the possession of the Levites, and from the*

^p see Isa. 56, 6, 7; Eph. 2, 8; Rev. 7, 9, 10.
^q Ro. 10, 12; Gal. 3, 28; Col. 3, 11.

^r Rev. 7, 4—8.
^s ch. 47, 15—21.

^t ch. 45, 1—6.

^u vers. 10, 35; Isa. 12, 6; Rev. 21, 3, 22.

^v ver. 8.
^y ch. 10, 46; 11, 15, 16

^z ch. 44, 10.
^a ch. 45, 4; Le. 27, 21.

^b Ex. 22, 29; Le. 27, 10, 24, 33.
^c ver. 12.
^d ch. 45, 6.
^e ch. 42, 20; 44, 23.

^f ch. 45, 6.

^g Rev. 21, 16.
^h ch. 45, 7.

ⁱ vers. 8, 10.

¹ Rather, Meribah-Kadesh (Deut. xxxii. 51).

² Or, 'the inheritance [is] to the great sea.'

³ That is, common; not sacred. The city is holy, as compared with other cities; but, in comparison with the sanctuary, it is common.

⁴ That is, those who perform the various labours which a great city needs.

⁵ That is, on the west side, and on the east within the square of 25,000 reeds, which is to be set apart for sacred purposes.

possession of the city, *being* in the midst of *that* which is the prince's between the border of Judah and the border of Benjamin, shall be for the prince.

- 23 As for the rest of the tribes, from the east side unto the west side, Benjamin
24 *shall have a portion.* And by the border of Benjamin, from the east side unto
25 the west side, Simeon *shall have a portion.* And by the border of Simeon, from
26 the east side unto the west side, Issachar *a portion.* And by the border of Issachar,
27 from the east side unto the west side, Zebulun *a portion.* And by the border of
28 Zebulun, from the east side unto the west side, Gad *a portion.* And by the border
of Gad, at the south side southward, the border shall be even from Tamar unto ^a the
waters of strife in Kadesh [Meribah-Kadesh], and to the river toward the great sea.¹
29 *'This is the land which ye shall divide by lot unto the tribes of Israel for*
inheritance, and these are their portions, saith the Lord God.

^a ch. 47. 18.

¹ ch. 47. 13—22.

- 30 And these *are* the goings out of the city on the north side, four thousand and
31 five hundred measures. ^a And the gates of the city *shall be* after the names of
the tribes of Israel: three gates northward; one gate of Reuben, one gate of
32 Judah, one gate of Levi. And at the east side four thousand and five hundred:
and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.
33 And at the south side four thousand and five hundred measures: and three
34 gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the
west side four thousand and five hundred, *with* their three gates; one gate
35 of Gad, one gate of Asher, one gate of Naphtali.—*It was round about eighteen*
thousand measures.

^a Rev. 21. 12, etc.

^a Jer. 33. 16.
e Pa. 46. 5; 132. 14;
Is. 12. 6; Jer. 3. 17;
Joel 3. 21; Zec. 2.
10; Rev. 21. 3; 22. 3.
^a See Ex. 17. 15; Judg.
6. 21.

^a And the name of the city from *that day shall be*, °THE LORD IS THERE²
[JEHOVAH-shammah^a].

¹ See note on ch. xlvii. 19.

² Namely, by his powerful and gracious presence,

which would^a be to the inhabitants the source of all
peace, security, felicity, and holiness.

THE BOOK OF THE PROPHET DANIEL.

DANIEL was of noble birth, if not of the royal family of Judah (ch. i. 3). He was carried captive to Babylon, with other Hebrew youths of rank, to be educated for the service of Nebuchadnezzar's court; for which purpose they were instructed in the language and literature of the Chaldeans. But God endowed them with such superior wisdom that at the end of the appointed course they were not only admitted to the number of the *magi*, or wise men, but were found greatly to excel them all (ch. i.). Shortly afterwards, Daniel having, by Divine teaching, interpreted a dream of Nebuchadnezzar, rose into high favour with that monarch, and was made ruler of the province of Babylon, and chief of the order of wise men (ch. ii.).

It was probably many years after this that Daniel's three companions were miraculously preserved in a burning fiery furnace (ch. iii.). At a still later period, he was called upon to interpret another dream which revealed God's purpose to visit Nebuchadnezzar with insanity, when we find him uniting the utmost anxiety for the welfare of his princely benefactor, with the energy and fidelity which became him as a prophet of Jehovah (ch. iv.).

Under the successors of Nebuchadnezzar, Daniel appears to have held only a subordinate office under the government (ch. viii. 27). At the close of the reign of Belshazzar he was brought again into notice by the wonderful events of the night which preceded the death of the king and the change of the dynasty (ch. v.). Previously to that event, in the first and third years of the same reign, he had two remarkable visions, disclosing to him the rise and career of powerful dynasties not then in existence, with their relation to the kingdom of God and its progress till the end of all things (ch. vii., viii.).

After the conquest of Babylon by the Medes and Persians, Daniel, gathering from the prophecies of Jeremiah that the exile of his people was nearly concluded, gave himself to prayer in their behalf; when he received in

answer Divine revelations and promises, far exceeding the tenor of his petitions (ch. ix.).

Under the reigns of Darius and Cyrus, Daniel filled the highest posts of honour in the state. He was soon attacked by the envy and jealousy of his colleagues; who, unable to find any fault in his conduct, endeavoured to effect his downfall through his habits of devotion, and thus gave occasion to the memorable interposition of Providence recorded in the sixth chapter. In the third year of Cyrus, God made known to him in a series of visions many important particulars in the future history of his nation and of the world (ch. x.—xii.). He lived to see the termination of the captivity of his people; but it does not appear that he returned with them to their own land.

The Divine authority of the book of Daniel, which had previously been almost universally admitted, has been called in question by some modern critics, partly on the ground of its miraculous narratives, and partly because of the alleged historical particularity of its predictions. It is obvious that these objections would be equally applicable to other histories and prophecies of the Bible; and full replies to them are to be found in books which treat of the evidences of its Divine authority. (See Angus's Bible Hand-book, ch. ii. sect. 4.) But there is abundant proof that the book of Daniel forms part of the canon of Scripture. It was received as such by the Jews of the times of the Maccabees (see 1 Macc. ii. 59, 60), of our Lord (Matt. xxiv. 15), and of Josephus, who says that its prophecies were shown to Alexander on his arrival at Jerusalem (Antiq. xi. 8, 6). It is included in the Septuagint version of the Old Testament Scriptures, which was completed about 280 years B.C. It is written, not like the apocryphal books in Greek, but, like the book of Ezra, partly in Hebrew and partly in Chaldee; which well agrees with the age and circumstances of Daniel. It displays accurate knowledge of ancient history, and of the peculiar manners and customs of the Chaldeans, indicating an author who

lived at or near the time and place to which the book refers. And above all, our Lord, besides repeatedly recognising the Divine authority of the collection of books forming the Old Testament in which it was contained, quotes expressions from the book itself as the words of 'Daniel the prophet' (Matt. xxiv. 15). The Jews, indeed, while acknowledging the canonical authority of the book, have classed it not with 'The Prophets,' but with the Psalms in the third division of the sacred books, on the ground that Daniel, like David, was habitually engaged in worldly business, although he was often favoured with prophetic foresight. But this was not held to be in any way derogatory to the honour and value of the book.

Daniel is alluded to by his contemporary Ezekiel as being already celebrated for holiness and wisdom (Ezek. xiv. 14, 20; xxviii. 3); and all that is recorded of him in this book shows how well his celebrity was deserved. With devotional piety he combined high conscientiousness and great practical wisdom, which gave him influence as the able counsellor of princes, and the faithful ruler of nations. Nor could the pomp of his high offices, or the

engrossing cares and employments which they involved, extinguish the spirit or abridge the exercise of devotion (see ch. vi. 10); or make him forgetful of the desolations of his people and country, and of the temple of his God. And He who honours those who honour Him showed his approbation of his servant both by miraculous protection in time of danger, and by the gift of supernatural endowments. Daniel was declared to be a man 'greatly beloved by God.' In answer to his prayer, the rebuilding of Jerusalem and the future revolutions of the world were made known to him. He received clear information respecting the person, the office, the work, and the benefits of the great Redeemer, the precise time of his appearance, and the nature and design of his sufferings; also concerning the troubles and persecutions of the church, the conversion of the Jewish people, the resurrection of the dead, and the final consummation of all things.

Part of this book is written in the Chaldean language, viz. from ch. ii. 4 to the end of ch. vii. These chapters relate chiefly to events which happened at Babylon: it is probable that some passages were extracts from the public registers or annals.

The education of Daniel and three of his fellow-captives at the court of Babylon.

- 1 IN the third year¹ of the reign of Jehoiakim king of Judah^a came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And^b the Lord gave Jehoiakim king of Judah into his hand, with^c part of the vessels of the house of God: which he carried^d into the land of Shinar to the house of his god;^e and he brought the vessels into the treasure house of his god.
- 2 And the king spake unto Ashpenaz the master of his eunuchs,^f that he should bring^g certain of the children of Israel, and of the king's seed,^h and of the princes; childrenⁱ in whom^j was no blemish,^k but well favoured, and skilful in all wisdom,^l and cunning^m in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, andⁿ whom they might teach the learning^o and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat,^p and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.
- 3 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:^q unto whom the prince of the eunuchs gave names: 'for he gave unto Daniel the name of Bolteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.
- 4 But Daniel purposed in his heart that he would not defile himself^r with the portion of the king's meat, nor with the wine which he drank: therefore he

^a see parallel, 2 Ki. 24.

^b 1: 2 Chr. 36. 6, 7.

^c Deut. 28. 49. 52; 32.

^d Jer. 27. 19, 20.

^e Jer. 27. 19, 20.

^f Gen. 10. 10; 11. 2;

^g Is. 11. 11; Zec. 5. 11.

^h 2 Chr. 36. 7.

ⁱ foretold, 2 Ki. 20. 17,

^j 18; 1a. 30. 7.

^k see Isa. 24. 19, 20.

^l A. 7. 22.

^m see 19; Ge. 41. 36;

ⁿ 1 Ki. 10. 8.

^o Ge. 41. 45; 2 Ki. 21.

^p 17.

^q ch. 4. 8; 5. 12.

^r m. Den. 32. 38; Pa. 141.

^s 4; Rev. 4. 13; Hos.

^t 9. 3.

1 Many suggestions have been made to remove the apparent discrepancy between this date and that given in Jer. xxv. 1; xlv. 1; the simplest of which seems to be the following. After the conquest of Nineveh, Nabopolassar, the king of Babylon, wishing to recover Syria and Palestine from Pharaoh-Necho, but feeling himself too old for fresh expeditions, gave a share in the kingdom to his son Nebuchadnezzar. The young king speedily set out, a little before the end of the third year of Jehoiakim; and early in the fourth year of that prince, and before the first year of his own reign had expired, he defeated the Egyptians at Carchemish, and laid siege to Jerusalem. In the short statements of the two prophets, it was perfectly natural for Jeremiah to mention the time when the army appeared before the city; and it was equally so for Daniel, long accustomed to the reckonings of the Chaldeans, to date from the departure of the expedition.

2 Probably the temple of Belus described by Herodotus (Hist. i. 181). The 'treasure-house' was the depository of consecrated vessels and votive offerings.

3 Eunuchs were anciently, as they are now, much employed and trusted in Eastern courts; and some of them rose to high political and military offices. Both Sennacherib and Nebuchadnezzar were accompanied in their invasions by a 'Rab-saris,' or chief-eunuch: see 2 Kings xviii. 17; Jer. xxxix. 3, 13.

4 According to Josephus (Antiq. x. 10, 1), Daniel and his three companions were related to the new king Zedekiah. They were certainly of high rank. The conqueror took them not merely as hostages, but probably also with

the view of attaching to his own person some of the conquered people.

5 Rather, 'youths;' for the word includes persons of different ages. See Gen. xxi. 15; 1 Kings xii. 8, 10, 14. They were probably about fifteen or seventeen years old.

6 Eastern monarchs and governors still select their attendants and officers for the gracefulness of their person.

7 Whose natural talents and previous acquisitions gave reason to expect that higher education would be well bestowed upon them.

8 That is, 'skilled.' See Exod. xxxviii. 23.

9 Or, 'the book and the tongue,' etc.; i. e. Chaldean literature. The language of the country at this time was Eastern Aramaic, which we find in ch. ii. 4, etc. See 2 Kings xviii. 26, and note.

10 The Hebrew word here used appears to mean either 'food of the father,' i. e. the king; or 'food of the idol.'

11 All these four Hebrew names contained the name of God, and were calculated to remind those who bore them of Him. The new names given to them probably had reference to some Babylonian idols; but only that of Bel can be ascertained. All these proceedings are illustrated by the practice in the Ottoman court, down to the present age, of taking handsome and promising youths, either hostages or captives, to be educated for the service of the Sultan, who often selects from them his highest civil and military officers.

12 The food was probably such as the Mosaic law forbade (Lev. iii. 17; xi. 4); and which had been, according to heathen custom, offered to idols (1 Cor. viii. 10).

9 requested of the prince of the eunuchs that he might not defile himself. Now "God had brought Daniel¹ into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to Melzar,² whom the prince of the eunuchs had set over 12 Daniel, Hananiah, Mishaël, and Azariah, Prove thy servants, I beseech thee, ten 13 days; and let them give us pulse³ to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy 14 servants. So he consented to them in this matter, and proved them ten days. 15 And at the end of ten days their countenances appeared fairer⁴ and fatter in 16 flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 As for these four children, ° God gave them ^p knowledge and skill in all learning and wisdom: and Daniel had ^q understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, 19 then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them;⁵ and among them all was found none like Daniel, Hananiah, Mishaël, and Azariah: therefore ^r stood they before the king.

20 'And in all matters of wisdom *and* understanding, that the king inquired of them, he found them ten times better than all the magicians *and* astrologers⁶ that *were* in all his realm.

21 'And Daniel continued *even* unto the first year of king Cyrus.⁷

Nebuchadnezzar's dream of the golden image, and its interpretation; the promotion of Daniel and his friends.

2 AND⁸ in the second⁹ year of the reign of Nebuchadnezzar, Nebuchadnezzar "dreamed dreams," wherewith his spirit was troubled,¹⁰ and ^s his sleep brake

2 from him. ^t Then the king commanded to call the magicians, and the astrologers, and the sojourners, and the Chaldeans,¹¹ for to show the king his dreams. So 3 they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriac,¹² 'O king, live for ever: tell thy servants the dream, and we will show the interpretation.'¹³

1 All that is here told us of Daniel shows that he was at once amiable, modest, and conscientious; and these virtues, no doubt, had conciliated the affection of his governor. But he rightly ascribes the favour of his superior to God; for those good qualities are the gifts of Divine grace, and, but for God's providence, might not have secured his advancement. See Prov. xxi. 1.

2 'Melzar' is probably a Persian word, meaning 'the butler.' As the chief officer's only objection arose from the fear of ill consequences, this proposal of Daniel's was both right and prudent.

3 Rather, 'vegetables' generally.

4 A simple diet is always most conducive both to the enjoyment and to the appearance of health; but in this instance there was a special blessing upon the pious resolution of these youths, increasing both their bodily and mental vigour; and, in the case of Daniel, extending to the bestowment of supernatural gifts (ver. 17), which would be highly appreciated by his Chaldean lord and by his competitors.

5 That is, he examined them. The four Hebrews were so far superior to the rest, that they were immediately appointed to be personal attendants on the king.

6 Rather, 'enchanters.'

7 Whilst his own nation was chastened, and when his early patron had been humbled, Daniel was still preserved and honoured by Him whom he had served from his youth; he lived to see the empire of Babylon fall, and Israel freed 'y Cyrus; and he was favoured at an advanced age with the vision of the future Messiah.

8 Now that the destined destroyer of Jerusalem had struck his first blow at the throne of David, the power and faithfulness of the God of Israel might be questioned by many, and most of all by the conqueror (compare 2 Kings xviii. 33—35). To him, therefore, Jehovah reveals

the instability of his own and of the other earthly empires which would follow, and the setting up of a Divine kingdom which should be universal and permanent. By leading Nebuchadnezzar to demand the dream as well as the explanation, God forced upon him indisputable proof of its certain truth; whilst he showed the falsehood of his Chaldean superstition, and the presence of Jehovah with his servants. Thus he brought the haughty monarch to acknowledge the superiority of Israel's God, and to place his Hebrew captives above his heathen courtiers.

9 Three years at least must have elapsed (see ch. i. 5, 18) since the date of the occurrences recorded in ch. i. 1, 2, where Nebuchadnezzar is called 'king.' It is possible that this title may be there given him by anticipation; but it is more likely that the date in this verse is reckoned from the commencement of his sole reign, at his father's death, about two years after he had undertaken the expedition against Palestine. This would allow an interval of nearly four years; at the close of which Daniel would be numbered with the 'wise men,' but as one of the youngest of the body he might, perhaps, not be summoned to help in the emergency.

10 See note on Gen. xli. 8.

11 The Chaldeans were so much addicted to the occult sciences, that the word *Chaldean* was used for a soothsayer.

12 Not Syriac, *i. e.* Western Aramaic, but Chaldee. See note on ch. i. 4. Here the Chaldee portion of the book commences, and it is continued to the end of ch. vii.; this part of the book containing the narratives and prophecies relating particularly to the Chaldeans and to Babylon.

13 The ancient soothsayers claimed the power of learning from obscure intimations the purposes of the gods, and prognostics of future events. But the profession to do more than this was limited to a few persons, mostly priests of certain oracles.

^a see Ge. 39. 21; Ps. 106. 46; Prov. 16. 7.

^o 1 Ki. 3. 12; Ps. 119. 98—100; Prov. 2. 6; Jam. 1. 5, 17.
^p Ac. 7. 22.
^q ch. 5. 11, 12, 14; 10. 1; Ge. 40. 5—19; Num. 12. 6; 2 Chr. 26. 5.

^r ver. 5; Ge. 41. 46.

^s 1 Ki. 10. 1.

^t ch. 6. 24; 10. 1.

^u Ge. 20. 3; 31. 21, 12; Judg. 7. 13, 14; 1 Ki. 3. 5; Mt. 1. 20; 2. 12; 27. 19.
^v ch. 4. 5; Ge. 41. 8.
^w ch. 6. 18; Est. 6. 1.
^x ch. 5. 7; Ge. 41. 8; Ex. 7. 11.

^y ch. 3. 9; 5. 10; 6. 6, 21; 1 Ki. 1. 31; Ne. 2. 3.

- 5 The king answered and said to the Chaldeans, The thing is gone from me:¹ if ye will not make known unto me the dream, with the interpretation thereof,
- 6 ye shall be 'cut in pieces,'² and your houses shall be made a dunghill. ³ But if ye show the dream, and the interpretation thereof, ye shall receive of me 'gifts and rewards and great honour: therefore show me the dream, and the interpretation thereof.
- 7 They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it.
- 8 The king answered and said, I know of certainty that ye would gain the time,³ because ye see the thing is gone from me. But if ye will not make known unto me the dream, ⁴there is but one decree⁴ for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof.
- 10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore *there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.* And *it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh.*
- 13 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.⁵ And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.
- 14 Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard ⁶[*Heb. chief of the executioners, or, slaughtermen*], which was gone forth to slay the wise *men* of Babylon: he answered and said to Arioch the king's captain, Why is the decree *so* hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation.⁷
- 17 Then Daniel went to his house, and made the thing known to Hananiah, 18 Mishael, and Azariah, his companions: ⁸that they would desire mercies⁸ of the God of heaven⁹ concerning this secret; that Daniel and his fellows ⁹should not perish with the rest of the wise *men* of Babylon.
- 19 ⁹Then was the secret revealed unto Daniel ¹⁰in a night vision. Then Daniel 20 blessed the God of heaven. Daniel answered and said,
- 'Blessed¹⁰ be the name of God for ever and ever:
- ¹¹For wisdom and might are his:¹¹
- 21 And he changeth 'the times and the seasons:
- ¹²He removeth kings, and setteth up kings:— ¹³he giveth wisdom unto the wise, And knowledge to them that know understanding:
- 22 ¹⁴He revealeth the deep and secret things:
- ¹⁵He knoweth what is in the darkness,—and ¹⁶the light dwelleth with him.
- 23 I thank thee, and praise thee, O thou God of my fathers,¹²
- Who hast given me wisdom and might,¹³
- And hast made known unto me now what we 'desired of thee:
- For thou hast *now* made known unto us the king's matter.
- 24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will show unto the king

^a ch. 3. 29; 2 Ki. 10. 27; Ezra 6. 11.
^b ch. 5. 16.
^c ver. 48; ch. 5. 17.

^d Est. 4. 11.

^e vera. 27, 28; ch. 5. 11.

^f Ge. 37. 36.

^g Ps. 50. 15; Pro. 3. 5, 6; Jer. 33. 3; Mt. 18. 19.
^h Ge. 18. 25; Mal. 3. 18.

ⁱ Ps. 25. 14; Am. 3. 7.
^k see refs. Ge. 15. 1; and 20. 3; Num. 12. 6.

^l Ps. 113. 2; 115. 18.

^m 1 Chr. 29. 11, 12; Job 12. 13; Jer. 32. 19.
ⁿ ch. 7. 25; 11. 6; 1 Chr. 29. 30; Est. 1. 13.

^o ch. 4. 17, 32; Job 12. 18; see refs. Ps. 75. 5—7.

^p Ex. 31. 3, 6; 1 Ki. 4. 29; Pro. 2. 6; Jam. 1. 5.

^q vera. 28, 29; Ge. 41. 16, 25—28; Job 12. 22; Ps. 25. 14.

^r Ps. 139. 11, 12; Jer. 23. 21; 1 Cor. 4. 5; Heb. 4. 13.

^s ch. 5. 11, 14; Ps. 36. 9; 101. 2; 1 Tim. 6. 16; Jam. 1. 17.
^t ver. 18; Ps. 25. 14.

¹ Meaning either, 'the dream has escaped my memory;' or, 'the decree has gone from me,' and is irrevocable.

² Literally, 'made pieces;' a severe but not uncommon punishment: see 1 Sam. xv. 33. Assyrian sculptures represent the infliction of it, by the cutting off the various limbs of the criminal. The destruction and pollution of the houses of criminals was also frequent both in the East and in Greece. See 2 Kings x. 27; Ezra vi. 11.

³ Chaldee, 'buy the time;' i. e. you desire to gain advantage by delay; either by devising some expedient to deceive me (ver. 9), or because, as 'the time is changed' (i. e. passes on), other matters may divert my attention.

⁴ Or, 'one is your purpose;' i. e. ye have agreed together to deceive me.

⁵ Such an edict is quite in conformity with the practice of Oriental despots, and with the personal character of Nebuchadnezzar. See 2 Kings xxv. 7, 18—21.

⁶ See note on Gen. xxxvii. 36.

⁷ The narrative implies that his request was successful. The king's passion may have cooled, or Daniel's recent distinguished examination and modest demeanour may

have pleased him; but we must not fail to observe in it God's all-controlling hand. See note on ch. i. 9.

⁸ It was evident that none could help them but God; and that this could only be expected in answer to prayer.

⁹ God, who governs all as supreme and universal King.

¹⁰ This thanksgiving reminds us that every answer to prayer should call forth praise. Comp. Phil. iv. 6.

¹¹ Daniel's mind was evidently occupied not only with the mercy shown to himself and his friends, by the dream being made known to him, but also with the great subjects of the dream itself, as illustrating God's power and wisdom in the change of empires from age to age. This hymn is well adapted to prepare the reader for the subsequent revelations.

¹² Great as had been Israel's sins, which might have annulled God's covenant of mercy, and severe as his chastenings had been, by sending Daniel and his companions into exile, God had shown by hearing their prayer that he was unchangeable in his love, and mindful of his promises to Abraham and his race.

¹³ Or, 'power;' i. e. to tell the dream.

- 25 the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.
- 26 The king answered and said to Daniel, whose name *was* Belteshazzar, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"
- 27 Daniel answered¹ in the presence of the king, and said, The secret which the king hath demanded² cannot the wise *men*, the astrologers, the magicians, the soothsayers, show unto the king; ³ but there is a God in heaven that revealeth secrets, and maketh known [hath made known] to the king Nebuchadnezzar ⁴ what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: ⁵ and he that revealeth secrets maketh known to thee what shall come to pass. ⁶ But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, ⁷ but for *their sakes*⁸ that shall make known the interpretation to the king, ⁹ and that thou mightest know the thoughts of thy heart.
- 31 Thou, O king, sawest, and, behold, a great image.³ This great image, whose brightness *was* excellent, stood before thee; and the form⁴ thereof *was* terrible.
- 32 This image's head *was* of fine gold, his breast and his arms of silver, his belly⁵ and his thighs of brass, his legs of iron, his feet part of iron and part of clay.⁶
- 34 Thou sawest till that a stone was cut out ⁷ without hands,⁸ ⁹ which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. Then *was* the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became ¹⁰ like the chaff of the summer threshingfloors; and the wind carried them away, that ¹¹ no place was found for them.⁷ And the stone that smote the image ¹² became a great mountain, ¹³ and filled the whole earth.
- 36 This is the dream; and we⁸ will tell the interpretation thereof before the king.
- 37 "Thou, O king, *art* a king of kings:⁹ ¹⁰ for the God of heaven hath given thee a kingdom, power, and strength, and glory.¹⁰ ¹¹ And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all.¹¹ ¹² Thou *art* this head of gold.¹² And after thee shall arise ¹³ another kingdom, ¹⁴ inferior to thee;¹³ and another third kingdom of brass, which shall bear rule over all the earth. And ¹⁵ the fourth kingdom shall be strong as iron:¹⁴ forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest ¹⁶ the feet and toes,¹⁵ part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry

u 1 Sam. 17. 33.

x Isa. 41. 25; 47. 12, 13.

y Jer. 18. 47; Ge. 10. 8; 41. 16; Am. 4. 13.

z see refs. Is. 2. 2; Hos. 3. 5; Mic. 4. 1.

a vers. 22, 24.

b so Ge. 41. 16; Ac. 3. 12.

c Is. 43. 3, 4; Mt. 24. 22; 2 Cor. 4. 15.

d ver. 47.

e see ver. 38, etc.

f Ps. 118. 22; Is. 28. 16.

g ch. 4. 25; Zec. 4. 6; 1 Cor. 5. 1; Heb. 9. 24.

h Ps. 2. 8—12; 110. 5, 6.

i Ps. 1. 4; Hos. 13. 3.

k Ps. 37. 10, 36.

l Is. 2. 2, 5.

m Is. 2. 27; 72. 16—19; Mt. 9. 1; Is. 11. 9; Rev. 11. 15.

n Ezra 7. 12; Is. 47. 5; Jer. 27. 6, 7; Eze. 26. 7; Hos. 4. 10.

o Ezra 1. 2; Pro. 8. 15; Jer. 28. 14.

p ch. 4. 21, 22; Jer. 27. 6.

q ver. 32.

r ch. 5. 28, 31; 7. 5; 8. 3, 4, 20.

s ver. 32; ch. 7. 6; 8. 5; 10. 20.

t ver. 33; ch. 7. 7, 19—23; 8. 24, 25; John 11. 48.

u vers. 33—35; ch. 7. 24; Rev. 12. 3; 13. 1.

¹ Compare Joseph's language on a similar occasion, Gen. xl. 8; xli. 16.

² Rather, 'but in order that the interpretation may be made known unto the king.'

³ This dream accords perfectly with its great object. A colossal image, in which heterogeneous materials were combined to make one human form, aptly symbolizes the great empires of the world, which, with all their differences, are in nature alike, and all earthly and human. And a mountain rock, detached, moved, expanding by a mysterious, inward, unseen power, beautifully represents the origin, progress, and final universality of that kingdom which is not of this world.

⁴ Rather, 'its appearance was terrible.' Among the monuments of Egypt and Assyria, colossal statues of monarchs are found.

⁵ That is, 'earthenware,' for unless the clay were burnt it could not sustain the image.

⁶ That is, not by human power.

⁷ Or, 'and their whole place was not found;' i. e. they utterly disappeared. Compare Ps. xxxvii. 10; ciii. 16; Rev. xx. 11.

⁸ Daniel modestly includes his companions.

⁹ Daniel here shows how a king may be fully honoured, whilst he is reminded of his subjection to God's authority.

¹⁰ It is commonly supposed that these four empires are those of the *Chaldeans*, the *Medes and Persians*, the *Greeks* under Alexander and his successors, and the *Romans*. They all bore sway over Palestine, and they filled up the time between the fall of the throne of David, and the establishment of that of Christ. Though they

appear simultaneously in the image, they are explained as being successive (ver. 39).

¹¹ The word 'all,' like other absolute terms, is frequently used in Scripture with a limited sense. See Deut. ii. 25; Matt. iii. 5.

¹² Nebuchadnezzar, as the head of the empire of Babylon, is fitly represented by the 'head of gold,' because his kingdom was first in order of time, and perhaps excelled the others in magnificence and splendour (Isa. xiii. 19; xlvii. 5).

¹³ As the fundamental idea of the whole representation is *regal authority*, it is probably in respect to this that the second empire is inferior to the first. Accordingly, whilst Nebuchadnezzar always appears to act as an absolute autocrat, the Medo-Persian kings are subject to the restraint of unalterable law. See ch. vi. 15; Esth. viii. 8, and note.

¹⁴ Indomitable strength and destructive energy were the peculiar characteristics of the Romans; but the vast extension of their empire, and the admission of many foreigners to the privilege of citizenship, had introduced many elements of weakness before the kingdom of Messiah began to be set up in the world.

¹⁵ Many expositors suppose that the 'toes' were designed to represent *ten* kingdoms, into which the Roman empire became divided, after the irruptions of the Gothic nations who issued from the north, and conquered the Roman empire. But it is better to understand the 'toes' as only mentioned to complete the representation of the image, especially as there is no express mention of their number, as there is of the horns in ch. vii. 7.

42 clay.¹ And as the toes of the feet were part of iron, and part of clay, so the
 43 kingdom shall be partly strong, and partly broken [*or*, brittle]. And whereas
 thou sawest iron mixed with miry clay, they shall mingle themselves with the
 seed of men:² but they shall not cleave one to another, even as iron is not
 44 mixed with clay. And in the days³ of these kings * shall the God of heaven
 set up a kingdom, * which shall never be destroyed: and the kingdom shall not
 be left⁴ to other people, * but it shall break in pieces⁵ and consume all these
 45 kingdoms, and it shall stand for ever; * forasmuch as thou sawest that the
 stone was cut out of the mountain without hands, and that it brake in pieces the
 iron, the brass, the clay, the silver, and the gold.

The great God hath made known to the king what shall come to pass hereafter:
 and the dream is certain, and the interpretation thereof sure.

46 ⁶ Then the king Nebuchadnezzar fell upon his face, and worshipped⁶ Daniel,
 and commanded that they should offer an oblation * and sweet odours unto him.
 47 The king answered unto Daniel, and said, Of a truth⁷ it is, that your God is a
 God of gods, and a Lord of kings, * and a revealer of secrets, seeing thou couldst
 reveal this secret.

48 Then the king made Daniel a great man, * and gave him many great gifts, and
 made him ruler over the whole province of Babylon,⁸ and * chief of the governors
 49 over all the wise men of Babylon.⁹ Then Daniel requested of the king, * and he
 set Shadrach, Meshach, and Abed-nego, over the affairs of the province¹⁰ of
 Babylon: but Daniel * sat in the gate of the king.¹¹

*Shadrach, Meshach, and Abednego, refusing to worship the golden image, are cast into a
 furnace of fire, and miraculously preserved.*

3 NEBUCHADNEZZAR¹² the king made an image of gold,¹³ whose height was
 threescore cubits,¹⁴ and the breadth thereof six cubits: he set it up in the plain
 of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors,¹⁵
 and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all

1 Rather, 'earthenware clay': see note on ver. 33. The clay and iron were evidently intermingled (see ver. 43), though they were 'divided,' so that they would not coalesce; and thus the strength of the iron was useless through the brittleness of the clay.

2 Rather, 'They shall be mixing themselves among the race of man, but they shall not be cleaving one to another'; i. e. there shall be mixture, but not union.

3 That is, before they have passed away.

4 That is, it shall not be transferred to another people, as the previous kingdoms had been.

5 The powers which are thus destroyed are evidently regarded not so much as being actively hostile to the people of God, for indeed the Medo-Persian was, on the whole, friendly to them; but rather as being, in their origin and principles, altogether antagonistic to the great principles of the kingdom of Jehovah. And they may therefore be regarded as representing other merely earthly and human powers, whose destiny is here foreshadowed. They must all be either entirely subordinated to the rule of the Messiah, or utterly swept away. Comp. *Psa. ii, ex.*; *Isa. lx. 10—12.*

6 That Nebuchadnezzar did not treat Daniel as a god is clear from the next verse; for he attributes the revealing of the secret to Daniel's God. But in the East, the homage paid to the great much resembles, in outward form, the worship paid to God himself.

7 Nebuchadnezzar was evidently convinced of the wisdom and supremacy of Jehovah; yet he remained an idolater, as the sequel shows. He thus furnishes an instructive instance of the inefficacy of evidence and conviction of truth, unless the heart is yielded to the influence of the Holy Spirit. Compare *James ii. 19.*

8 The district around the capital.

9 The 'wise men' appear to have been arranged in certain orders or classes, each having its head. Daniel was placed over the whole as the president; though he appears to have given no countenance to their proceedings. See *ch. iv. 8*, and note.

10 Governors of the province under Daniel. Daniel did not forget, in his prosperity, the companions of his captivity.

11 Nebuchadnezzar retained him at court, as one of his confidential advisers.

12 A career of successful ambition seems to have obliterated in Nebuchadnezzar's mind the impressions of his earlier lesson (*ch. ii.*); and he not only continued to worship his idols, but required all his servants to do so under pain of death (*vers. 1—7*). Jehovah, therefore, by the unflinching faithfulness of the three Hebrew officers (*8—18*), and by his own miraculous interposition for their protection and deliverance (*19—27*), makes the haughty monarch again confess his power, and honour his faithful worshippers (*28—30*). The date of these events is not given; but it is clear that they occurred when Nebuchadnezzar had greatly enriched himself, and was not personally engaged in war. The most probable period is, therefore, either after the final capture and destruction of Jerusalem (*n. c. 587*), or after the spoliation of Egypt; and the interval of time between chapters *ii.* and *iii.* will be accordingly either about seventeen or more than thirty-two years.

13 From the descriptions which are given of the fabrication of idols in *Isa. xl. 18—20*; *xli. 6, 7*; *xliv. 10—13*; *xlvi. 6, 7*, it appears that golden idols were made of plates of gold covering a mass of wood or stone; and many ancient monuments are found which have evidently been thus plated with metal.

14 As the Babylonian cubit was large (*Herod. i. 178*), this image must have been above 100 feet high and 10 feet broad. It was thus about the same height as the Colossus at Rhodes; and of the same proportions, and of nearly the same size, as some of the Egyptian obelisks. It is not said to have been a human figure; but it may have been so, as the word rendered 'breadth' may equally well mean 'depth,' i. e. from breast to back, which would give the natural proportions of the body; or it may have been elevated on a lofty pedestal; or the due proportions may have been disregarded, as was sometimes the case in the semi-barbarous works of Babylon. It is supposed to have been an image dedicated either to Bel, the chief deity of the Chaldeans, or to Nebo, the patron-god of the monarch.

15 Some of these titles are of Persian, and some of Aramean origin; but the exact meaning of each cannot now be ascertained. They may perhaps best be translated

* ver. 28; *Ge. 49. 10*;
Ps. 2. 6; *Mt. 28. 18*;
y. ch. 4. 3, 31; *6. 26*;
7. 13, 14, 27; *Mic. 4. 7*;
Lk. 1. 32, 33;
Rev. 11. 15;
 * *ch. 8. 25*; *Ps. 2. 9*;
Is. 60. 12; *Mt. 21. 41*;
1 Cor. 15. 24;
Rev. 19. 15—20;
 a vera. 31, 35; *Is. 28. 16*.

b see *Act. 10. 25*; *14. 13*; *28. 1*;
 c *Ezra 6. 10*.

d ver. 28.

e ver. 6.

f *ch. 4. 9*; *5. 11*.

g *ch. 3. 12*.

h *Est. 2. 19, 21*; *3. 2*;
Jer. 39. 3.

the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you it is commanded, ¹ O people, nations, and ² languages, *that* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, ¹ and all kinds of music, ye fall down and worship the golden ³ image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour ² be cast into the midst of a burning fiery ⁴ furnace. Therefore at that time when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, ¹ the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 Wherefore at that time certain Chaldeans ^m came near, and accused the Jews. 9 They spake and said to the king Nebuchadnezzar, "O king, live for ever. 10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall 11 fall down and worship the golden image: and whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace. 12 ^o There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; ³ these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. 14 Nebuchadnezzar spake and said unto them, *Is it ^p true,* ⁴ O Shadrach, Meshach, and Abed-nego; do not ye serve my gods, nor worship the golden image which I 15 have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; ^q *well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace;—"and who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, ^r *we are not careful* ⁵ to answer thee in this matter. If it be so, ⁶ our God whom we serve is able to deliver us from the burning fiery furnace; and he 18 will deliver *us* out of thine hand, O king. But if not, ^u be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed ⁶ against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more ⁷ than it was wont to be 20 heated. And he commanded the most mighty men ⁸ that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery 21 furnace. Then these men were bound in their coats, ⁹ their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery 23 furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire ¹⁰ slew those men that took up Shadrach,

¹ ch. 4. 1; 6. 25.

⁴ Jer. 23. 22; Rev. 13. 15.

¹ Jer. 51. 7.

^m ch. 6. 12, 13.

ⁿ ch. 2. 4; 5. 10; 6. 6, 21.

^o ch. 2. 19; Est. 3. 8; Pro. 27. 4.

^p Ex. 21. 13.

^q as Ex. 32. 32; Lk. 13. 9.

^r Ex. 5. 2; 2 Ki. 18. 35.

^s Ps. 37. 5-7; 55. 22;

Mt. 10. 19.

^t 1 Sam. 17. 37; Job

5. 19; 31. 29; Ps. 27.

1. 2.

^u Pro. 24. 1; Lk. 12.

4-7.

^v Pro. 11. 8.

as follows: 'satraps' or viceroys of subject-kingdoms; 'deputies,' the lieutenants of the satraps; 'governors' of provinces; 'chief judges;' 'treasurers;' 'secretaries' of the royal 'edicts;' 'counsellors,' or 'judges;' and all other persons 'in authority.'

¹ What these musical instruments were is unknown. Some were evidently of Greek origin; and the peculiar form of the words suggests that they were brought from Egypt, where many Greeks were already settled (Herod. ii. 153, 154). Other instruments of Eastern origin were afterwards used in Greece, under names borrowed from those. It is possible that the different kinds of music were those used by the different nations whose representatives were here assembled.

² Literally, 'in the glance of an eye;' i. e. immediately. The peremptory command and the terrible penalty accord with other actions of this haughty conqueror. Comp. ch. ii. 5, and Jer. xxix. 22.

³ Why these three were selected by the accusers we

are not told, and it is useless to inquire. Daniel's character assures us that he would not comply with the king's command; but he may have been absent, or the accusers may have feared to lay a charge against him.

⁴ Rather, 'Is it purposely?'

⁵ Rather, 'we do not need.' It is needless to enter into the matter: we are determined at all risks to worship none but Jehovah, who is able to deliver us if he sees fit.

⁶ Showing the most violent anger.

⁷ The word 'seven' is often employed to denote completeness. The furnace was to be heated to the greatest intensity.

⁸ That is, in bodily strength.

⁹ That is, with all their clothes on. The 'coats' are rather the wide and long *pantalons* of the East; the 'hosen,' *tunics* or *under-garments*; and the 'hats' should be *mantles*.

¹⁰ Hurried by the king's peremptory command, the men could not consult their own safety; and therefore,

23 Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished,¹ and rose up in haste, and spake and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose,² walking in the midst of the fire, and they have no hurt; and the form of the fourth is like³ the Son of God.²

26 Then Nebuchadnezzar came near to the mouth³ of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*.

27 Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men,⁴ upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, 'Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that⁴ trusted in him, and have changed⁴ the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be⁵ cut in pieces, and their houses shall be made a dunghill:⁴ because

30 there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

Nebuchadnezzar's dream of the great tree, with its interpretation, and fulfilment.

4 NEBUCHADNEZZAR⁵ the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me.

3 How great *are* his signs! and how mighty *are* his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: 5 I saw a dream which made me afraid,⁶ and the thoughts upon my bed and the

6 visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the

7 interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did

8 not make known unto me the interpretation thereof. But at the last⁶ Daniel came in before me, (whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods:?) and before him I told the dream, saying,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my

10 dream that I have seen, and the interpretation thereof. Thus were the visions of mine head in my bed; I saw, and, behold, a tree in the midst of the earth,

11 and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 the leaves thereof were fair, and the fruit thereof much, and in it was meat⁸ for all: the beasts of the field had shadow under it, and the fowls of the heaven

13 dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of

when they 'carried up' the three Hebrews to the opening at the top of the furnace, they were burnt. The apocryphal 'Song of the Three Children' is inserted here in some editions of the Bible.

¹ Astonished.

² Literally, 'like to a son of God;' or, 'of the gods.' Nebuchadnezzar calls this person 'an angel' (ver. 28): and Luther, Calvin, and Coverdale, in common with the majority of commentators, take this to be the meaning. Comp. Job i. 6; Psa. lxxxix. 6, and notes. The heathen monarch probably thought only of a majestic superhuman being.

³ Rather, 'door;' an aperture for the use of those who attended to the furnace.

⁴ Perhaps, 'altered;' i. e. transgressed; as in Ezra vi. 11.

⁵ To make the preceding lessons effectual, they are followed by a severe personal chastisement: comp. note on Exod. vii. 20. God first sends to Nebuchadnezzar an

alarming dream which confounds his soothsayers, but is explained by Daniel as containing a threatening of madness and deposition if he continue his haughty and tyrannical conduct: and He then inflicts the punishment denounced. By this the monarch is humbled, and brought to acknowledge the supremacy of Jehovah, and he is then restored to his kingdom, and issues an edict in which the whole is narrated. Ver. 37 affords a hope that the proud conqueror whom God had used to humble and chasten Israel, when thus himself humbled and chastened, became a true worshipper of Jehovah.

⁶ Daniel seems to have kept himself aloof from the soothsayers, whose pretensions and artifices he could not countenance.

⁷ Nebuchadnezzar speaks like a polytheist.

⁸ Rather, 'food;' as it should be rendered in almost every instance in which the word 'meat' occurs in the English Bible.

y Is. 43. 2; Ac. 5. 23
-25.
s ver. 28; Job 1. 6;
38. 7; Psa. 31. 7.

a Heb. 11. 34.
b Mt. 10. 30.

c ch. 2. 47; 4. 34.

d ver. 25; ch. 6. 25,
23; Psa. 31. 7, 8; Jer.
17. 7.
e ver. 6; Ezra 8. 11.
f ch. 6. 25.

g ch. 2. 5.
h ch. 27; Deu. 32.
31; Psa. 8. 8; Job. 10.
1; 1 Sam. 2. 30; Psa. 91.
14.

* ch. 3. 4; 6. 25.

i ch. 3. 26.

m ch. 6. 27.

n ver. 34; ch. 2. 44;
6. 25.

o ch. 2. 28, 29.

p ch. 2. 1.

q ch. 2. 2-7.

r ch. 2. 2.

s ch. 1. 7; Is. 46. 1.

t ver. 18; ch. 2. 11;
5. 11, 14; 1a. 63. 11.

u ch. 2. 48; 5. 11.

v ver. 29-36; Psa. 37.
35, 36; Ecc. 31. 3-
14.

y Ge. 11. 4; Deu. 9. 1.

z see 1 Tim. 4. 20; Eze.
17. 23; 31. 6.

my head upon my bed, and, behold, ^a a watcher¹ and ^b an holy one came down
 14 from heaven; he cried aloud, and said thus, ^c Hew down the tree, and cut off his
 branches, shake off his leaves, and scatter his fruit: ^d let the beasts get away
 15 from under it, and the fowls from his branches: nevertheless leave the stump of
 his roots in the earth, even with a band of iron and brass,² in the tender grass
 of the field; and let it be wet with the dew of heaven, and *let his portion be*
 16 *with the beasts*³ in the grass of the earth: let his heart be changed⁴ from
 man's, and let a beast's heart be given unto him; and let seven ^e times⁵ pass
 17 over him. This matter⁶ is ^f by the decree of the watchers, and the demand by
 the word of the holy ones: to the intent⁷ that the living may know ^g that the
 Most High ruleth in the kingdom of men, and giveth it to whomsoever he will,
 18 and setteth up over it the basest⁸ of men.—This dream I king Nebuchadnezzar
 have seen. Now thou, O Belteshazzar, declare the interpretation thereof, ^h foras-
 much as all the wise *men* of my kingdom are not able to make known unto me
 the interpretation: but thou *art* able; ⁱ for the spirit of the holy gods is in thee.
 19 Then Daniel, ^j whose name was Belteshazzar, was ^k astonished⁹ for one hour,¹⁰
 and his thoughts troubled him. The king spake, and said, Belteshazzar, let not
 the dream, or the interpretation thereof, trouble thee. Belteshazzar answered
 and said, ^l My lord, ^m the dream *be* to them that hate thee, and the interpretation
 20 thereof to thine enemies. ⁿ The tree that thou sawest, which grew, and was
 strong, whose height reached unto the heaven, and the sight thereof to all the
 21 earth; whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for
 all; under which the beasts of the field dwelt, and upon whose branches the
 22 fowls of the heaven had their habitation: ^o it *is* thou, O king, that art grown
 and become strong: for thy greatness is grown, and reacheth unto heaven, ^p and
 23 thy dominion to the end of the earth. ^q And whereas the king saw a watcher
 and an holy one coming down from heaven, and saying, Hew the tree down, and
 destroy it; yet leave the stump of the roots thereof in the earth, even with a
 band of iron and brass, in the tender grass of the field; and let it be wet with
 the dew of heaven, ^r and *let his portion be* with the beasts of the field, till seven
 24 times pass over him;—this *is* the interpretation, O king, and this *is* the decree
 25 of the Most High, which is come upon my lord the king: That they shall
^s drive¹¹ thee from men, and thy dwelling shall be with the beasts of the field,
 and they shall make thee ^t to eat grass as oxen, and they shall wet thee with the
 dew of heaven, and seven times shall pass over thee, ^u till thou know that the
 Most High ruleth in the kingdom of men, and ^v giveth it to whomsoever he will.
 26 And whereas they commanded to leave the stump of the tree roots; thy kingdom
 shall be sure unto thee, after that thou shalt have known that the ^w heavens¹² do
 27 rule. Wherefore, O king, let my counsel be acceptable unto thee, and ^x break off
 thy sins by righteousness, and thine iniquities by showing mercy to the poor;¹³
^y if it may be ^z a lengthening of thy tranquillity.
 28, 29 ^a All this came upon the king Nebuchadnezzar. At the end of twelve
 30 months he walked in¹⁴ the palace of the kingdom of Babylon. The king
^b spake, and said, Is not this great Babylon, that I have built¹⁵ for the house of

a vers. 17, 23; Ps. 103
 29.
 b ch. 8. 13; Deu. 33.
 1; Zec. 14. 5; Jude
 11.
 c vers. 20—33; Mt. 3.
 10.
 d Eze. 31. 12.

e ch. 11. 13; 12. 7.

f see ver. 24.

g Ps. 9. 16; Eccl. 12.
 4 vers. 25, 32; ch. 2.
 21; 5. 21.

h ch. 5. 8, 15; Ge. 41.
 8, 15.

i ver. 8.

j ver. 8.
 m ch. 7. 28; 8. 27.

n ver. 24.
 o see 2 Sam. 18. 32;
 Jer. 23. 7.
 p vers. 10—12.

q ch. 2. 37, 38.

r Jer. 27. 6—8.

s vers. 13—17.

t ch. 5. 21.

u vers. 32, 33; ch. 5.
 21, etc.
 v Ps. 106. 20.
 w vers. 17, 32; Ps. 83.
 10.
 x Jer. 27. 5.

y Mt. 21. 25; Lk. 15.
 18, 21.
 z Job 34. 31, 32; Pro.
 16. 4; Jam. 4. 8—10;
 1 Pet. 4. 8.

a Ps. 41. 1—3.
 b 1 Kl. 21. 29; Jon.
 3. 9.
 c Num. 23. 19; Pro.
 10. 24.
 d ch. 5. 20; Pro. 16.
 18.

1 That is, 'a watcher [who was] also a holy one.' The word 'watcher' appears to be derived from the doctrines of Parsism; which, throughout this region, were mixed up with the prevailing idolatry, and which taught that there were inferior deities watching over the stars, the world, and the souls of men. The epithet 'holy' is added to distinguish the good class of watchers, the messengers of Ormuzd, from the bad ones, who were supposed to watch for opportunities to do evil, under Ahriman the Evil Genius. See note on Isa. xiv. 7.

2 Whether this were a band on the stump to keep it from splitting and decaying, or a fence around it, the signification clearly is, that it should be carefully guarded and preserved.

3 Here is evidently a change from the *tree* to a *person* represented by it; and this transition may have particularly awakened the attention and solicitude of the monarch.

4 The desires and sympathies of a man, shall be exchanged for the propensities of a beast.

5 Many interpreters suppose 'times' to mean 'years,' both here and in ch. vii. 25; xii. 7. But the term is indefinite in itself; and there is not sufficient proof of this particular application to allow us to found anything upon it.

6 Or, 'decision.' 'Demand' means 'requirement.'

7 To demonstrate the supreme power and unlimited sovereignty of the Most High God over the mightiest potentates.

8 Literally, 'the low of men;' a person of humble condition.

9 Terrified at the import of the dream.

10 Rather, 'for an instant.' See ch. iii. 6.

11 Rather, 'thou shalt be driven,' etc.; 'thou shalt be made to eat,' etc.; 'thou shalt be wetted,' etc. The threatening seems to be that, by a Divine visitation for his pride, he should become a maniac (see vers. 34, 36), imagining himself a beast, and constantly endeavouring to act accordingly, by ranging among the animals in the parks connected with the royal residence.

12 Referring to the Most High, who dwells in heaven. Compare Luke xv. 18.

13 Compare Jer. xviii. 7, 8; Jonah iii. 10. Daniel's demeanour on this occasion affords an admirable example of combined faithfulness, courtesy, and generous feeling.

14 Rather, 'upon.' The flat roofs of Eastern houses are constantly used for walking. See 2 Sam. xi. 2.

15 Though Nebuchadnezzar was not the founder of Babylon, he had so greatly enlarged and enriched it, that he might naturally say he had built it.

the kingdom by the might of my power, and for the honour of my majesty?
 31 "While the word *was* in the king's mouth,¹ there fell "a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed
 32 from thee; and "they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.²

34 And "at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him "that liveth for ever, whose dominion is "an ever-

35 lasting dominion, and his kingdom is from generation to generation: and "all the inhabitants of the earth *are* reputed as nothing: and "he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and

36 "none can stay his hand, or say unto him, "What doest thou? At the same time my reason returned unto me; "and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me;³ and I was established in my kingdom, and excellent majesty was "added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, "all whose works *are* truth, and his ways judgment: "and those that walk in pride he is able to abase.

Belshazzar's feast; the writing upon the wall; and its interpretation by Daniel.

5 BELSHAZZAR⁴ the king⁵ "made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, whilst he tasted the wine, commanded to bring the golden and silver vessels "which his "father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the king, and
 3 his princes, his wives, and his concubines,⁶ might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his
 4 concubines, drank in them. They drank wine, "and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 "In the same hour⁷ came forth fingers of a man's hand,⁸ and wrote over against the candlestick⁹ upon the plaister of the wall of the king's palace. And
 6 the king saw the part of the hand that wrote. Then the king's countenance¹⁰ *was* changed, and his thoughts troubled him, so that the joints of his loins were

ch. 5. 4, 5; Ex. 15. 9, 10; Job 20. 23; 1k. 12. 20; Ac. 12. 22, 23.
 A ver. 24.
 i. vers. 14—16, 25.

* vers. 16, 25, 32.

1 ch. 12. 7; Rev. 4. 10. mch. 2. 41; 7. 11; Ps. 10. 16; Mic. 4. 7; 1k. 1. 33.
 n Ps. 40. 15—17, 22, 23. o Job 23. 13; 1s. 115. 3; 135. 6.

p Job 34. 29. q Job 9. 12; 1s. 45. 9; Ro. 9. 20.
 r ver. 26.

s Job 42. 12; Pro. 22. 4; Mt. 6. 33.

t Ps. 33. 4; Rev. 15. 3; 16. 7.
 u ch. 5. 20; Ex. 18. 11.

* Esth. 1. 3.

y ch. 1. 2; Jer. 52. 19. z vers. 11, 13; 2 Sam. 9. 7; 2 Chr. 15. 16; Jer. 27. 7.

a Rev. 9. 20.

b ch. 4. 31.

1 Proving the connection between the crime and the punishment.

2 These words are of course, like those in vers. 11, 12, 22, tinged with Eastern hyperbole. But it seems not unlikely that the king's fancies were gratified as far as was safe; whilst his kingdom was preserved for him when his reason should return. And, though there is no positive information given upon the subject, it seems most probable that the care taken of the king and his empire is to be attributed, in part, to the wisdom and faithfulness of Daniel.

3 They resumed their attendance upon me.

4 The lessons given to Nebuchadnezzar were lost upon his successors, who gave themselves up to voluptuous indulgence. The impious Belshazzar, at one of his feasts, profanes the sacred vessels of Jehovah's temple (vers. 1—4), and thus fills up the measure of his sins. Immediately a Divine hand writes his doom upon the wall of his banquet-house, filling him with alarm, though none of his wise men can interpret the mysterious characters (5—9). At length, through the advice of the queen-mother, Daniel is summoned (10—12); and he reads and explains the terrible sentence (13—29), which is executed the same night (30). The whole chapter impressively illustrates the tendency of sensuality to impiety, and the hopeless ruin which ensues.

5 So contradictory are the statements of profane historians respecting Nebuchadnezzar's successors, that it is unsafe to assert anything respecting them, at present, beyond what is found in the records of Scripture. From these we learn that Belshazzar was a son (i. e. a descendant) of

Nebuchadnezzar, that he reigned at least three years, and that he was killed in the night after an impious festival (ch. v. 11, 30; viii. 1). Very recently his name has been deciphered in some inscriptions which have been found at Babylon, from which it is inferred, with some probability, that he was the son of Nabonit (or Labynetus), who is usually regarded as the last king of Babylon; and that he was associated with his father in the kingdom, was left by him to govern and defend the city, and was slain when it was taken by the Medo-Persian forces, whilst Nabonit, who led a Chaldean army to its relief, though defeated, was not killed. If these suppositions be correct, they will remove many difficulties arising from varying accounts of these events.

6 The Babylonians differed from the Persians and other Oriental nations (see Esth. i. 10, 11) in admitting females to their banquets, which became proverbial for their licentiousness (Quint. Curt. v. 1).

7 Rather, 'moment': see note on ch. iii. 6.

8 This supernatural appearance at such a moment might well be regarded as expressing the displeasure of the God of the Hebrews at the desecration of the vessels of his temple; for even the heathen thought it a great impiety to convert sacred things to common uses.

9 The writing being over against the chandelier would be very conspicuous. Some suppose that this was the temple lamp-stand which had been brought from Jerusalem.

10 Literally, 'his brightnesses'; i. e. his bright looks grew pale. The pallor, faintness, trembling, and loud outcry, graphically portray the extreme terror of the conscience-stricken king.

- 7 loosed, and his knees smote one against another. ^d The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet [or, purple], and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.
- 10 Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belshazzar. Now let Daniel be called, and he will show the interpretation.
- 13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing: and I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.
- 17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he set up, and whom he would he put down.
- 20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven: and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from him; and this writing was written.

e Nah. 2. 10.
d ch. 2. 2; 4. 6.
e 1a. 47. 12.
f ch. 6. 2.
g ch. 2. 27; 4. 7.
h ch. 2. 1.
i ch. 2. 4; 3. 9.
k ch. 2. 48; 4. 8, 9, 18.
l ver. 2.
m ch. 4. 9.
n ch. 6. 3.
o ch. 1. 7.
p ch. 2. 25.
q John 7. 1, 3, Judea.
r vers. 11, 12.
s vers. 7, 8.
t ver. 7.
u 2 Ki 5. 16, 26.
v ch. 2. 6.
w ch. 2. 37, 38; 4. 17, 24, 25.
x ch. 3. 1; Jer. 25. 9—11; 27. 5—7.
y ch. 1. 30—33, 37.
z Ex. 15. 11.
aa ch. 4. 32, etc.
ab ch. 4. 17, 25, 34—37.
ac 2 Chr. 33. 23; 36. 12.
ad vers. 2—4; 1a. 2. 12.
ae Ps. 115. 4—7.
af Ge. 2. 7; Job 12. 10.
ag Job 31. 4; Ps. 130.
ah Ps. 139. 24; Jer. 10. 23.

1 Evidently the characters were not known to the king or to the *magi*. Whether or not they were the ancient Hebrew characters which Daniel was able to read, is matter of conjecture.

2 If the supposition that Belshazzar was the son and associate of Nabonit be correct (see note on ver. 1), 'the third ruler in the kingdom' would be the next to him in rank.

3 See note on 1 Kings xv. 13. Some suppose 'the queen' to be Nitocris, a woman of great energy and wisdom, mentioned by Herodotus, b. i. c. 185—188.

4 Daniel appears always to have avoided connecting himself very closely with the *magi*; and he probably lost his office as their chief at the death of Nebuchadnezzar; and thus ceased to be connected with the king's court, though employed in some department of the govern-

ment (ch. viii. 27). It might therefore easily happen that Belshazzar had little or no personal knowledge of him.

5 See note on ch. iv. 8.

6 This repetition appears to be emphatic, reminding Belshazzar that his royal ancestor Nebuchadnezzar, who was eminently wise and successful, had honoured and trusted Daniel above all his other advisers.

7 Or, 'Judea.'

8 Nebuchadnezzar's punishment should not only have humbled him, but have instructed his successors. The hard-hearted rejection of this lesson, and of Him who gave it, had led to flagrant impiety, which filled up the measure of Belshazzar's sins. It is to be observed that Daniel does not call him to repent, or hold out to him any hope.

- 25 And this *is* the writing that was written, MENE, MENE, TEKEL,
 26 UPHARSIN.¹ This is the interpretation of the thing: MENE; ^a God hath
 27 numbered thy kingdom,² and finished it. TEKEL; ^b Thou art weighed in the
 28 balances,³ and art found wanting. PERES; Thy kingdom is divided,⁴ and
 given to the ^c Medes and ^d Persians.
 29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a
 chain of gold about his neck, and made a proclamation concerning him, ^e that he
 should be the third ruler in the kingdom.
 30 ^f In that night was Belshazzar the king of the Chaldeans slain.
 31 ^g And Darius⁵ the Median took the kingdom, *being* about threescore and two
 years old.

*The conspiracy of the presidents and princes against Daniel, who is cast into a den of lions,
 and is miraculously preserved.*

- 6 IT⁶ pleased Darius to set ^h over the kingdom⁷ an hundred and twenty princes,
 2 which should be over the whole kingdom; and over these three presidents, of
 whom Daniel *was* first;⁸ that the princes might give accounts unto them, and
 3 the king should have no damage. Then this Daniel was preferred⁹ above the
 presidents and princes, ⁱ because an excellent spirit *was* in him; and the king
 thought to set him over the whole realm.
 4 ^j Then the presidents and princes sought to find occasion against Daniel
 concerning the kingdom; ^k but they could find none occasion nor fault; forasmuch
 5 as he was faithful, neither was there any error or fault found in him. Then said
 these men, We shall not find any occasion against this Daniel, except we find *it*
 against him concerning the law of his God.
 6 Then these presidents and princes assembled¹⁰ together to the king, and said
 7 thus unto him, ^l King Darius, live for ever. All the presidents of the kingdom,
 the governors, and the princes, the counsellors, and the captains, ^m have con-
 sulted together to establish¹¹ a royal statute, and to make a firm decree, that
 whosoever shall ask a petition of any god or man for thirty days, save of thee,¹²
 8 O king, he shall be cast into the den of lions. Now, O king, establish the decree,
 and sign the writing, that it be not changed, according to the ⁿ law of the Medes
 9 and Persians, which altereth¹³ not. Wherefore king Darius signed the writing
 and the decree.
 10 Now when Daniel knew that the writing was signed, he went into his house;
 and his windows being open in his chamber¹⁴ ^o toward Jerusalem,¹⁵ ^p he kneeled
 upon his knees ^q three times a day,¹⁶ and prayed, and gave thanks before his God,
 as he did aforetime.¹⁷
 11 Then these men assembled,¹⁸ and found Daniel praying and making supplication
 12 before his God. ^r Then they came near, and spake before the king concerning
 the king's decree; Hast thou not signed a decree, that every man that shall ask

^a see refs. Ia. 13. 1.

^b 1 Sam. 2. 6; Job 31. 6; Ps. 62. 9; Jer. 18. 30.

^c ver. 31; ch. 9. 1; Ia. 13. 17; 21. 2; 45. 1, 2. ^d ch. 6. 28.

^e ver. 7.

^f Ia. 31. 4-9; 47. 9; Jer. 51. 11, 31, 36, 57. ^g ch. 6. 1; 9. 1.

^h Est. 1. 1.

ⁱ ch. 5. 12.

^j Eccl. 4. 4.

^k 1 Sam. 18. 11

^l ver. 21; ch. 2. 4; No. 2. 3. ^m Ps. 59. 3.

ⁿ vera. 12, 15; Est. 1. 19; 8. 8.

^o 1 Ki. 8. 41, 42; Ps. 5. 7; Jon. 2. 4. ^p see refs. Ps. 55. 6. ^q Ps. 55. 17; Ac. 2. 1, 2, 15; 3. 1; 10. 9.

^r ch. 3. 8.

1 'Mene, Mene;' numbered, numbered: 'Tekel;' weighed: 'Upharsin;' U and Pharsin (meaning the same as 'Peres') divided, but perhaps thus modified, to suggest the name of the 'Persians,' whose empire was to supersede that of Babylon. See ch. ii. 39.

2 That is, the years of its duration, implying the subjoined clause, 'and finished it.'

3 This is a frequent metaphor, representing judicial decision. Comp. 1 Sam. ii. 3; Job xxxi. 6.

4 That is, *torn away* from thee and given to others.

5 See notes on ver. 1, and on Ezra i. 1.

6 Under the new dynasty by which the empire of Babylon was overthrown, God again shows the care which he takes of his faithful worshippers; and compels Darius, as he had forced Nebuchadnezzar, to acknowledge his supremacy. Ch. vi. relates Daniel's advancement by Darius (vers. 1-3); the plot formed against him by his envious colleagues, who practise upon the king's vanity with too great success (4-9); his constancy in devotion (10), his impeachment, and exposure to the lions (11-18); his miraculous deliverance (19-23), leading to the punishment of his accusers and the king's confession of Jehovah's power (24-27); and his prosperity in the reigns of Darius and Cyrus (28). Daniel was probably not less than eighty years of age at this time.

7 This may refer only to the kingdom of Babylon.

8 Or, 'was one.'

9 This may mean, that he 'excelled the presidents and princes.' But the probability is, that Daniel was at first appointed one of the three presidents; and then, through

his ability and faithfulness, 'was preferred' to be chief, and that Darius designed to make him prime minister of the whole empire. This awakened the jealousy of his colleagues.

10 This word, which recurs in vers. 11, 15, implies eager and even tumultuous haste.

11 That is, to advise the king to establish.

12 This impious claim to Divine honours has often been made by Pagan sovereigns, intoxicated by the possession of extensive authority and the flattery of courtiers. In the present instance, it had the sanction of the religious system of the Persians, which taught its votaries to reverence the king as the personification of Ormuzd.

13 See Esth. viii. 8, and note.

14 Rather, 'upper chamber,' an apartment used for retirement (2 Sam. xviii. 33), and therefore for prayer. See Acts i. 13; x. 9.

15 It was customary with the Jews, in prayer, to turn the face towards Jerusalem, where were the symbols of God's presence and favour towards his people. See 1 Kings viii. 30-48; Ps. v. 7; xxviii. 2; Jonah ii. 4.

16 Probably at the times mentioned in Ps. lv. 17.

17 He made no change in his religious habits on account of the king's decree, though he knew that he exposed himself to the loss of office and dignity, and even to a dreadful death. He presents an instructive example not only of constancy in God's service at all risks, but also of firm avowal of religious principle, as opposed to all subterfuge and concealment.

18 They evidently expected to find Daniel praying.

- a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? ¹ The king answered and said, The thing is true, ' according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, ² which is of the children of the captivity of Judah, ³ regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.
- 14 Then the king, when he heard these words, ⁴ was sore displeased with himself, ⁵ and set his heart on Daniel to deliver him: and he laboured ⁶ till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that ⁷ the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. ⁸ And a stone ⁹ was brought, and laid upon the mouth of the den; ¹⁰ and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel. Then the king went to his palace, and passed the night fasting: neither were instruments of music ¹¹ brought before him: ¹² and his sleep went from him.
- 19 Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, ¹³ is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, ¹⁴ O king, live for ever.
- 22 My God hath sent his angel, and hath ¹⁵ shut the lions' mouths, that they have not hurt me: ¹⁶ forasmuch as before him innocency ¹⁷ was found in me; ¹⁸ and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, ¹⁹ because he believed in his God.
- 24 And the king commanded, ²⁰ and they brought those men which had accused Daniel, and they cast ²¹ them into the den of lions, them, ²² their children, and their wives; ²³ and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.
- 25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. ²⁴ I make a decree, that in every dominion of my kingdom men ²⁵ tremble and fear before the God of Daniel; ²⁶ for he is the living God, ²⁷ and stedfast for ever, and his kingdom that which shall not be ²⁸ destroyed, and his dominion shall be even unto the end. ²⁹ He delivereth and rescueth, ³⁰ and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.
- 28 So this Daniel prospered in the reign of Darius; ³¹ and in the reign of ³² Cyrus the Persian. ³³

Symbolical vision of the four beasts and the judgment.

- 7 IN the first year of Belshazzar ¹ king of Babylon ² Daniel had a dream and ³ visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

1 Daniel's enemies follow up their plot with skill and determination. They obtain an acknowledgment of the edict from the king; they represent the disregard of it as a personal insult, aggravated by Daniel's condition as a foreign captive; and, when the king hesitates, they vehemently urge the execution of the sentence.

2 Or, 'it sorely displeased him;' i. e. to find that he had been entrapped into issuing an edict which would deprive him of the best of his servants.

3 He tried earnestly to find some expedient, until the evening, beyond which the execution of the penalty could not be delayed.

4 The heathen believed in the interposition of the gods in behalf of their worshippers; and Darius had probably heard of the events recorded in ch. iii.

5 Such stones were generally used for closing caves and sepulchres (Josh. x. 18; John xi. 38, 39), and when fastened, were sometimes sealed (Matt. xxvii. 66). The king's seal kept Daniel's enemies, and the lords' signet his friends, from interfering.

6 The meaning of the Chaldee word here rendered

'instruments of music' has not been precisely ascertained.

7 Daniel was conscious of uprightness before God and man. His disobedience to an impious law he declares to be 'no hurt' or wrong.

8 This extension of punishment to the children and other relatives of criminals was a widely-spread ancient custom. In the Mosaic law there is a merciful provision against it, Deut. xxiv. 16.

9 It is uncertain whether Darius meant that Jehovah should be honoured as the *only* God, or only that His power and glory should be everywhere revered.

10 So called in distinction from Darius, who was a Mede. Cyrus was of Persian extraction, being of the royal Persian clan of the Achæmenidæ. Daniel certainly lived to the third year of his reign (ch. x. 1).

11 Ch. vii. contains the earliest of Daniel's visions. From the Great Sea, agitated by the four winds, he beholds four beasts arising; the last of which is a terrible monster (vora. 1—8). He sees God in heaven judging and destroying them all (9—12), and giving universal dominion to the glorified Messiah (13, 14). The anxious inquiries

* ver. 8.

f ch. i. 6; 5. 13.

g ch. 2. 12.

h so Mk. 6. 26.

* ver. 8.

k Lam. 3. 53.

l so Mt. 27. 66.

m ch. 2. 1.

n ch. 3. 15.

o ch. 2. 4.

p ch. 3. 28; Num. 20.

q 1 Sam. 17. 37; Heb.

11. 33.

r Ps. 18. 19—24; 81. 11.

s 1 Sam. 21. 9—11.

t Ps. 37. 40; Pro. 18.

10; 1a. 26. 3; Heb.

11. 33.

u Deut. 19. 19; see refs.

Est. 7. 10; Pro. 11. 8.

v see Deut. 24. 16; 2

Kl. 14. 6; Est. 9. 10.

y ch. 4. 1.

z ch. 3. 29.

a Pa. 99. 1; 1a. 66. 2;

Jer. 10. 10.

b ch. 4. 34.

c Pa. 83. 1, 2; Mal. 3.

6; Jam. 1. 17.

d ch. 2. 44; 4. 3, 31.

e 7. 14, 27; Lk. 1. 33.

f Job 38. 15; Pa. 97.

1b.

g ch. 4. 2, 3; Jer. 32.

19, 20.

h ch. 1. 21.

i Ezra 1. 1, 2.

j Num. 12. 6; Am.

3. 7.

k ch. 2. 28; Ge. 15. 1.

2 Daniel spake and said, I saw¹ in my vision by night, and, behold, 'the four
3 winds of the heaven strove upon² the great sea.³ And four great beasts⁴ came
4 up⁴ from the sea, diverse one from another. The first was⁵ like a lion, and had
eagle's wings:⁵ I beheld⁶ till the wings thereof were plucked, and it was lifted
up from the earth, and made stand upon the feet as a man, and⁷ a man's heart
5 was given to it. And, behold, another beast, a second, like to a bear,⁶ and it
raised up itself on one side, and it had three ribs in the mouth of it between
6 the teeth of it: and they said thus unto it, 'Arise, devour much flesh. After
this I beheld, and⁷ lo, another, like a leopard,⁷ which had upon the back of it
four wings of a fowl; the beast had also⁸ four heads; and dominion was given
7 to it. After this I saw in the night visions, and, behold, 'a fourth beast,⁸ dreadful
and terrible, and strong exceedingly; and it had great iron teeth: it devoured
and brake in pieces, and stamped the residue with the feet of it: and it was
8 diverse from all the beasts that were before it; and it had ten horns. I con-
sidered the horns, and, behold, 'there came up among them another little horn,
before whom there were three of the first horns plucked up by the roots: and,
behold, in this horn were eyes like the eyes⁹ of man,⁹ and a mouth speaking
great things.
9 'I beheld till the thrones were cast down,¹⁰ and 'the Ancient of days¹¹ did sit,
'whose garment was white as snow,¹² and the hair of his head like the pure wool:¹³
10 his throne was like the fiery flame,¹⁴ and his wheels as burning fire. A fiery

Rev. 7. 1.
mch. 2. 31—40; Rev.
13. 1.
a Deu. 28. 49, 50; 2
Sam. 1. 23; 1a. 5. 28,
29; Jer. 4. 7, 13;
48. 40; Eze. 17. 3;
Hab. 1. 8.
c ch. 4. 31—33.
p Eze. 28. 2, 3.
d ch. 4. 30; 8. 3.
e 1a. 13. 17, 18; Jer.
50. 21—32.
f ch. 2. 20; 8. 5—7.
g ch. 8. 8, 22.
h vera. 19, 23; ch. 2.
40; 8. 10.
i ver. 21; ch. 2. 41,
42; Rev. 12. 3; 13. 1.
j vera. 20—25; ch. 8.
9—12; Rev. 13. 11—
13.
k ch. 8. 23—25; Rev.
9. 7.
l ver. 25; Pa. 12. 3;
2 Thes. 2. 4; Rev.
13. 5.
m ch. 2. 31, 35, 44, 45;
see refs. in 2a. 21—
23; Rev. 20. 1—4.
n vera. 13, 22; Pa. 10.
2; 102. 25; Mic. 5. 2.
o Pa. 104. 2; 1 Tim. 6.
16; Rev. 1. 11.
p Pa. 104. 3, 1; Eze. 1.
15, 16.
q Pa. 59. 3; 97. 3; Is.
30. 33; Isa. 15, 16.

which this vision occasions, are met by an explanation, that the four beasts signify four kingdoms, out of the last of which there arises a new dominion more oppressive than any of the preceding; but that they shall all perish, that the Messiah and his saints may reign for ever (15—28). The date of this vision is above forty years after that of Nebuchadnezzar in ch. ii.; but its subject appears to be the same. The different visions of the king and the prophet are adapted to their different characters. Nebuchadnezzar sees the strength and splendour of these kingdoms: Daniel beholds their rapacity, destructiveness, and hostility to God and his people. Taken together, they exhibit the great truth that all human power and glory must perish, if it be not subjected to God's will and service.

1 Chaldee, 'I was seeing'; denoting continued observation.

2 Chaldee, 'rushed to,' or towards.

3 This phrase is always used for the Mediterranean, which formed the western boundary of the Holy Land. And in fact all the empires here symbolized ruled over the countries near the eastern part of this sea.

4 As the prophet observed one of these beasts after another, they were probably successive in their origin. It has always been customary to symbolize kings and kingdoms by different animals. This is very observable in the sculptures at Nineveh, and in the coins of many nations, both ancient and modern.

5 The addition of the eagle's wings to the lion represents ferocious strength widely and rapidly pursuing its victims. The removal of the wings shows either the cessation of conquest or the diminution of the empire; and the change in position and nature to that of man may perhaps indicate the adoption of a milder policy. Almost all expositors refer this symbol to the kingdom of Babylon, which under Nebuchadnezzar was at first remarkable for its irresistible power, and rapid and extensive conquests; but which soon ceased to extend itself by warlike expeditions, and finally, under a succession of inefficient princes, ceased to be formidable.

6 The bear is remarkable for greediness and cunning; and appears here, whilst devouring its prey, to be maintaining an attitude of cautious watchfulness for a fresh victim. It aptly symbolizes the Medo-Persian kingdom, which, at the time of the vision, was watching its opportunity to seize on Babylon, and was soon to be commanded to 'arise and devour,' for the fulfilment of God's purposes against that empire.

7 The leopard, or panther, with four wings, is an emblem of a kingdom not, at first sight, apparently large or strong, though fierce and destructive, but remarkable for the swiftness and extent of its conquests; whilst its four heads probably indicate a division of power. It therefore well agrees with the Macedonian empire under Alexander

and his successors, which rose suddenly to power, and conquered Palestine and other countries on the east of the Mediterranean. Some, however, suppose that as the 'four wings' represent extreme rapidity, so the 'four heads' represent power almost universal, extending in all directions; and they therefore understand this symbol as referring to Alexander alone.

8 The prophet found no resemblance between any existing animal and this terrible creature, which surpassed all the preceding in destructive energy; and he was greatly alarmed by its strange appearance with ten horns, iron teeth, and brazen claws, and by the wonderful rise, power, and pretensions of the little horn. Nor were his fears removed (ver. 28) when he learned that this also was a kingdom vastly different from its precursors, and most hostile not only to other earthly powers, but especially to the people of God; who, however, should be delivered, and their oppressor signally punished. What empire is here meant is much disputed. Most commentators hold the fourth beast (like the fourth division of the image in ch. ii.) to be the Roman empire, whose unsparing and all-subduing power is fitly represented by this symbol (see ver. 23): and some of these suppose the ten horns to be ten kingdoms, into which that empire was divided after the irruptions of the northern nations, though they differ in specifying the precise kingdoms.

9 A symbol of intelligence and sagacity (Ezek. i. 18).

10 Rather, 'were placed.' The preparation for judgment is described according to human mode. When Jehovah interposes as the Supreme Ruler or Judge, he is represented in Scripture as if he were attended by the pomp and state of an earthly sovereign. He now summons the four empires to his tribunal; deprives three of them of their dominion, but leaves them to languish; and punishes the fourth with death and ignominy (see Isa. lxvi. 24). This judicial proceeding goes on in heaven, whilst the beasts appear on earth; and when the last has been punished, the Son of man receives the kingdom, which, whatever be its vicissitudes, is never to pass away. It is observable, that the early spread of Christianity was contemporaneous with the decline of the Roman empire; and prophecy leads us to connect the triumphant establishment of the 'kingdom which cannot be moved' with the complete overthrow of all opposing powers.

11 An expression equivalent to the *Eternal*. The Judge of these transitory monarchies is He whose dominion is 'from everlasting to everlasting.'

12 The royal robe of the Hebrew sovereign was white (see Sol. Song v. 14, and note); perhaps indicating purity and honour.

13 The whiteness, note of age, but of brilliant light.

14 Compare Ezek. i. 4—26, and notes.

stream¹ issued and came forth from before him: ² thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: ³ the judgment was set, and the books were opened. I beheld then because of ⁴ the voice of the great words which the horn spake: ⁵ I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. As concerning ⁶ the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, ⁷ one like the Son of man came with the clouds of heaven,² and came to ⁸ the Ancient of days, and they brought him near before him. ⁹ And there was given him dominion, and glory, and a kingdom, that all ¹⁰ people, nations, and languages, should serve him: his dominion is ¹¹ an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 I Daniel ¹² was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me. I came near unto ¹³ one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. ¹⁴ These great beasts, which are four, *are* four kings, which shall arise out of the earth. But ¹⁵ the saints of the Most High³ shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of ¹⁶ the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were* of iron, and his nails of brass; *which* devoured, brake in pieces, and stamped the residue with his feet; ¹⁷ and of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; *even of* that horn that had eyes, and a mouth that spake very great things, ¹⁸ whose look *was* more stout than his fellows. I beheld, ¹⁹ and the same horn made war with the saints, and prevailed against them; ²⁰ until the Ancient of days came, ²¹ and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be ²² the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. ²³ And the ten horns out of this kingdom *are* ten kings *that* shall arise: ²⁴ and another⁴ shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. ²⁵ And he shall speak *great* words against the Most High, and shall ²⁶ wear out the saints of the Most High, and ²⁷ think to change times and laws:⁵ and ²⁸ they⁶ shall be given into his hand ²⁹ until a time and times and the dividing of time.⁷ ³⁰ But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end. And the ³¹ kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the

see refs. Dou. 33. 2; 1 Ki. 22. 19; 110. 12. 22.
A Rev. 20. 4, 11-13.
vers. 8, 23.
ver. 20; ch. 8. 25; 2 Thes. 2. 8; Rev. 19. 20.
vers. 4-6.
m Is. 9. 6; 26. 21; Eze. 1. 26; Mt. 13. 41; 24. 30; 25. 61; Rev. 17. 18; 14. 14.
n ver. 9.
o Pa. 2. 6-8; 8. 6; 110. 1, 2; Mt. 11. 27; 24. 18; John 3. 3; 1 Cor. 15. 27; Eph. 1. 22; Phil. 2. 9-11; Rev. 14. 17; 19. 1, 2.
p ch. 3. 4; Pa. 72. 17; Rev. 11. 15.
q ver. 27; ch. 2. 44; Pa. 115. 13; 14. 9. 7; Mic. 4. 7; Lk. 1. 33; John 12. 31; Heb. 12. 28.
r ver. 28.
s ver. 10; ch. 8. 13-16.
t vers. 3, 4; ch. 8. 10.
u ver. 22.
v ver. 22, 27; Pa. 45. 10; Is. 60. 12-14; Mt. 25. 34; 2 Tim. 1. 11, 12; Rev. 2. 26, 27; 21; 26. 4.
w ver. 7.
x ver. 8.
y ver. 23.
z ch. 8. 12, 24; 11. 31; Rev. 11. 7-9; 13. 5-7; 17. 6, 14; 19. 19.
see refs. vers. 2-4; c ver. 18; see refs. Is. 23. 8; Mt. 19. 28; 1 Cor. 8. 2; Rev. 1. 6; 5. 6; 20. 4, 5.
d ver. 7; ch. 2. 40.
e vers. 7, 8, 20; Rev. 13. 3; 17. 3, 12.
f ver. 8; 2 Thes. 2. 3-10; 1 Tim. 4. 1-3.
g see refs. ver. 8; Is. 37. 23; ch. 11. 28, 30; 21. 26; Rev. 13. 5, 6; 14. 9, 10; 17. 6; 18. 24.
h ch. 2. 21; 11. 31, 36; 27. 1; 2 Thes. 2. 3-10; 1 Tim. 4. 1-3; Rev. 13. 15-17.
i Rev. 13. 7.
j ch. 12. 7; Rev. 11. 2, 3; 12. 6, 14; 13. 5.
m vers. 10, 22; 2 Thes. 2. 8.
n vers. 14, 18, 22.

¹ Compare Heb. xii. 29; Rev. iv. 5.

² A symbol of his exaltation to glory. Compare Matt. xxiv. 30; Rev. i. 7; xiv. 14.

³ The spiritual influence of the gospel being spoken of as the kingdom of the Messiah, or the kingdom of heaven, which is to be extended over the whole earth, the 'saints,' or people of God, are represented as possessing the world, and reigning with Christ over it. Comp. Isa. lx., and notes.

⁴ Namely, the little horn, vers. 8, 11, 20.

⁵ That is, interfering with the seasons of worship and the ordinances of religion. This has been repeatedly the practice of the oppressors of God's people.

⁶ That is, the saints of the Most High.

⁷ The plural, 'times,' may probably mean *two* times; thus the whole will be three times and a half, which most likely is three years and a half. A large class of commentators consider the little horn to mean the Papacy, which grew up among the kingdoms into which the Roman empire was divided; and they take the three times and a half as signifying 1260 years, the commencement of which they date from the establishment of the temporal power of the popes. They understand the 'eyes' and 'mouth' (ver. 8) as referring to the far-seeing policy and blasphemous pretensions of the Roman church, and they apply 'the war against the saints' to the cruel persecutions with which it has always assailed those who reject its supremacy. But some take a different view of the whole of this portion of the prophecy. Those who regard the 'leopard' (ver. 6) as being Alexander of Macedon alone, suppose the fourth beast to signify those kingdoms

which arose after his death; they find the ten kings in various Syrian and Egyptian princes, who held or claimed the sovereignty over Palestine before the rise of Antiochus Epiphanes; and they consider the little horn to represent that impious oppressor of God's ancient people, who interrupted the worship of the temple for three years and a half. Others again take the fourth beast, with his ten horns (ver. 7), to be symbols of the different forms of Roman government, which were superseded by the rising power of the Caesars, who did not venture to assume the title of king, but raised that of emperor above it; and who claimed and received Divine honours. Under them the true Israel suffered severely during the first three centuries of the Christian church; and they inflicted dreadful punishment upon God's ancient people by the destruction of Jerusalem in September A. D. 70, exactly three years and a half after Vespasian's march into Galilee, in the spring of A. D. 67: whilst from nearly the same time began the irruptions of Germans and Parthians, who finally overthrew that mighty empire. These events may be taken to be a partial fulfilment of this prophecy, and to them its numerical details may be particularly applied: at the same time they should be themselves regarded as representing further sufferings of the church, and other judgments on its oppressors, which history records in the past, or which the future may disclose. Another class of commentators, however, are of opinion that the ten kingdoms are still future, and that they shall be succeeded by a tyrannical and atheistic king, who will oppress the saints for three years and a half.

saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Symbolical vision of the ram and the he-goat; and its interpretation.

8 IN¹ the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me² at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I was at 'Shushan³ in the palace,³ which is in the province of 'Elam;⁴ and I saw in a vision, and I was by the river of Ulai.⁵ Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high: but one was higher than the other, and the higher came 4 up last.⁶ I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was considering, behold, an he goat⁷ came from the west⁸ on the face of the whole earth, and touched not the ground:¹⁰ and the goat had a notable 6 horn between his eyes. And he came to the ram that had two horns, which I had 7 seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him,¹¹ and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: 8 and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; 9 and for it came up four notable ones toward the four winds of heaven.¹² And out of one of them came forth a little horn,¹³ which waxed exceeding great, 10 toward the south,¹⁴ and toward the east,¹⁵ and toward the pleasant land.¹⁶ And it waxed great, even to [or, against] the host of heaven;¹⁷ and it cast down some 11 of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to [or, against] the prince of the host, and by him¹⁸ the daily sacrifice was taken away, and the place of his sanctuary was cast 12 down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised,

o ch. 2. 44; Is. 9. 7; 34. 13; John 12. 31; Rev. 11. 15, 17. p Pa. 2. 6—12; Is. 60. 12; Zec. 14. 9; Rev. 19. 6, 15, 16. q ver. 16; ch. 8. 27; 10. 8, 16. r Lk. 2. 19, 51.

z ch. 7. 1.

t Est. 1. 2. u Is. 21. 2.

x ver. 20; ch. 2. 39; 7. 5. y ch. 5. 31; Ezra 1. 2; Is. 13. 17; Jer. 51. 11.

z ch. 5. 19; 11. 3, 16, 35. a ver. 21; ch. 2. 32; 39; 7. 6.

b ver. 21.

c ch. 11. 11. d ver. 22; ch. 7. 6; 11. 4. e ver. 23, 24; ch. 7. 8; 11. 21.

f ch. 11. 25. g ch. 11. 16, 41, 45; Pa. 48. 2; 106. 24; Eccl. 20. 6, 15. h ver. 24, 25; ch. 11. 29.

i so Is. 14. 13. j Rev. 12. 4. k ch. 7. 7.

l ver. 25; ch. 11. 36; Jer. 48. 26, 42; 2. 10; Rev. 17. 11.

m ver. 12; ch. 11. 31; 12. 11.

n Ex. 29. 38; Num. 28. 3; Eccl. 46. 13.

o ch. 11. 31—35. p Pa. 25. 5; 26. 3; 86. 11; 119. 43, 142, 151; Is. 29. 14.

q ver. 4; ch. 11. 17, 36; Rev. 13. 11—17.

1 Whilst the Babylonian empire is hastening to its fall (ver. 1), Daniel is transported in vision to the capital of the nation by which it is to be overthrown (2); and there beholds a ram, representing the Medo-Persian kingdom (3, 4), and a goat, symbolizing the Græco-Macedonian power under its first head, the 'great horn,' subduing the ram (5—7). Upon the removal of this horn, four spring up, signifying the four monarchies into which his vast empire was divided (8); and from one of these arises a little horn, which becomes exceedingly great, insults God, persecutes his people, and profanes his temple (9—12). The prophet hears the duration of his tyranny declared; and by Divine command he is instructed in the meaning of the vision (13—26). After this he falls sick for some days, but at length returns to his ordinary duties (27).

2 See note on Neh. i. 1.

3 Of the Persian kings.

4 'Elam' is often put for Persia. When this book was completed (ch. i. 21), Elam was a 'province' of the vast empire of Cyrus.

5 The Eulaeus, or Choaspes, on the banks of which Susa stood. It is now called Kerah, or Karasu.

6 The Median kingdom was the older, but the Persian became the more mighty, and swallowed up the other.

7 The Persians pushed their conquests chiefly in these directions; comprehending, in the west, Babylonia, Mesopotamia, Syria, Asia Minor; in the north, Colchis, Armenia, Iberia, and the regions round the Caspian Sea; and, in the south, Palestine, Egypt, Ethiopia, and Libya.

8 The goat is said to have been the national emblem of Macedonia. His 'notable (or, conspicuous) horn' is Alexander (ver. 21).

9 That is, from Europe.

10 Alexander's conquests were both extensive and extraordinarily rapid, being completed within twelve years.

11 The Greeks were eager to revenge themselves upon the Persians as their ancient foes, who had made repeated and formidable efforts to subdue them.

12 After some years of contest among Alexander's successors, Cassander obtained the western or European provinces; Lysimachus the northern, on the shores of the Euxine; Seleucus the eastern, including Persia, Babylon, Syria, etc.; and Ptolemy Egypt and the rest of Africa, with Palestine, which, however, was the subject of frequent warfare between the two kingdoms of Syria and Egypt.

13 This 'little horn' is generally thought to be Antiochus Epiphanes; who sprang from one of the four kingdoms into which Alexander's empire was divided, being a successor of Seleucus. But other interpretations are given of it, respecting which see note on ver. 26.

14 Antiochus conquered Egypt 170 B. C. (1 Macc. i. 17—20).

15 Persia, whither he went (1 Macc. iii. 29—37) to replenish his treasury.

16 Rather, 'the glorious land,' i. e. Palestine: see ch. xi. 16, 41; Ezek. xx. 6, 15. Comp. 1 Macc. i. 21, 24.

17 The 'host of heaven' and 'the stars' probably represent the leaders of the Jews, especially the priests. Antiochus, having gained possession of Jerusalem, committed the most cruel and wanton excesses. See 1 Macc. i. 21—64; 2 Macc. ix. 4.

18 Rather, 'from him'; i. e. from the Prince of the host, who is God himself, the Head of the theocracy. Antiochus took away His sacrifices, and desolated His sanctuary.

19 Rather, 'And the host shall be given up, in addition to the perpetual sacrifice, through wickedness; and it (the horn) shall cast down truth to the ground; and it shall do and prosper.' The Jewish leaders were 'given up' to death, and the true worship of the temple was suspended by the 'astonishing' wickedness of Antiochus.

13 Then I heard 'one saint¹ speaking, and another saint said unto that certain saint which spake, How long shall be² the vision³ concerning the daily sacrifice, * and the transgression of desolation,³ to give both the sanctuary and the host to
14 be trodden under foot? And he said unto me, * Unto two thousand and three hundred days;⁴ then shall the sanctuary be cleansed.⁵
15 And it came to pass, when I, (even I Daniel,) had seen the vision, and * sought for the meaning, then, behold, there stood before me * as the appearance of a man.⁶ And I heard a man's voice * between the banks of Ulai, which called, and
16 said, * Gabriel, * make this man to understand the vision. So he came near where I stood: and when he came, I was afraid,⁷ and * fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end⁸ shall be
17 the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: * but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: * for at the time appointed the end shall be.⁹
18 The ram which thou sawest having two horns are the kings of Media and Persia. * And the rough goat is the king of Grecia:¹⁰ and the great horn that is between his eyes * is the first king.¹¹ * Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.¹² And in the latter time of their kingdom,¹³ when the transgressors are come to the full,¹⁴ a king * of fierce countenance, and understanding dark sentences,¹⁵ * shall stand up. And his power shall be mighty, * but not by his own power:¹⁶ and he shall destroy wonderfully, * and shall prosper, and practise,¹⁷
19 and shall destroy the mighty and the holy people.¹⁸ And * through his policy also he shall cause craft to prosper in his hand; * and he shall magnify himself in his heart, and by peace¹⁹ shall destroy many: * he shall also stand up against
20 the Prince of princes;²⁰ but he shall be * broken without hand.²¹ * And the vision of the evening and the morning²² which was told is true: * wherefore shut thou up the vision;²³ for it shall be for many days.

1 ch. 4. 13; 12. 6; 1 Pet. 1. 11.
2 vers. 11, 12.
3 ch. 9. 27; 11. 31; 12. 28; Mt. 21. 15.
4 ch. 12. 7, 11, 12.
5 see ch. 12. 8; 1 Pet. 1. 10, 11.
6 Jos. 5. 14; Eze. 1. 28.
7 ver. 2; ch. 12. 6, 7.
8 ch. 9. 21; Lk. 1. 19.
9 ch. 9. 22, 23; 10. 14.
10 Eze. 1. 28; Rev. 1. 17.
11 ch. 10. 8, 10; Lk. 9. 32.
12 Eze. 2. 2.
13 ch. 9. 26, 27; 11. 27, 35, 36; 12. 7; Hab. 2. 3.
14 ver. 3; ch. 11. 1, 2.
15 vers. 5-7; ch. 11. 2.
16 ver. 8; ch. 11. 3.
17 ver. 8; ch. 11. 4.
18 vers. 9-12; Deu. 28. 26.
19 ver. 6.
20 Rev. 17. 12, 13, 17.
21 ver. 12; ch. 11. 36.
22 vers. 11; see refs. ch. 7. 25.
23 ch. 11. 21, 23-25.
24 ver. 11; ch. 11. 36.
25 ver. 11; ch. 11. 36; Rev. 17. 11.
26 ch. 2. 34, 35, 44; Job 34. 20; Lam. 1. 6; Ac. 12. 23; Rev. 19. 19-21.
27 ch. 10. 1.
28 ch. 10. 14; 12. 4, 9; Eze. 12. 27; Rev. 22. 10.

1 'Holy one,' i. e. angel: see Job v. 1.

2 That is, the things represented in the vision.

3 This may mean either, 'the desolating wickedness;' or, 'the astonishing (i. e. horrible) wickedness.'

4 Heb., 'evening morning:' comp. Gen. i. 5.

5 The sanctuary was cleansed (or vindicated) by Judas Maccabæus, December 25th, 165 B. C. (see 1 Macc. iv. 41—56; 2 Macc. x. 1—5). Taking this event as the close of this period, and reckoning back 2300 days from it, we reach the summer of 171 B. C. as the beginning of the troubles represented in the vision. In that year Menelaus, who had obtained the high priesthood from Antiochus by the promise of a bribe, robbed the temple of a portion of its treasures in order to obtain the means of paying it, and procured the murder of Onias III., the lawful high priest, who had reproved him for this sacrilege. The Jews at Jerusalem, enraged at these crimes, rose against Lysimachus, the Syrian governor, and killed him; and thus brought upon themselves the wrath of Antiochus, who desolated the city, and polluted the temple.

6 Evidently an angel in human form: see Gen. xviii. 2; and compare ch. ix. 21; Luke i. 19, where, as in ver. 16, he is named Gabriel, which means 'hero of God.'

7 See note on Gen. xv. 12, and compare ver. 18.

8 Rather, 'to the time of the end the vision' reaches or refers. By 'the time of the end' may be meant the time of the coming of Messiah, which was to finish the Jewish dispensation, and to introduce 'the last times.' But, as the persecution by Antiochus had passed away long before this, the words may perhaps be better explained by a reference to 'the last end of the indignation' in ver. 19; which seems to mean, that the season of calamity predicted in this vision, as a mark of God's indignation at the sins of the Jews, should close with the vindication of the sanctuary.

9 Or, 'for the appointed time there is an end;' these sufferings shall not be perpetual.

10 Or, 'Javan;' i. e. the Ionians, by which name the Greeks were mostly known in the East. 'King' is put for kingdom: see ch. vii. 17, compared with ch. vii. 23.

11 Alexander was the founder of the Grecian dominion over the Jewish people.

12 None of Alexander's successors equalled him in power.

13 This may mean the time which shortly preceded the absorption of these kingdoms into the Roman empire. Antiochus Epiphanes was, in fact, not independent of the rapidly extending influence of Rome.

14 When the Jews shall have reached that degree of wickedness which God cannot forbear to punish. Comp. 1 Macc. i. 12. In relation to nations, as well as individuals, God's forbearance has a limit (Gen. xv. 16; Matt. xxiii. 32; 1 Thess. ii. 16).

15 Rather, 'stratagem.' The whole reign of Antiochus was marked by a combination of cruelty and fraud.

16 This may allude to the dependence of Antiochus on the power of Rome, or to his reliance upon craft, rather than force, for success. But it may mean that God shall give him his power for the purpose of chastising the Jews.

17 See note on ver. 12.

18 Rather, 'the mighty ones, and the people of the saints;' i. e. the princes and the pious among the Jews.

19 Rather, 'in peace;' i. e. when none suspect him. Comp. Job xv. 21; ch. xi. 21, 24.

20 Against God. See note on ver. 11.

21 That is, not by human power, but by God's stroke. See 2 Macc. ix. 4, 6, etc.

22 See ver. 14, and note.

23 Having written it, seal it up, that it may be preserved (compare Jer. xxxii. 14); for the events are yet distant. The preceding notes have proceeded upon the supposition that vers. 9—12, 23—25, refer to Antiochus, which is the usual, and appears the most natural interpretation of them; though doubtless he is only to be regarded (like Edom in Isa. xxxiv., lxiii.) as a representative of the enemies of the people of God. Jerome, and others of the fathers, considered him to be a type of antichrist. But some apply this portion of the prophecy to the Roman dominion. Others understand it as referring to Mohammed and his followers, who have triumphed and reigned in the regions which formed the scene of the empire, first of Persia, and then of Alexander and his successors; and they consider this little horn to represent the great Eastern apostasy and spiritual tyranny, as distinguished from the Western, which they suppose to be represented by the little horn of the fourth beast in ch. vii. 8.

27 * And I Daniel fainted, and was sick *certain* days; afterward I rose up, ^b and did the king's business; and I was astonished at the vision, ^c but none understood it.

Daniel's prayer for the restoration of his people; and the Divine revelations made to him in answer thereto.

9 IN¹ the first year ^d of Darius the son of Ahasuerus, of the seed of the Medes, ^e which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books² the number of the years, whereof the word of the Lord came to * Jeremiah the prophet, that he would accomplish seventy ^f 3 years in the desolations of Jerusalem. ^g And I set my face³ unto the Lord God, to seek by prayer and supplications, ^h & with fasting, and sackcloth, and ashes: ⁱ 4 and I prayed⁴ unto the Lord my God, ^j and made my confession, and said,
O Lord, the great and dreadful God, keeping the covenant and mercy to ^k 5 them that love him, and to them that keep his commandments; ^l * we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: ^m 6 neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people ⁿ 7 of the land. O Lord, ^o righteousness *belongeth* unto thee, ^p but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, ^q that *are* near, and that *are* far off, through all the countries whither thou hast driven them, because of their trespass that they ^r 8 have trespassed against thee. O Lord, to us *belongeth* ^s confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. ^t 9 To the Lord our God *belong* mercies and forgivenesses, though we have rebelled ^u 10 against him; ^v neither have we obeyed the voice of the Lord our God, to walk ^w 11 in his laws, which he set before us by his servants the prophets. Yea, ^x * all Israel have transgressed thy law, even by departing, that they might not obey thy voice. Therefore the curse is poured upon us, and the oath that ^y 12 *is* written in the law of Moses the servant of God, because we have sinned against him. And he ^z 13 hath ^{aa} confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: ^{ab} * for under the whole heaven hath not been done as hath been done upon Jerusalem: ^{ac} * as *it is* written in the law of Moses, all this evil is come upon us. ^{ad} * Yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy ^{ae} 14 truth. Therefore hath the Lord ^{af} * watched upon the evil, and brought it upon us: ^{ag} for ^{ah} * the Lord our God ^{ai} *is* righteous in all his works which he doeth: ^{aj} * for ^{ak} 15 we obeyed not his voice.—And now, O Lord our God, ^{al} * that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee ^{am} 16 ^{an} * renown, as at this day; ^{ao} * we have sinned, we have done wickedly. O Lord, ^{ap} * according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, ^{aq} * thy holy mountain: because for our sins, ^{ar} * and for the iniquities of our fathers, ^{as} * Jerusalem and thy people ^{at} * *are become* a ^{au} 17 reproach to all ^{av} * that *are* about us.—Now therefore, O our God, hear the prayer of thy servant, and his supplications, ^{aw} * and cause thy face to shine upon thy sanc- ^{ax} 18 tuary ^{ay} * that is desolate, ^{az} * for the Lord's sake. ^{ba} * O my God, incline thine ear, and hear; open thine eyes, ^{bb} * and behold our desolations, and the city ^{bc} * which is called by thy name: ^{bd} * for we do not present our supplications before thee ^{be} * for our right- ^{bf} 19 eousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord,

1 In this most interesting chapter, we find Daniel, guided by the prophecies of Jeremiah, looking for the speedy deliverance of Israel (vers. 1, 2), and therefore betaking himself to prayer for the fulfilment of those promises (3). His prayer contains humble confessions of personal and national guilt; with a full justification of God's severe punishments, for the violation of his laws, and the neglect of his warnings (4—14); and earnest pleading for renewed favour, on the ground of God's ancient choice of Israel and former mercies to them (15—19). Whilst he is praying, an angel is commissioned to assure him of acceptance, and to disclose to him the Divine purposes (20—23); which include the restoration of Jerusalem, the coming and the suffering of Messiah, the renewed destruction of the city and temple, and the punishment of the 'desolator' (24—27).

2 That is, by the sacred books. Jeremiah had sent a letter to Babylon (ch. xxix.), in which he had been commanded expressly to foretell seventy years from the deportation of Jeconiah as the duration of the captivity

of Judah (Jer. xxix. 10). It cannot be doubted that Daniel was well acquainted with this letter, if not with the whole volume of Jeremiah's prophecies. And both his reverence for God's word, and his interest in the destinies of his nation, would combine to fix his thoughts upon this prediction, which now appeared to be so near its accomplishment.

3 This probably means, toward Jerusalem: see note on ch. vi. 10. Daniel well knew that the mercy which God promised to His people must be sought by humiliation and prayer (Ezek. xxxvi. 37).

4 In this 'effectual fervent prayer,' the prophet thoroughly identifies himself with his people; humbling himself most deeply for their sins, whilst he pleads earnestly for national mercies. The short ejaculations so often repeated show the strength of his feelings. The whole prayer is a model for private as well as public confession and supplication, especially when the interests of the church call for particular intercession on the part of God's people.

a ch. 7. 28; 10. 8, 16.
b ch. 6. 2, 3.
c see ver. 16.

d ch. 1. 21; 5. 31; d. 28.

e 2 Chr. 36. 21; Jer. 25. 11, 12; 29. 10.
f ch. 6. 10; Ne. 1. 4; Jer. 25. 12, 13; Jam. 4. 8—10.

g see refs. Ezra 8. 21; Ne. 9. 1, 2; Est. 4. 1—5; 1 K. 2. 37.

h Le. 26. 40—42.

i Ex. 20. 6; 31. 6, 7; Deut. 7. 9; Ne. 1. 5; 9. 32.

j ver. 15; 1 K. 8. 47—50; Ne. 1. 8, 7; 9. 33, 34; Ps. 106. 6; Is. 64. 2—7; Jer. 1. 17.

k 2 Chr. 36. 15, 16; Is. 30. 10, 11; Jer. 6. 16, 17.

l m Gen. 32. 1; see refs. Ne. 9. 33.

m Ezra 9. 6, 7; Ps. 44.

n Deut. 4. 27.

o ver. 7.

p q see refs. Ex. 31. 6, 7; Ne. 9. 17, 31; Ps. 130. 4, 7.

r ver. 6.

s 2 K. 17. 18—23; Is. 1. 4—6; Jer. 4. 10.

t Le. 26. 14, etc.; Deu. 27. 15—26; 28. 15, etc.; 29. 21, etc.; 30. 17, 18; 31. 17, etc.; 32. 19, etc.

u Is. 41. 26; Lam. 2. 17; Zec. 1. 6.

v see refs. Lam. 1. 12; Exe. 5. 9; Am. 3. 2.

w ver. 11; Le. 26. 11, etc.; Deu. 29. 15; Is. 42. 9; Lam. 2. 17.

x Is. 9. 13; Jer. 2. 30; 5. 3; Hos. 7. 7, 10.

y Jer. 31. 29; Is. 27.

z ver. 7; Ne. 9. 33.

aa ver. 10.

ab Ex. 6. 1, 6; 32. 11; 1 K. 8. 51; Ne. 1. 10; Jer. 32. 30—33.

ac Ex. 9. 16; 11. 18; Ne. 9. 10; Jer. 32. 29.

ad ver. 5.

ae 1 Sam. 12. 7; Ps. 31. 17, 21; Mic. 6. 1, 5.

af Jer. 20. 1—3; A. Jer. 20. 1—3; Zec. 3. 3.

ag Jer. 20. 5.

ah 1 K. 9. 7—9; Jer. 24. 9; 1 Sam. 2. 15, 16.

ai Ps. 14. 13, 11; 79. 4; mace refs. Num. 6. 25.

aj Lam. 5. 18.

ak ver. 19; John 16. 21.

al 2 K. 15. 16; Is. 37. 17.

am Jer. 3. 7; Ps. 80. 14, etc.

an Jer. 25. 29.

ao Is. 61. 6; Eze. 36. 32.

- harken and do; 'defer not,' for thine own sake, O my God: 'for thy city and thy people are called by thy name.
- 20 'And whiles I was speaking,¹ and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God
- 21 'for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man 'Gabriel,² whom I had seen in the vision at the beginning, being caused to fly swiftly,³ touched me 'about the time of the evening oblation.⁴
- 22 And he informed me, and talked with me, and said, O Daniel, I am now come
- 23 forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and 'I am come to show thee; ('for thou art greatly beloved:)' therefore I understand the matter, and consider the vision.
- 24 'Seventy weeks⁵ are determined upon⁶ thy people and upon thy holy city, to finish [or, to restrain] the transgression,⁷ 'and to make an end of sins, 'and to make reconciliation for iniquity, 'and to bring in everlasting righteousness, and to seal up the vision and prophecy, 'and to anoint 'the Most Holy. 'Know therefore and understand, that 'from the going forth of the commandment to restore and to build [or, to build again] Jerusalem⁸ unto 'the Messiah 'the Prince⁹ shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall [or, ditch], 'even in troublous times [Heb. in strait of times]. And after threescore and two weeks 'shall Messiah be cut off, 'but not for himself;¹⁰ and 'the people of the prince that shall come 'shall destroy the city 'and the sanctuary;¹¹ 'and the end thereof¹² shall be 'with a flood, and unto the end of the war desolations are determined.¹³ And he shall confirm 'the covenant¹⁴ with 'many for one week: and in the midst of the week 'he shall cause the sacrifice and the oblation to cease, and for the overspreading of

1 This is an encouraging instance of God's readiness to answer prayer. Comp. Ps. xxxiv. 4; lxx. 2.

2 See note on ch. viii. 15.

3 Rather, 'being hastened swiftly.'

4 About three o'clock in the afternoon.

5 Or, 'seventy sevens.' Daniel's prayer was founded on the promise respecting the 'seventy years' (Jer. xxix. 10); the answer makes known a period of 'seven times seventy,' or 490 years.

6 'Are decreed respecting thy people,' etc.; i. e. as the period in which these predictions regarding thy people shall be fulfilled.

7 Some commentators apply this verse to the restoration of the people, and the rebuilding of the city, after the exile in Babylon; but most regard it as referring to the coming and work of Messiah. It is not, however, easy to give with certainty the meaning of each clause. Perhaps the best translation is, 'to shut up the transgression, and to seal up the sins; and to expiate iniquity, and to bring in everlasting righteousness; and to seal up vision and prophet, and to anoint the holy of holies.' That is, within this period the sins of thy people shall come to the full; the great work by which sin shall be expiated and man be saved shall be accomplished; prophecy shall have obtained its fulfilment, and the true temple of God shall be consecrated. Whether this temple is Christ (John ii. 19, 21), or the church (Eph. ii. 21), or heaven, where the great High Priest ministers (Heb. ix. 24), it is not easy, nor perhaps important to decide.

8 Though Cyrus had been foretold as the rebuilder of Jerusalem (Isa. xlv. 28), yet the period here spoken of cannot be reckoned either from his decree, or from its subsequent confirmation by Darius Hystaspis; for this reckoning would not bring us to any historical event of importance. But in the reign of Artaxerxes, there were two different decrees, one given to Ezra (Ezra vii. 12), and the other to Nehemiah (Neh. ii. 8). The chronology of this reign is not perfectly settled; but, upon any supposition, a period of 'seven sevens,' or 49 years, reckoned from one of these decrees, includes the building of the city and its defences 'in straitness of times,' and brings us to the close of Nehemiah's administration in 405 B. C.: see Neh. iii.—vi.; xii. 27, and note; xiii. 6, and note. And another period of 'sixty-two sevens,' or 434 years, reaches to A. D. 29, the time of our Lord's suffering.

9 Rather, 'an Anointed One, a Prince.' The temple

and city were rebuilt; but for many ages there was no prince of the royal house anointed as king of Israel. The first lawful claimant of this title was Jesus; and his claim was made the legal ground of his crucifixion (Matt. xxvii. 11, 28, 29, 37; Luke xxiii. 2; John xix. 12—15); but was evidently acknowledged by God, who raised him from the dead (Rom. i. 3, 4).

10 Or, 'and nothing for him.' As the subject is the restoration of the anointed royalty and its cutting off, the meaning may be either that the Jewish people shall utterly disown His sovereignty (John i. 11), or that he shall have no heir or successor, or perhaps no help or deliverance (Matt. xxvii. 42; John xvi. 32).

11 The application of this passage to the destruction of Jerusalem by the Romans under Titus, is not only probable in itself, but appears to be sanctioned by our Lord's quotation from the next verse in Matt. xxiv. 15.

12 Heb., 'his end;' either the end which the prince will bring on the city and sanctuary, or the end or completion of this prophecy.

13 Rather, 'and unto the end [will be] war, a determined measure of desolations.' See Matt. xxiv. 21, 22; Luke xxi. 22—24.

14 Rather, 'a covenant.' This verse refers to the history of the one 'seven' of years which completes the 'seventy sevens.' But the application of it is attended with great difficulties. Some think that the sixty-two sevens closed with the commencement of our Lord's public ministry; and that the event here foretold as occurring in the midst of this seven is the death of our Lord (which took place about 3½ years after his first public appearance), when, by the offering of himself, he caused sacrifice to cease, and ratified the covenant of peace. But to this view it is objected that the other 3½ years which must be added, do not bring the whole 490 years to an end at any remarkable epoch; for the 'consummation' did not arrive for many years. Others suppose that the coming of the desolating nation was to precede the commencement of this last period; and they think that this 'seven' was occupied with the war which led to the fall of Jerusalem, 'in the midst' of which the sacrifice was to cease, the rest being spent in completing the subjugation of the country by the Romans. A third class of expositors regard this period as entirely future. And a fourth put it in the middle of the 62 sevens, applying it to the tyranny and overthrow of Antiochus. Perhaps the second is the best interpretation.

Abominations he shall make it desolate,¹ & even until the consummation,² & that determined shall be poured upon the desolate³ [or, upon the desolator].

Daniel's vision of the angel, with the revelations communicated by him.

- 10 IN³ the third year of Cyrus⁴ king of Persia a thing was revealed unto Daniel, 'whose name was called Belteshazzar; & the thing *was* true, 'but the time appointed *was* long;⁵ and "he understood the thing, and had understanding of the vision. In those days I Daniel was mourning three full weeks
- 3 [Heb. weeks of days]. I ate no pleasant bread, neither came flesh nor wine in my mouth, "neither did I anoint myself at all, till three whole weeks were fulfilled.
- 4 And in the four and twentieth day of the first month, as I was by the side of
- 5 the great river, which is 'Hiddekel;⁶ then "I lifted up mine eyes, and looked, and, 'behold, a certain man⁷ clothed in linen,⁸ whose loins *were* 'girded with
- 6 'fine gold of Uphaz;⁹ his body also *was* 'like the beryl,¹⁰ and his face "as the appearance of lightning, & and his eyes as lumps of fire, and his arms "and his feet like in colour to polished brass, & and the voice of his words like the voice of a multitude.¹¹
- 7 And I Daniel "alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.
- 8 Therefore I was left alone, and saw this great vision,¹² and there remained no strength in me;¹³ for my 'comeliness was turned in me into corruption,¹³ and I retained
- 9 no strength. Yet heard I the voice of his words: "and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.
- 10 'And, behold, an hand touched me, which set me upon my knees and upon
- 11 the palms of my hands.¹⁴ And he said unto me, O Daniel, 'a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.
- 12 Then said he unto me, 'Fear not, Daniel: "for from the first day that thou didst set thine heart to understand,¹⁵ 'and to chasten thyself before thy God, 'thy
- 13 words were heard, and I am come for thy words. 'But the prince of the kingdom of Persia¹⁶ withstood me one and twenty days: but, lo, "Michael, one of the

7 Mt. 24. 15; Mk. 13. 14; Lk. 21. 20.
8 see ch. 11. 30; Ia. 10. 22; 41. 20. 22; Lk. 21. 24; Ro. 11. 26.
9 La. 26. 14, etc.; Deu. 29. 18, etc.

1 ch. 1. 7.
2 ch. 8. 26; Rev. 19. 9
3 ver. 11; ch. 12. 4.
4 ch. 1. 17; 8. 10.

5 Mt. 6. 17.

6 Ge. 2. 14.
7 Jos. 5. 13; Rev. 1. 13—15.
8 ch. 12. 6, 7.
9 Rev. 1. 13—15; 15. 6.
10 Jer. 10. 3.
11 Rev. 1. 16.
12 Rev. 1. 14.
13 Rev. 1. 11; 19. 12.
14 Rev. 1. 7; Rev. 1. 15.
15 Rev. 1. 24; Rev. 1. 15.
16 2 Ki. 6. 17; Ac. 9. 7.

17 ch. 8. 27.

18 ch. 7. 24.

19 ch. 8. 18.

20 ch. 9. 21; Jer. 1. 9;
Rev. 1. 17.
21 ch. 9. 23.

22 Rev. 1. 17.
23 ch. 9. 20—23.
24 Le. 16. 29.
25 ch. 9. 3, 4; Ac. 10. 1.
26 Rev. 20; Ezra 4. 4—6, 21.
27 ver. 21; ch. 12. 1;
Jude 9; Rev. 12. 7.

1 Rather, 'and over (or because of) the wing of abominations [shall be] a desolation.' The 'wing' is supposed by some to be a pinnacle of the temple, which should be profaned by the presence of idols; by others it is referred to the eagles of the Roman army, which are called 'abominations' because they were worshipped by the soldiers.

2 If this rendering is correct, the prophecy ends with the destruction of Jerusalem. But if the last word be translated 'desolator,' then it intimates that this future enemy of Israel, after being used by God as the instrument of his justice, shall himself be punished. Comp. Isa. x. 7, and note.

3 Chapters x.—xii. contain one prophetic vision. The prophet, after fasting for three weeks (ch. x. 1—3), beholds an angel, whose appearance he describes (4—6). He is overwhelmed with terror; which the angel gradually dispels (7—19), and then communicates many particulars respecting the people of God (20, 21; xi. 1—45; xii. 1—3), bidding Daniel carefully to preserve the whole (xii. 4). The prophet hears the duration of these events; and is taught the practical bearing of the prophecy, and cheered with assurance of his own safety and happiness (5—13).

4 See note on ch. i. 21. This vision appears to have followed a fast of three weeks (see vers. 2, 3), with which the prophet had begun the year, probably on account of the condition of his people, whose efforts to rebuild their temple were for a time successfully opposed by their enemies. See Ezra iv. 5.

5 Rather, 'the warfare great;' see note on Job vii. 1. This may mean that the vision related to a severe conflict; or that it occasioned Daniel great distress of mind (vers. 8—17), before he could listen to the message and understand it. In the latter case the suffering would help to convince him that the vision was 'true.'

6 The Tigris. Daniel had probably now ceased to reside at court, and taken up his abode among some of his people, near this river.

7 See note on ch. viii. 15.

8 White linen was an emblem of purity (Rev. vii. 14; 970

xix. 8), and was therefore appointed to be worn by the priests (Lev. vi. 10; Ezek. xlv. 17, 18). Hence the seven ministers of God's punitive justice appear clothed in it (Rev. xv. 6).

9 See note on Jer. x. 9. Girdles in the East are richly decorated with gold and jewels. See notes on Sol. Song vii. 2; and compare with the whole description Rev. i. 13—16.

10 See note on Ezek. i. 16.

11 That is, terribly loud. This made Daniel's companions flee in alarm.

12 See notes on Gen. xv. 12; ch. viii. 17; and compare Rev. i. 17. Man in his present state, unless Divinely strengthened (vers. 10, 16), is unable to endure such supernatural displays of glory and power.

13 The bright looks of health were changed for the paleness of death.

14 Rather, 'which placed me tottering upon my knees and the palms of my hands.' So great was Daniel's alarm, that, though thus supported, he trembled.

15 These words are probably intended to connect the present vision with his former prayers (ch. ix.), as well as his recent fast. In all he had but one object, the honour of God in Israel's prosperity. And his perseverance in prayer obtained for him these fuller and brighter disclosures, which contain far more encouragement than the preceding.

16 The interference of Michael, here called 'one of the chief princes' and prince of Israel (ver. 21), and elsewhere 'the archangel' (Jude 9), appears to lead to the conclusion that 'the prince of Persia' and 'the prince of Grecia' represent superhuman beings acting as patrons of those nations, and devoted to their particular interests. Most commentators suppose this passage to contain an intimation of the existence of tutelary angels, good and bad: but some regard it as a figurative representation of the Divine government, by a mode of speaking derived from the provincial satrapies of the Persian monarch. Compare 1 Kings xxii. 19; Job i. 6, and notes.

- chief princes,¹ came to help me; and I remained there with the kings of Persia.²
- 14 Now I am come to make thee understand what shall befall thy people * in the latter days:³ * for yet the vision is for many days.
- 15 And when he had spoken such words unto me, * I set my face toward the ground, and I became dumb. And, behold, * one like the similitude of the sons of men⁴ * touched my lips.⁵ Then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision * my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord⁶ talk with this my lord? for as for me, straightway * there remained no strength in me, neither is there breath left in me.
- 18 Then there came again and touched me one like the appearance of a man, and he strengthened me, * and said, O man greatly beloved, * fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.
- 20 Then said he, Knowest thou wherefore I come unto thee? and now⁷ will I return * to fight * with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.⁸ But I will show thee that which is noted in the scripture of truth.⁹ And there is none that holdeth with me in these things¹⁰
- 11 * but Michael your prince. Also I * in the first year of * Darius the Mede,¹¹ even I, stood to confirm and to strengthen him.¹²
- 2 And now will I show thee the truth. Behold, there shall stand up yet three kings¹³ in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.
- 3 And * a mighty king shall stand up, that shall rule with great dominion, and * do according to his will. * And when he shall stand up, / his kingdom shall be broken,¹⁴ and shall be divided toward the four winds of heaven; and not to his posterity, * nor according to his dominion¹⁵ which he ruled: for his kingdom shall be plucked up,¹⁶ even for others beside those.¹⁷
- 5 And * the king of the south¹⁸ shall be strong, and one of his princes;¹⁹ and he shall be strong above him, and have dominion; his dominion shall be a great
- 6 dominion. And in the end of years²⁰ they shall join themselves together; for the king's daughter of the south shall come to * the king of the north to make an agreement:²¹ but she shall not retain the power of the arm;²² neither shall he²³ stand, nor his arm: but she shall be given up, and they that brought her,

* ch. 2. 28; Ge. 48. 1.

* ver. 1; ch. 8. 26;

Hab. 2. 3.

* ver. 9; ch. 8. 18.

* ver. 5; ch. 8. 15.

* ver. 10; Is. 6. 7; Jer

1. 9.

* vera. 8, 9.

* Rev. 1. 17.

* ver. 11; ch. 9. 23.

* Judg. 6. 23.

* ver. 13; Is. 37. 36.

* ch. 7. 6; Is. 6. 7; Jer

11. 2-4.

* ver. 13; Jude 9;

* Rev. 12. 7.

* ch. 9. 1.

* ch. 5. 31.

* ch. 7. 6; Is. 6. 7; Jer

11. 2-4.

* ver. 13; Jude 9;

* Rev. 12. 7.

* ch. 9. 1.

* ch. 5. 31.

* vera. 8, 9, 11, 11, 25,

40.

* vera. 7, 13, 15, 40.

¹ That is, of the angels. 'Michael' (meaning, *Who like God*) always appears as the leader and patron either of ancient Israel (as here and in ver. 21; ch. xii. 1; and Jude 9); or of the true Israel (as in Rev. xii. 7). He is supposed by some to be the Son of God; but is more probably one of the highest created spirits. Compare Rom. viii. 38; 1 Thess. iv. 16; Rev. viii. 2.

² Some render this clause, 'Then obtained I the victory with the kings of Persia.' It is clear, however, that the contest was not yet ended (ver. 20).

³ This may mean, in future times.

⁴ Probably the angel who had spoken to him before, and who speaks again (ver. 18). He appears now as a man, without majesty and that splendour which had appeared the prophet.

⁵ See notes on Isa. vi. 6, 7.

⁶ That is, 'I,' an expression of humility.

⁷ As soon as he had made the promised discoveries, which occupy chapters xi., xii.

⁸ The patron of 'Javan' or Greece (see ch. viii. 21) will need the same vigilance, as he is not friendly to the interests of Israel (ver. 21).

⁹ A figure for the unalterable and certain decrees of God. Comp. Ps. cxxxix. 16.

¹⁰ Rather, 'and there is not one strengthening himself with me against these,' etc. This clearly teaches the prophet not to trust in the apparently favourable dispositions of princes or dynasties, but to look to God alone for the protection of his people.

¹¹ See note on Ezra i. 1.

¹² This may apply to Darius, whose good feeling towards Daniel (ch. vi. 3) and the Jews, had required to be confirmed; or to Michael, in which case it forcibly represents the importance of all those agencies which God employs for the deliverance of his people.

¹³ The three being Cambyses, Smerdis, and Darius Hystaspis; and the fourth Xerxes, who invaded Greece with a vast army (Herod. b. vii., viii., ix.), and thus led

to the overthrow of the Persian empire by the 'mighty king,' Alexander (ver. 3).

¹⁴ See ch. viii. 8, and note.

¹⁵ None of Alexander's successors obtained an empire so extensive as his.

¹⁶ By his death, which brought to an end the kingdom which he founded and sustained.

¹⁷ Some apply this to the numerous smaller kingdoms which arose soon after Alexander's death, beside the four greater ones. But it more probably refers to 'his posterity,' who not only did not inherit his vast empire, but did not retain even a single province.

¹⁸ This seems to be the kingdom of Egypt under the Ptolemies, which lay south of Palestine, and was one of the most powerful of the monarchies which arose out of the division of Alexander's empire. The Jewish people, lying between this kingdom and that of the Seleucidæ in Syria on the north, were subject for a long period to one or the other, and suffered alternately from each.

¹⁹ This probably means, either one of Alexander's princes, or one of Ptolemy's. Seleucus Nicator, who founded the kingdom of Syria, had been a governor under Ptolemy; and his kingdom became by far the largest and mightiest of the new monarchies, comprising all the eastern provinces of the empire.

²⁰ That is, after some time. The prophecy appears to pass on to the time of Ptolemy Philadelphus and Antiochus Theos. In order to end the wars between these kingdoms, Ptolemy gave his daughter Berenice in marriage to Antiochus; who for this purpose divorced his wife Laodice, and excluded her children from the succession. But Antiochus soon afterwards restored Laodice; who then poisoned him, that her son Seleucus Callinicus might reign. By the order of Seleucus, Berenice was put to death.

²¹ To make things 'straight;' i. e. to make peace.

²² That is, her strength, or influence.

²³ That is, the king of the south and his power.

- 7 and he that begat her,¹ and he that strengthened her in *these* times. But out of a branch of her roots² shall *one* stand up in his estate [*or*, in his place, *or*, office³], which shall come with an army, and shall enter into the fortress of the 8 king of the north, and shall deal against them, and shall prevail: and shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he shall continue *more* years than the king of 9 the north. So the king of the south shall come into *his* kingdom, and shall return into his own land.
- 10 But his sons³ shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, 'and overflow, and pass through: then shall he return. 11 and be stirred up [*or*, then shall he be stirred up again], "*even* to his fortress.⁴ And the king of the south shall "be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multi- 12 tude; "but the multitude shall be given into his hand. *And* when he hath taken away the multitude,⁵ "his heart shall be lifted up; and he shall cast down *many* 13 ten thousands: but he shall not be strengthened *by it*. For "the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. 14 And in those times there shall many stand up against the king of the south: also the robbers⁶ of thy people shall exalt themselves, to establish the vision; 15 but they shall fall. So the king of the north shall come, and cast up a mount, and take the most fenced cities [*Heb.* the city of munitions]: and the arms of the south "shall not withstand, neither his chosen people, neither *shall there be* 16 *any* strength to withstand. But he that cometh against him "shall do according to his own will, and "none shall stand before him: and he shall stand in the 17 glorious [*or*, goodly⁷] land, which by his hand shall be consumed.⁷ He shall also "set his face to enter with the strength of his whole kingdom, and upright ones⁸ with him; thus shall he do: and he shall give him the daughter of 18 women, corrupting her:⁹ but she shall not stand *on his side*, "neither be for him. After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; 19 without his own reproach "he shall cause *it* to turn upon him.¹⁰ Then he shall turn his face toward the fort¹¹ of his own land: but he shall stumble and fall, "and not be found.
- 20 Then shall stand up in his estate [*or*, in his "place¹²], a raiser of taxes *in* the glory of the kingdom [*Heb.* one that causeth an exactor to pass over]: but

A ver. 20.

I ver. 22, 40; ch. 9. 26; Is. 4. 3. m ver. 7.

n ch. 8. 7.

o 1 KI. 20, 13; Eccl. 9. 11. p ch. 5, 36; Pro. 16, 18. q ver. 6, 7.

r ver. 6; Pro. 21, 39, 31. s ver. 3, 36; ch. 8, 4, 7.

t Jos 1. 5.

u ver. 41, 45; ch. 8. 9.

x 2 Chr. 20, 3.

y ch. 9. 26.

z Judg. 1. 7; Hos. 1. 14.

a Job 20. 4; Ps 37. 36. b ver. 21.

1 Some, by a slight change, render it 'her child,' who in fact was put to death with her. But, as the text stands, it refers to her father; whose death, though not violent, was the beginning of her downfall.

2 One who sprang from the same root as Berenice. Her brother Ptolemy Euergetes avenged her death, by slaying Laodice, and overrunning Syria and Cilicia with an army, taking the 'fortresses,' and carrying off an enormous booty. See Polybius, l. 5.

3 The sons of the king of Syria were Seleucus Ceraunus (who soon died), and Antiochus the Great, who then carried on the war alone. Vers. 10-19 appear to contain the prophetic history of Antiochus. He took Coele-Syria and Palestine, but was defeated before Raphia by Ptolemy Philopator (11); who, elated by his victory, failed to push his advantage (12), so that Antiochus, fourteen years afterwards, regained the country (13), during the minority of Ptolemy Epiphanes. Being aided by other enemies of the young king, and by a party among the Jews (14), he took Sidon, defeated the choicest Egyptian troops (15), obtained complete possession of Palestine (16), and hoped to get Egypt under his control by means of a marriage between Ptolemy and his daughter Cleopatra (17). But this princess took her husband's part; and the Roman general Scipio soon stripped Antiochus of his conquests in the Grecian isles, and covered his arms with disgrace (18). At last he perished in an attempt to plunder a temple at Elymais (19).

4 Perhaps put collectively for 'fortresses,' or referring to the fortress of Raphia, on the borders of Egypt.

5 Or, 'and the multitude (i. e. of the Egyptian army) shall be elated.'

6 Or, 'the violent.' This marks disapprobation of their conduct; which, though it led to the fulfilment of prophecy, failed to realize their hopes of obtaining independence.

7 Rather, 'and it shall be *altogether* in his hand.' Comp. Gen. xviii. 21.

8 If this rendering is correct, the name is merely a designation of the Jews. But some translate the passage, 'and he shall make treaties with him.'

9 This may either mean Cleopatra, whom her father instructed to betray the interests of her husband; or it may be rendered 'destroying it,' i. e. Egypt, the government of which Antiochus subjected to his own interests.

10 Rather, 'and a general shall cause his reproach against him to cease, beside that he shall turn his reproach upon himself.' Antiochus dishonoured the Roman arms by invading their allies; Scipio not only wiped off that disgrace, but inflicted upon Antiochus one more severe.

11 Rather, 'fortresses.'

12 That is, as his successor. A brief reference is made to Seleucus Philopator, who was poisoned after a short reign, chiefly distinguished by the taxes which he imposed for the purpose of paying tribute to the Romans (ver. 20); and then the prophecy appears to describe at length the reign of Antiochus Epiphanes. This despicable man obtained the throne by fraud (21), carried on war successfully against Ptolemy Philometor in violation of solemn treaties (22), entered Egypt stealthily with a small army, and subdued and plundered the country, defeating his enemy by craft and treachery (23-27); then returning through Juden, he commenced hostilities against the Jews and their religion (28). Attacking Egypt again, he was compelled by the Romans to retire, and vented his rage upon the Jews, being aided by some apostates (29, 30). By his general Apollonius, he interdicted the sacrifices, and placed the statue of Jupiter in the sanctuary; he gained a party among the Jews, but only aroused the faithful to greater zeal in teaching the people, and in suffering for the truth; so that, though

21 within few days he shall be destroyed, neither in anger, nor in battle. And in his estate [*or*, in his place] ^cshall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain
 22 the kingdom by flatteries. ^dAnd with the arms of a flood ¹ shall they be overflowed from before him, and shall be broken; ^eyea, also the prince of the covenant. ²
 23 And after the league *made* with him ^fhe shall work deceitfully: for he shall
 24 come up, and shall become strong with a small people. ^hHe shall enter peaceably even upon the fittest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the
 25 strong holds, even for a time. ⁱAnd he shall stir up his power and his courage against the king of the south with a great army. And the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not
 26 stand: for they shall forecast devices against him; *yea*, ^kthey that feed of the portion of his meat shall destroy him, and his army shall ^loverflow: and many
 27 shall fall down slain. And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; ^mbut it shall not prosper: ⁿfor ^oyet the
 28 end *shall be* at the time appointed. ^pThen shall he return into his land with great riches; and ^qhis heart *shall be* against the holy covenant; and he shall do
 29 exploits, ^rand return to his own land. ^sAt the time appointed he shall return, and come toward the south; ^tbut it shall not be as the former, ^uor as the
 30 latter. ^vFor the ships of ^w'Chittim' shall come against him: therefore he shall be grieved, ^xand return, and have indignation ^yagainst the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.
 31 And ^zarms shall stand on his part, ^{aa}and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, ^{ab}and they shall place the abomination that maketh desolate. ^{ac}And such as do wickedly against the covenant shall he corrupt by flatteries. But ^{ad}the people that do know their God ^{ae}shall
 32 be strong, and ^{af}do exploits. ^{ag}And they that understand among the people shall instruct many: ^{ah}yet they shall fall by the sword, and by flame, by captivity, and
 33 by spoil, ^{ai}many days. Now when they shall fall, they shall be helped with a little
 34 help: but many shall cleave to them with flatteries. And ^{aj}some of them of understanding shall fall, ^{ak}to try them, and to purge, and to make them white, ^{al}
 35 even to the time of the end: ^{am}because *it is* yet for a time appointed.
 36 And the king ^{an}shall do according to his will; ^{ao}and he shall ^{ap}exalt himself, and magnify himself above every god, and shall speak marvellous things ^{aq}against the God of gods, and shall prosper ^{ar}till the indignation be accomplished: ^{as}for that

e ch. 8. 7, 8; 9, 23, 25.

d ver. 10.

e ch. 8. 10, 11, 25.

f fulfilled cfr. 171.

g ch. 8. 25.

h Ps. 17. 8; 19. 4.

i fulfilled cfr. 170.

k Ps. 41. 9.

l ver. 10, 22.

m Pro. 19. 21.

n vers. 29, 35, 10; ch.

8. 19.

o vers. 22, 30—32; ch.

8. 21.

p fulfilled cfr. 169; see

ver. 27.

q ver. 23.

r ver. 25.

s fulfilled cfr. 168.

t Num. 24. 21; Jer. 2.

10.

u ver. 24.

v ch. 8. 21, 25; Rev.

17. 12—14.

w ch. 8. 11—13; 9. 27.

x ch. 12. 11; Mt. 21. 15.

y Ps. 26. 38.

z Ch. 28. 9; Ps. 9.

aa ch. 28. 9; Ps. 9.

ab ch. 12. 3, 4, 10, 18.

ac ch. 12. 3; Mal. 2. 7;

ad Mt. 28. 20.

ae Mt. 24. 9; John 16.

af 2. Heb. 11. 31—37;

ag Rev. 1. 9; 6. 9.

ah ch. 12. 10; see refs.

ai Deu. 8. 2, 3; Rev. 2.

aj ver. 40; ch. 8. 17, 19.

ak ver. 25.

al vers. 3, 16.

am see refs. ch. 7. 8, 25.

an ch. 8. 11, 24, 25.

ao ch. 8. 19; 9. 27; 12. 7.

ap Job 23. 15, 14; Ps.

33. 10, 11; Is. 46. 10,

11.

few in number, and hindered by faithless adherents and by their own weakness, they endured till the end of the appointed time of trial (31—35). His arbitrary impiety is then displayed (36—39), and the circumstances of his last wars and death are foretold (40—45). Some expositors, however, do not agree in applying vers. 31—45 to Antiochus; but consider that there is here a transition to other subjects, respecting which see note 10 below.

1 That is, by hosts of armed men. Comp. Isa. viii. 8.

2 Or, 'a prince of treaty;' i. e. bound to him by treaty.

3 Each party aiming to deceive the other by an appearance of friendship.

4 This perhaps refers to the scheme of Antiochus to obtain possession of the whole of Egypt; in which Ptolemy, from the hope of advantage to himself, or to his country, concurred. But this was not accomplished. Antiochus left Egypt, and attacked Jerusalem.

5 All these intrigues shall not accomplish the objects of the kings, but in God's time they shall subserve His purposes.

6 Rather, 'He shall accomplish his purpose.' Antiochus took Jerusalem, and ravaged it, and entered and polluted the temple (2 Macc. v. 15—21; 1 Macc. i. 21—28).

7 Rather, 'but it shall not be as the former, so also the latter' time; i. e. the latter invasion shall not be successful like the former.

8 See note on Numb. xxiv. 24. Ptolemy obtained the aid of the Romans, who imperiously required Antiochus to retire from Egypt.

9 Or, 'disheartened;' i. e. afraid.

10 Many expositors apply the remainder of the prophecy to later events. They interpret ver. 31 as a prediction of

the destruction of Jerusalem by Titus; and vers. 32—35 as foretelling the state of the church till the rise of 'the wilful king' (ver. 36). Some think this king to be the papacy. Others take it to mean Mahomet and his successors, who have reigned over these Eastern regions as military and religious sovereigns; and they regard vers. 40—45 as having reference to events still future. Others think the whole of this portion to refer to the future, and expect a personal Antichrist, at once infidel and superstitious. It has been stated (see note on ch. viii. 26) that Jerome and other ancient commentators regarded Antiochus as a type of Antichrist; and perhaps the correct opinion is, that that cruel persecutor of the Jews is here primarily spoken of, but that he is introduced as representing other worldly powers which set themselves against 'the Israel of God.' See notes on Ezek. xxxviii. 1, 2.

11 'And arms (i. e. forces, vers. 6, 11) from him shall stand up, and shall profane the sanctuary, the fortress,' etc. The temple itself was fortified, as well as the city.

12 Compare 1 Macc. i. 57.

13 This probably refers to Mattathias and his sons and followers, the history of whose labours and sufferings is found in 1 Maccabees. See also sketch of the history of the Jews between the Old and New Testaments, at the end of the Old Testament.

14 'To make trial among them, and to purify and to make white' (or clean). Suffering tends both to test and to sanctify; and when it has fulfilled its design, its 'end' may be looked for with cheerfulness.

15 The Romans checked the ambitious projects of Antiochus, but not his arbitrary despotism; so that he interfered with the religion as well as the civil rights of his subjects.

37 that is determined shall be done.¹ Neither shall he regard the God of his fathers,² nor the desire of women,³ nor regard any god: for he shall magnify himself above all. But in his estate⁴ shall he honour the god of forces:⁵ and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.⁶

40 'And at the time of the end⁷ shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans⁸ and the Ethiopians shall be at his steps.⁹ But tidings out of the east and out of the north¹⁰ shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palaces¹¹ between the seas¹² in the glorious holy mountain; yet he shall come to his end, and none shall help him.

12 'And at that time¹³ shall Michael¹⁴ stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.¹⁵ And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

o 1 Tim. 4. 3.
p Isa. 14. 13; 2 Thes. 2. 4.

q Isa. 44. 9.
r ver. 35.
s Isa. 23. 1; Zec. 9. 11.
t Ezek. 34. 4, 15; Rev. 9. 16.

u vers. 10, 22.
v ver. 10.
w Isa. 11. 14; Jer. 49. 47; 49. 6.

x Ex. 11. 8; Judg. 4. 10.
y Rev. 16. 12; 19. 10—21.

z Zec. 14. 8.
a vers. 16, 41; Ps. 48. 2; 2 Thes. 2. 4.
b 2 Thes. 2. 8; Rev. 19. 21.

c ch. 11. 45.
d ch. 10. 13.
e ch. 9. 25; 10. 21.

f Isa. 60. 21; Jer. 30. 7; Mt. 24. 21; Rev. 16. 17—21.
g Isa. 11. 11, etc.; 27. 12, 13; Hos. 3. 4, 5; Ro. 11. 26.

h see refs. Ex. 32. 32; Ezek. 13. 9; Lk. 10. 20.
i Job 19. 25—27; 1a. 26. 19; Tit. 13. 11; John 11. 23—26; Rev. 20. 12.

j Mt. 25. 16; John 5. 28, 29; Ac. 24. 15.
k Isa. 60. 21; Ro. 8. 21; ch. 11. 33, 35; Pro. 11. 30; Mt. 24. 15.

l Pro. 4. 18; Mt. 13. 35.
m Lk. 1. 16, 17; Jam. 5. 19, 20.
n 1 Cor. 15. 40—42; 1 Thes. 2. 19, 20.

1 See ver. 35, and note.

2 Men are commonly held to that worship which was observed by their ancestors; but Antiochus was under none of the restraints by which men are usually influenced. See note on ver. 36; Jer. ii. 10, 11; Mic. iv. 5. It was Jupiter Capitolinus, and not, as might have been expected, the god of his fathers, whose image he placed in the temple at Jerusalem. The language here used appears intended to denote great infidelity and impiety.

3 That is, the object of their desire. Some refer this to their children, and understand it as a charge of cruelty against the tyrant; others to the Messiah, comparing Hag. ii. 7. But it may refer to an idol, 'the queen of heaven,' to whose worship the Syrian women were devoted: see Jer. vii. 18; xlv. 17, and notes. The Græco-Syrian monarchs had adopted the Eastern deities, Baal and Ashtoreth; but Antiochus regarded not 'the god of his fathers,' nor 'any god,' even 'the God of gods'; but aimed to establish the worship of the Roman Jupiter.

4 Or, 'in his stead'; i. e. instead of another god.

5 Or, 'of fortresses.' Some suppose this to be a Syrian deity which Antiochus obtruded upon the Jews; and others a personification of force or power, which alone the tyrant honoured. But it probably means Jupiter Capitolinus, whose worship Antiochus introduced from Rome and enforced in Syria, and even in Judea, where he placed his statue and altar in the temple. See Livy, lxi. 6; xli. 20; 1 Macc. i. 39, 62.

6 Or, 'and he does [his will] to fenced fortresses with a strange god; whoever acknowledges him he will greatly honour, and cause them to rule over many, and will divide the land for a reward.' Regarding his foreign god as the author of his successes, he will honour those who worship it.

7 This is apparently the end either of this tyrant's reign, or of these appointed trials; and these nearly coincide. In the imperfect histories that we have of Antiochus there is no account of another war with Egypt; but Porphyry asserts the circumstantial agreement of all this description with the facts of the history, and Jerome quotes his assertion without questioning it. Some regard vers. 40—45 as a summary of the events of his reign, viewed in relation to its close.

8 The Libyans were almost always connected with Egypt

by subjection or alliance: see 2 Chron. xii. 3, and note.

9 That is, they shall follow him as his subjects.

10 The Parthians on the east (Tacit. Hist. v. 8) and the Armenians on the north (Appian, 45) assailed the dominions of Antiochus, and compelled him to return (1 Macc. iii. 27—37).

11 The royal tents. Oriental princes, even in war, went forth in great state, with a vast retinue, and often with their wives and concubines, and all the appliances of luxury. The military stations of Antiochus would be the residence of his court, and would doubtless be distinguished by state and splendour.

12 Some think 'the seas' to mean the Caspian Sea and the Persian Gulf, where Antiochus is said to have attempted to plunder a 'holy' place in Elymais. But the clause may be better rendered, 'between the seas and the beautiful holy mountain' (i. e. between the Mediterranean and Jerusalem); where he probably halted on his way to the north, and whence he despatched Lysias with a large force to oppose the Maccabees. Soon after this, the vexation caused by his various difficulties brought on, or aggravated, a painful disease, of which he died.

13 When God's people are oppressed, their guardian shall interpose; but in the efforts for their freedom there shall be a struggle and suffering of unexampled severity. Yet there shall be a glorious deliverance and resurrection, in which those who were their faithful leaders and teachers in their time of depression shall have the highest honour (vers. 1—3). For use in that time this vision is to be preserved (4).

14 See notes on ch. x. 13.

15 The book of the Divine purposes (ch. x. 21).

16 These words undoubtedly refer to the final resurrection of the just and the unjust; but it is a question whether that event forms part of the prophetic announcement, or is alluded to only as an illustration of a national revival, as in Isa. xxvi. 19; Ezek. xxxvii. 1—14 (on which see notes). The former view is taken by those who apply the latter part of the prophecy to the future; the latter by those who refer the whole to the time of Antiochus. If Antiochus be a representative of the enemies of the church, these verses will apply to its resurrection after it had appeared to be extinct, and to the final glory of the faithful and the shame of apostates.

- 4 'But thou, O Daniel, "shut up the words, and seal the book,¹ *even* to ^{*}the time of the end: many shall run to and fro,² and knowledge shall be increased.
- 5 Then I Daniel looked, and, behold, there stood other two,³ the one on this side of the bank ^vof the river, and the other on that side of the bank of the river.
- 6 And *one* said to ^{*}the man clothed in linen, which *was* upon the waters of the river,
- 7 *How long shall it be to the end of these wonders?* And I heard the man clothed in linen, which *was* upon the waters of the river, when he ^bheld up his right hand and his left hand unto heaven, and *sware*⁴ by him ^cthat liveth for ever ^dthat *it shall be* for a time, times, and an half;⁵ ^eand when he shall have accomplished to scatter the power of ^fthe holy people,⁶ all these *things* shall be finished.
- 8 And I heard, but I understood not.⁷ Then said I, O my Lord, what *shall be*
- 9 the end of these *things*? And he said, ^gGo thy way,⁸ Daniel: for the words
- 10 *are* closed up and sealed ^atill the time of the end. ⁱMany shall be purified, and made white, and tried; ^bbut the wicked shall do wickedly: and none of the
- 11 wicked shall understand; but ^c'the wise⁹ shall understand. And from the time ^mthat the daily *sacrifice* shall be taken away,¹⁰ ⁿand the abomination that maketh desolate set up, *there shall be* ^oa thousand two hundred and ninety days.
- 12 Blessed is he that waiteth, and cometh to the thousand three hundred and five
- 13 and thirty days.¹¹ But ^pgo thou thy way till the end *be*: ^qfor thou shalt rest, ^rand stand in thy lot at the end of the days.¹²

¹ ver. 9; ch. 8. 26.
² Rev. 10. 4; 22. 10.
³ ver. 9; ch. 10. 1.

⁴ ch. 10. 4.

⁵ ch. 10. 5, 6.

⁶ ch. 8. 13.

⁷ Ge. 14. 22; Deu. 32. 40; Exo. 20. 5; Rev. 10. 5, 6.

⁸ ch. 4. 31; Jer. 4. 2.

⁹ ch. 7. 25; 11. 13; Rev. 12. 14.

¹⁰ Lk. 21. 21; Rev. 10. 7.
¹¹ ch. 8. 24.

¹² ver. 13.
^a ver. 4; ch. 8. 26;
Rev. 10. 4.

^b ch. 11. 35; Zec. 13. 9.

^c 1 Sam. 21. 13; Eccl. 47. 11; Hos. 14. 9;

Rev. 9. 20; 22. 11.

^d ch. 11. 35, 36; Pa. 107. 49; John 7. 17;

8. 47; 18. 37.

^e ch. 8. 11; 11. 31.

^f see refs. ch. 8. 13.

^g ver. 7; see refs. ch. 7. 25.

^h ver. 9.

ⁱ 1a. 27. 1, 2; Rev. 14. 13.

^j Pa. 1. 5; Lk. 21. 36.

¹ See note on ch. viii. 26.

² This perhaps refers primarily to the extensive diffusion of religious truth by the Jewish people before the coming of Christ. If these prophecies may be applied to the times of the gospel, this passage may intimate that zealous missionary effort will distinguish that period of the church which precedes its highest glory.

³ That is, two angels.

⁴ These solemnities of asseveration indicate at once the importance and the certainty of the announcement.

⁵ See notes on ch. vii. 24—28.

⁶ When for 'a time, times, and half a time' the power of God's people has been broken, then this vision shall be completed. Such was the case under the persecutions of Antiochus. But some think that this refers to a future period: see note on ch. xi. 31.

⁷ As these prophecies have been so variously interpreted, notwithstanding all the light of subsequent events and revelations, it is not surprising that they were mysterious to Daniel.

⁸ Make no further inquiry; the prophetic communica-

tion is now completed. Look rather to the practical end of all, the purifying and instructing of those who are willing to learn.

⁹ Humble and sincere piety is the best preparation for understanding Divine truth. See John vii. 17.

¹⁰ It is clear from these words that some forcible interruption of the temple-service is the date from which the 1290 days begin. This period is supposed by some to be the space of time between the issuing of the command of Antiochus to rife and pollute the temple, and the restoration of its sacred rites by Judas Maccabeus. Others think that these 'days' signify *years*, and apply the predictions to the papacy, or to Mahomedanism.

¹¹ A further addition is here made of 45 days; closing with a happy consummation, in which he who shall reach it will be blessed, for the long struggle shall have passed completely away.

¹² With this cheering assurance of his personal acceptance and everlasting safety and happiness, the prophet is dismissed from the contemplation of the destinies of the people of God.

HOSEA.

THE book of Hosea and the eleven which follow were anciently collected together, under the title of 'The Book of the Twelve Prophets.' These were called the *minor* or lesser prophets, simply because their writings were shorter than those of the other four. They are not placed in chronological order; but Hosea stands first, probably because his book is the longest of those which were written before the captivity. Nine of them prophesied *before* the exile; three *after* the Jews returned from Babylon; and some of the former were as early, or earlier than the prophet Isaiah.

Hosea is supposed to have been a native and inhabitant of the kingdom of *Israel*. He prophesied during the turbulent reigns of the last six or seven of its kings, *viz.* from Jeroboam II. to Hoshea; a period of about sixty years. He was contemporary with Isaiah, Joel, Micah, and Amos; and, like the last, directed his prophecies chiefly to the kingdom of the ten tribes, whom he addressed by the names of 'Israel' and 'Ephraim.'

When Hosea's ministry began, the kingdom of Israel was apparently strong and wealthy, under the vigorous and successful government of Jeroboam II.; but it rapidly passed into a state of anarchy and ruin. Four successive

kings were assassinated by conspirators; and one military chief after another took possession of the throne.

The moral and religious condition of the Israelites at this time was very corrupt. Every description of crime prevailed (ch. iv. 2). The kings and princes were murderers and profligates (ch. vii. 3—7); the idolatrous priests had spread their shameful festivals and their deceitful oracles all over the land (ch. iv. 12—14; xiii. 2); the great parties in the State resorted for help sometimes to Assyria, at other times to Egypt (2 Kings xv. 19; xvii. 4), while the whole nation relied entirely upon an arm of flesh (ch. v. 13; vii. 8—12; viii. 9, 10; x. 13, etc.): worldly and sinful objects were pursued with the same eagerness by Ephraim as by Canaan (ch. xii. 7, 8); a listless security blinded all minds (ch. v. 5; xiii. 6) giving place in the moment of danger to a repentance merely of the lips (ch. vii. 16); and, what was the root of all the other evils, God and his word were forgotten (ch. iv. 1—8; viii. 12).

Considering the long period through which the ministry of Hosea extended, it may appear surprising that his prophetic writings are comprised within so small a compass. But it must be remembered, that there is no

reason to suppose that this or any other of the prophetic books contains all the Divine messages of the prophets whose names they bear. Such portions only of their inspired communications are recorded as the Holy Spirit saw fit to preserve for the benefit of their own and of future ages.

The language of Hosea is to us obscure and difficult to be understood. His style is very concise, sententious, and abrupt, abounding with figures and metaphors, which are often much intermixed; and the transitions from one subject and one figure to another are frequent and sudden. But some parts of his prophecies are peculiarly pathetic, animated, and sublime. The particular occasions on which they were delivered are not specified; nor are they in themselves very obvious from any internal evidence. The most probable inferences that can be drawn on this point will be found in the notes.

The principal subjects of this, as of most of the other prophetic books, are God's choice of the Hebrews from among the nations, that he might make with them an everlasting covenant; the chastisements which they brought upon themselves by their rebellions, ending in

their captivity and temporary rejection; the mercy to be manifested in their wonderful deliverance; and the blessings which God designed to bestow upon them and upon the whole world in future times.

The book may be divided into two parts, comprising, I. Symbolical representations (ch. i.—iii.); and, II. Prophetic discourses (ch. iv.—xiv.)

I. The first part gives a figurative representation of the past, present, and future history of the people of God. It describes their privileges, their shameful infidelity to God, their chastisement and rejection, the conversion of the Gentiles, and the future repentance and restoration of Israel. These three chapters are an abridgment of the whole book: and the gracious promises which they contain, and which are not noticed in the seven following chapters, reappear in the eleventh, and close the book.

II. In the second part, containing several prophetic discourses delivered at different times, the things which have been before revealed under a symbolical form are further illustrated and enforced. It begins with rebukes and threatenings, which present to view in the foreground approaching calamities; but by degrees the horizon becomes clear, and the glory of the latter time shines forth with unclouded lustre.

God reproves the shameful idolatry of the Israelites: but gives them hope of mercy.

1 THE word of the LORD that came unto Hosea, the son of Beeri, ^a in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2 THE beginning of the word of the LORD by Hosea. And¹ the LORD said to Hosea, ^b Go, take unto thee a wife of whoredoms and children of whoredoms:² for ^c the land hath committed great whoredom, *departing* from the LORD.

3 So he went and took Gomer the daughter of Diblaim;³ which conceived, and 4 bare him a son. And the LORD said unto him, Call his name Jezreel;⁴ for yet a little *while*, ^d and I will avenge the blood of Jezreel⁵ upon the house of Jehu, 5 and will cause to cease the kingdom of the house of Israel. And it shall come to pass at that day, that I will break the bow⁶ of Israel in ^e the valley of Jezreel.

6 And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah [*i. e.* Not having obtained mercy]: ^f for I will no more 7 have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, ^g and will save them by the LORD their God, and ^h will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

^a Is. i. 1; Am. i. 1; Mic. i. 1.

^b so ch. 3. 1; Is. 20. 2, 3; Jer. 13. 1-11.
^c Gen. 31. 13; see *re-f.*
^d 2 Ki. 9. 22; Ps. 71. 27; Jer. 2. 13; Eze. 23. 3, etc.

^e 2 Ki. 10. 7-11; 15. 10-12.
^f 2 Ki. 15. 10, 12.
^g 2 Ki. 15. 29.
^h Jos. 17. 16.

^A 2 Ki. 17. 6-23.

ⁱ ch. 11. 12; 2 Ki. 19. 39-45.

^k Zec. 1. 6; 9. 9, 10.

^l Ps. 33. 16; 44. 3-6.

1 To expose the idolatrous excesses of the Israelites, the prophet is ordered to take to wife an unchaste woman (see next note); and, in token of God's intention to avenge the blood shed by Jehu and others in Jezreel, to call the first child she should bear by the name of that place (vers. 2-5). To two subsequent children he is commanded to give names expressive of God's alienation from the people, and of his purpose to reject them (6-9). Yet the time will come when God will restore the people to the enjoyment of his favour, with its attendant blessings (10, 11; ii. 1).

2 This expression probably refers to the character of the woman, whose children were consequently spurious. But it may also mean that the children became as depraved as their mother. The intention clearly is to exhibit in the strongest light the unfaithfulness of the people of Israel to the covenant of Jehovah. See Pref. to Sol. Song. But it has been much questioned whether all this is a parable, or a description of a vision, or a narrative of actual occurrences. That the prophets did sometimes perform actions which were intended to make their instructions more impressive is certain. But there are very serious difficulties in so understanding this passage. As Calvin well observes, such an act as is here described would tend to make the prophet contemptible in the eyes of those whom he was sent to instruct. It is evident also that the whole would require such a length of time as greatly to weaken, if not entirely to destroy, the designed effect. It appears, therefore, better to suppose that this was either a parable, or (which is more probable) a prophetic vision.

3 The names 'Gomer' signifying *consummation*, and

'Diblaim' meaning *cakes of preserved flies* (which were deemed a luxury in the East), are probably chosen to intimate the consummate wickedness of the people, and their devotedness to the sensual gratifications which accompanied the practice of idolatry.

4 The name 'Jezreel' appears to be selected partly on account of the historical associations connected with the city (see next note); and partly because of its etymological meaning, 'God will sow.' It may thus be both symbolical (vers. 4, 5) and prophetic (ch. ii. 23).

5 Jezreel was a royal residence in the great plain of Jezreel, and at the head of the valley which bears the same name. See ver. 5, and note on 1 Sam. xxviii. 4. The city was implicated in the murder of Naboth and his sons (1 Kings xxi.), and the punishment of Ahab in his posterity (2 Kings ix. 21-37; x. 11) by Jehu; who shall now in his turn be punished in his descendants, for he acted not from a desire to serve and honour God, but solely under the promptings of a selfish ambition, as he showed by maintaining Jeroboam's image-worship. This threatening was uttered during the reign of Jeroboam II. (the grandson of Jehu); and it was executed in the days of his son. See 2 Kings xv. 10-12. After that time, there was no regular succession of kings, but alternate anarchy and military usurpation.

6 Perhaps referring to the defeat of Saul in this neighbourhood, recorded in 1 Sam. xxxi.: see note on 2 Sam. i. 17. Some have supposed that the Assyrians defeated Hoshea in the valley of Jezreel before they besieged Samaria. But we have no record of such an event.

8, 9 Now when she had weaned Lo-ruhamah, she conceived, and bare a son. Then said God, Call his name Lo-ammi [*i. e.* Not my people]: for ye *are* not my people, and I will not be your God.¹ Yet ² the number of the children of Israel shall be as the sand of the sea,² which cannot be measured nor numbered; and it shall come to pass, *that* in the place where [*or*, instead of that] it was said unto them, ³ Ye *are* not my people, *there* it shall be said unto them, *Ye are* ⁴ the sons of the living God.³ ⁴ Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head,⁴ and they shall ⁵ come up⁵ out of the land: ⁶ for great shall be the day of Jezreel.⁶ ⁷ Say ye⁷ unto your brethren, Ammi [*i. e.* My people]; and to your sisters, Ruhamah [*i. e.* Having obtained mercy].

God pleads with and threatens his people; but promises to pardon them.

2 'PLEAD⁸ with your mother,⁹ plead:
For¹⁰ ¹¹ she *is* not my wife,—neither *am* I her husband:
Let her therefore put away her ¹² whoredoms out of her sight,¹¹
And her adulteries from between her breasts;
3 Lest ¹³ I strip her naked,—and set her as in the day that she was ¹⁴ born,
And make her ¹⁵ as a wilderness, and set her like a dry land,
And slay her with ¹⁶ thirst.¹²
4 ¹⁷ And I will not have mercy upon her children;
For they *be* the ¹⁸ children of whoredoms.¹³
5 ¹⁹ For their mother hath played the harlot:
She that conceived them ²⁰ hath done shamefully.
For she said, ²¹ I will go after my lovers,¹⁴
²² That give me my bread and my water,
My wool and my flax, mine oil and my drink.
6 Therefore, behold, ²³ I will hedge up thy way with thorns,
And make a wall, that she shall not find her paths.¹⁵
7 And ²⁴ she shall follow after her lovers, but she shall not overtake them;
And she shall seek them, but shall not find them.
Then shall she say, ²⁵ I will go and return to my ²⁶ first husband;
²⁷ For then *was* it better with me than now.
8 For she did not ²⁸ know that ²⁹ I gave her corn, and wine, and oil,
And multiplied her silver and gold,—³⁰ which they prepared for Baal.¹⁶
9 Therefore will I return, and ³¹ take away my corn in the time thereof,
And my wine in the season thereof,¹⁷
And will recover [*or*, take away] my wool and my flax,
³² Given to cover her nakedness.

¹ see refs. Ge. 13. 16, 32. 12; Ro. 9. 27, 28.
² Ro. 9. 25, 26.

³ ch. 2. 23; 1 Pet. 2. 9, 10.

⁴ John 1. 12; 2 Cor. 6. 18; 1 John 3. 1, 2.
⁵ Is. 11. 12, 13; Jer. 3. 18, 19; Eze. 34. 25, 26; 37. 16—24; Mic. 2. 12, 13.
⁶ Pa. 22. 27—30; 110. 3; Ro. 11. 15.
⁷ ch. 1. 9—11.

⁸ Is. 58. 1; Jer. 2. 2.

⁹ Is. 50. 1; Jer. 3. 6—8.

¹⁰ Jer. 3. 1, 13; Eze. 16. 25.

¹¹ ver. 10; Jer. 13. 22.

¹² 26; Eze. 16. 37—39.

¹³ Eze. 16. 4—6.

¹⁴ Is. 32. 18, 14; Jer. 4. 26; Eze. 16. 13.

¹⁵ Am. 8. 11—13.

¹⁶ ch. 1. 6; Is. 27. 11;

Jer. 16. 5.

¹⁷ ch. 1. 2; John 8. 41.

¹⁸ ver. 21 ch. 4. 12—15;

Is. 1. 21; Jer. 3. 1.

¹⁹ 6—9; Eze. 16. 15, 16,

etc.

²⁰ ch. 9. 10.

²¹ ver. 13; Is. 57. 7, 8;

Eze. 23. 16, 17, 40—

41.

²² vera. 8, 12; Jer. 44.

17.

²³ see refs. Job 3. 23.

²⁴ ch. 5. 13; Is. 30. 2,

3, 16; Jer. 2. 36.

²⁵ ch. 5. 15; 6. 1, 2;

Jer. 3. 22—25; Lam.

3. 40—42; Is. 15. 18.

²⁶ Jer. 2. 3; Eze. 16. 8.

²⁷ Dou. 8. 15, 16; 32.

10—14; Ne. 9. 25.

²⁸ Is. 1. 3.

²⁹ ver. 5; Eze. 16. 16—

19.

³⁰ ch. 8. 4.

³¹ ver. 3.

1 This denunciation is more severe than the preceding, and imports the disowning of the people. See 2 Kings xvii. 18.

2 An allusion to the promises in Gen. xxii. 17; xxxii. 12; showing that, though Israel is cut off from the ancient covenant as a *nation*, that covenant in its deep spiritual significance shall be fulfilled.

3 The apostle Paul (Rom. ix. 25, 26) applies this passage to the whole body of the faithful, both Jews and Gentiles. Thus, though the Israelite has lost his national pre-eminence, all the blessings of the gospel are still within his reach, and he shall share them with the Gentiles. See note on Isa. xlii. 6.

4 Thankfully choosing as their King the Messiah whom God has appointed for them, and under his care regaining the happiness of God's people.

5 This may allude to the coming up of the Israelites out of the land of Egypt, or to their return from Babylon, regarded as representative of higher blessings. See Isa. xxxv. 1; xlix. 1; lv. 4, 12, and notes.

6 That is, memorable and illustrious shall be the season of God's sowing to produce a harvest 'which cannot be measured or numbered,' of those who, 'having obtained mercy,' are 'the sons of the living God' (ch. ii. 1).

7 They are permitted and invited to claim the privileges which these new names imply.

8 In further application of the symbolical instruction of the previous chapter, God addresses his people in the character of an injured husband. He complains of their multiplied unfaithfulnesses, exposes the vanity of the hopes which had seduced them from him, as well as the

shameless nature of their defection (vers. 2—5); threatens them with severe chastisement in order to reclaim them (6—13); and finally shows the greatness of his love to them, by promising to cure their waywardness, and to reinstate them in their privileges (14—23). Comp. Ezek. xvi., xxiii.

9 'Mother' here, and in ch. iv. 5, may signify the Israelitish community, the individual members of which might be regarded as her children. Those who are alive to the sin and danger of the nation are called upon to join the prophet in his efforts to arouse and reform it.

10 By her base conduct she has forfeited her right to the name and advantages of a wife.

11 Rather, 'from her face'; alluding to the shamelessness with which Israel had sinned.

12 Lest I reduce her to a state of utter destitution and misery. Some think that this refers to the state of the Israelites in Egypt.

13 See note on ver. 2.

14 The idols which I have worshipped. So infatuated had the Israelites become, as to ascribe their prosperity or adversity to these divinities. Comp. Jer. xlv. 17—19.

15 The 'thorns' and the 'wall' represent the restraints and sufferings by which God mercifully checks the fatal pursuit of sin.

16 Or, 'made into the [image of] Baal,' as in Isa. xlv. 17. The very gifts which Jehovah bestowed upon his people they devoted to their idols.

17 Just when she is most confidently counting upon these things as her own (see ver. 6), I will make her feel that they are mine by taking them away.

- 10 And now ^a will I discover her lewdness in the sight of her lovers,¹
And none shall deliver her out of mine hand.
- 11 ^a I will also cause all her mirth to cease,
Her ^a feast days, her new moons, and her sabbaths,²—and all her solemn feasts.
- 12 And I will destroy her vines and her fig trees,
^a Whereof she hath said, These *are* my rewards—that my lovers have given me:
And ^a I will make them a forest, and the beasts of the field shall eat them.
- 13 And ^a I will visit upon her ^a the days of Baalim,³
Wherein ^b she burned incense to them,
And she ^c decked herself with her earrings and her jewels,
And ^d she went after her lovers,—and forgot me, saith the LORD.
- 14 ^e Therefore,⁴ behold, ^a I will allure her,
And ^b bring her into the wilderness,⁵—and speak comfortably unto her.
- 15 ^a And I will give her her vineyards from thence,
And ^b the valley of Achor ^c for a door of hope:
And she shall sing⁶ there, as in ^a the days of her youth,
And ^a as in the day when she came up out of the land of Egypt.
- 16 And it shall be at that day, saith the LORD,
That thou shalt call me Ishi [*i. e.* My husband];
And shalt call me no more Baali⁷ [*i. e.* My lord].
- 17 For ^a I will take away the names of Baalim out of her mouth,
^a And they shall no more be remembered by their name.
- 18 And ^a in that day will I make a ^a covenant for them—with the beasts of the field,
And with the fowls of heaven,—and *with* the creeping things of the ground:
And ^a I will break the bow and the sword and the battle out of the earth,
And will make them to ^a lie down safely.
- 19 And ^a I will betroth⁸ thee unto me ^a for ever;
Yea, I will betroth thee unto me in righteousness, and in judgment,
And in lovingkindness, and in mercies.
- 20 I will even betroth thee unto me in faithfulness:
And ^a thou shalt know the LORD.⁹
- 21 And it shall come to pass in that day,—^a I will hear, saith the LORD,
I will hear the heavens,—and they shall hear the earth;¹⁰
- 22 And the earth shall hear the corn, and the wine, and the oil;
^b And they shall hear Jezreel.
- 23 And ^a I will sow her unto me in the earth;
^a And I will have mercy upon her that had not obtained mercy;
And I ^a will say to *them which were* not my people, Thou *art* my people;
And they shall say, ^a Thou *art* my God.

The sin of Israel, and God's discipline and forgiveness.

3 THEN¹¹ said the LORD unto me, ^a Go yet, love a woman beloved of her

^a Exo. 16. 37; 23. 20.

^f ch. 8. 1—5; Jer. 7. 31; Am. 8. 10.
^u 1 Ki. 12. 32; Is. 1. 13, 14; Am. 5. 21; 8. 5.

^s ver. 5.

^y Ps. 80. 12, 13; Is. 5. 5, 6; 29. 17; Jer. 26. 18.

^a ch. 9. 7—10.
^a ch. 13. 1; 1 Ki. 16. 31, 32.

^b Jer. 7. 9; 11. 13.
^c Exo. 22. 40—42.

^d ver. 5.
^e Jer. 2. 32; Exo. 23. 35.

^f Is. 39. 18; Jer. 16. 11.
^a 8. Song 1. 4; John 6. 44; 12. 32.

^h Exo. 20. 10, 35, 36.
ⁱ Is. 35. 3, 4; 51. 3; Jer. 3. 12—21; Am. 9. 11, 15.

^k Deut. 32. 3—5; Is. 65. 21; Am. 9. 14.
^l Jos. 7. 26; 1s 65. 10.

^m Lam. 3. 21; Exo. 37. 11—14.
ⁿ see refs. Jer. 2. 2; Exo. 16. 8, 22, 60.

^o Ex. 15. 1—21.
^p see refs. Ex. 23. 13.

^q Jer. 10. 11.
^r see refs. Is. 2. 11; Job 5. 23; see refs. Exo. 34. 25.

^s Ps. 46. 9; Is. 2. 4; Exo. 30. 9, 10; Zec. 9. 10.

^t Is. 26. 5, 6; see refs. Jer. 23. 6.
^u see refs. Is. 54. 5.

^v Is. 54. 8—10; Jer. 32. 39—41; Joel 3. 20.

^w Jer. 21. 7; 31. 33, 31; John 17. 3.

^x Is. 65. 24; Zec. 8. 12; 13. 9.

^y ch. 1. 4, 11.
^z Jer. 31. 27; Zec. 10. 9; Jam. 1. 1; 1 Pet. 1. 1.

^a ch. 1. 6; Ro 11. 30—32; 1 Pet. 2. 9, 10.

^b ch. 1. 10; Zec. 2. 11; 13. 9; Rev. 9. 25, 26; 1 Pet. 2. 10.

^c Zec. 8. 22, 23; Mal. 1. 1; Ro. 3. 29; 1 Thes. 1. 9, 10.

^d ch. 1. 2.

¹ The idols are represented as witnessing the disgrace of their worshippers, without being able to relieve them.

² The yearly, monthly, and weekly festivals were designed to be seasons of holy joy; but the people had deprived them of their sacredness, and had turned them into occasions of sinful pleasure; and now God will deprive them of their joyfulness.

³ That is, the days of the *worship* of Baalim, as opposed to the festivals of Divine appointment (ver. 11).

⁴ This word seems to refer to vers. 6, 9. As my people have sinned against me, *therefore* I will first check them, then correct them, and lastly will draw them by my long-suffering mercy back to myself.

⁵ As the wanderings of Israel in the wilderness, and the occurrences at Ai and Achor, however painful, had been in reality a most merciful preparation for the conquest and possession of Canaan, so shall the chastenings just mentioned be a preparation for the enjoyment of the spiritual blessings of the new covenant which God will make with his people. Comp. Deut. viii. 2—6; Josh. vii. viii. 1, 2.

⁶ Literally, 'shall answer'; gratefully responding to God's kindness. Many regard this as alluding to the song of the Hebrews at the Red Sea: see Exod. xv. 21, and note.

⁷ The term 'Baal,' in its common use, signified 'lord,' and was usually applied to the husband by the wife. See 1 Pet. iii. 6. But this name had been so connected

with idolatrous worship, that God refuses any more to be called by the title.

⁸ Treating her not as a justly divorced wife, but as a chaste virgin.

⁹ The meaning probably is, Thou shalt learn by thy own experience that I am, as my name Jehovah implies, unchanging and faithful. See notes on Exod. iii. 14; vi. 3.

¹⁰ 'All creation' has groaned under the curse caused by Israel's sin (ver. 9; comp. Rom. viii. 22); but now, by a beautiful figure, each link in the chain of natural agencies is personified as calling for vivifying power to that which is above it, and the highest, 'the heavens,' as invoking Jehovah. And they no longer ask in vain for the blessing needful to fertility; for He who alone possesses the power will now bless his repentant people. The highest natural causes are but instruments by which the supreme First Cause works out his designs; and all are subordinated by him to the purposes of his moral government.

¹¹ The image of a woman with adulterous propensities, whom the prophet is commanded to love and retain in his household (vers. 1—3), is employed to represent the condition of the Israelites; who, though alienated in heart from God, shall nevertheless remain, for a long season, untainted with actual idolatry (4); and be at length, through his long-suffering mercy, converted to his service (5). This also, like ch. i., is probably either a parable or a prophetic vision: see note on ch. i. 2.

¹ friend,¹ yet an adulteress, ² according to the love of the LORD toward the children of Israel, who look to other gods, ³ and love flagons of wine.² So ⁴ I bought her to me for fifteen *pieces* of silver, and for ⁵ an homer of barley,³ and an half homer of barley. And I said unto her, Thou shalt ⁶ abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so *will* I also *be* for thee.

⁴ For the children of Israel shall abide many days ⁵ without a king, and without a prince,⁴ ⁶ and without a sacrifice, and without an image [*or, statue?*], and without an ⁷ ephod,⁵ and without ⁸ teraphim.⁶ Afterward shall the children of Israel return and ⁹ seek the LORD their God, and ¹⁰ David⁷ their king; ¹¹ and shall fear the LORD and his goodness, in the ¹² latter days.

The ignorance and heinous wickedness of the people.

4 HEAR⁸ the word of the LORD, ye children of Israel:

For the LORD hath a ² controversy with the inhabitants of the land, Because *there is* ³ no truth, nor mercy, nor ⁴ knowledge of God in the land.

² By swearing, and lying,—and killing, and stealing, and committing adultery, They break out,⁹—¹⁰ and blood toucheth blood.

³ Therefore ⁴ shall the land mourn,¹⁰ And ⁵ every one that dwelleth therein shall languish, ⁶ With the beasts of the field, and with the fowls of heaven; Yea, the fishes of the sea also shall be taken away.

⁴ Yet ⁵ let no man strive, nor reprove another:¹¹ For thy people *are* as they ⁶ that strive with the priest.

⁵ Therefore shalt thou fall ⁷ in the day, ⁸ And the prophet also shall fall with thee in the night,¹² And I will destroy ⁹ thy mother.

⁶ ¹⁰ My people are destroyed for lack of knowledge:

¹¹ Because thou hast rejected knowledge,¹³ ¹² I will also reject thee, that thou shalt be no priest to me:

Seeing thou hast forgotten the law of thy God,—I will also forget thy children.

⁷ ¹⁴ As they were increased, so they sinned against me:

¹⁵ Therefore will I change their glory into shame.

⁸ They eat up the sin¹⁴ of my people,—and they set their heart on their iniquity.

⁹ And there shall be, ¹⁶ like people, like priest:¹⁵ And I will punish them for their ways,—and reward them their doings.

¹⁰ For ¹⁷ they shall eat, and not have enough:

They shall commit whoredom, ¹⁸ and shall not increase:

¹ This may mean, 'beloved by a paramour;' but probably the word 'friend' is here used for *husband*; because she was not to enjoy at present all the rights of a wife, though she was still the object of his unalterable affection.

² Rather, 'raisin-cakes.' See notes on ch. i. 3, and on Isa. xvi. 7.

³ See note on Gen. xxix. 18. The price appears to have been paid half in money and half in corn; and thus the whole amount is equal to the value of a slave. See Exod. xxi. 32; Zech. xi. 12, 13. This suggests the degraded condition of Israel at the time when God interposes for his restoration.

⁴ That is, There shall be among them no kind of civil government: they shall be like a mutilated body without a head.

⁵ See Exod. xxviii. 6, and note.

⁶ See note on Gen. xxxi. 19. The whole verse describes a period during which the Israelites would have no political independence, no legitimate sacrifices or priest, and no idolatrous statue or deity. Such was their state during some of their earlier captivities, and such it has been during the long period which has elapsed since the last destruction of their temple. For eighteen centuries they have been separated from idolaters, and have professedly belonged to Jehovah, though they have not been acknowledged by Him.

⁷ The house of David was appointed by Jehovah as his vicegerents, so that revolt from its authority was like a renunciation of God, and had led to Jeroboam's image-worship: it was also the representative of the King-Messiah, to whose just and benignant rule all must submit who would serve Jehovah acceptably, and enjoy

his favour. This Israel shall do 'in the latter days.' See Jer. xxx. 9, and note.

⁸ The prophet now drops the allegory of the preceding chapters, making only casual allusions to it; and points out, in plain words, the sins, errors, and dangers of the people. Ch. iv. begins with accusations and threatenings on account of the corruption of the nation (vers. 1—5); and then charges the evil upon the priests, who had forsaken the knowledge of God, and had led the people into idolatry, superstition, and licentiousness (6—10), till they were so stupefied and debased in profligacy (11—14) as to be unfit associates for their brethren of Judah, and ripe for punishment (15—19). The chapter vividly depicts the state of Israel during the anarchy which followed the death of Jeroboam II., when 'blood touched blood' (ver. 2).

⁹ They burst forth as a torrent; and bloodshed is incessant.

¹⁰ See note on ch. ii. 21.

¹¹ That is, Reproof and rebuke will be thrown away upon them; for they have reached the highest pitch of lawlessness and impiety. See Deut. xvii. 8—12, and note.

¹² By day and by night the common people, the prophets, yea, the whole nation (see ch. ii. 4), shall feel my anger.

¹³ This is addressed to the priests of Israel. They have rejected the knowledge of Jehovah, and he refuses to acknowledge them as his priests.

¹⁴ Probably, 'the sin-offering.' These false priests earnestly upheld the wicked image-worship of the people for the sake of their own profit.

¹⁵ The one shall share the fate of the other. See Isa. xxiv. 2.

¹ Jer. 3. 30.
² ch. 11. 8; Jer. 3. 1—4, 12—14.
³ ch. 4. 11; 7. 5; Am. 2. 8.
⁴ Ge. 31. 41; 34. 12.
⁵ Le. 27. 16.
⁶ Deut. 21. 13.

⁷ ch. 10. 3.
⁸ Dan. 8. 11—13; 12. 11.
⁹ Is. 19. 19.
¹⁰ Ex. 28. 4, 6.
¹¹ Ge. 31. 10; Judg. 17. 5.

¹² ch. 5. 6; Jer. 31. 10; 50. 4, 5.
¹³ Jer. 30. 9; Eze. 24. 23, 24; 37. 22, 24.
¹⁴ Jer. 33. 9.
¹⁵ Num. 21. 14; Is. 2. 2; Jer. 30. 19—24; Eze. 39. 8, 16; Dan. 2. 28; Mic. 4. 1.

¹⁶ ch. 12. 2; Is. 1. 18; 3. 13, 14; Jer. 25. 31; Mic. 6. 2.
¹⁷ Is. 59. 13—15; Mic. 7. 2—5.
¹⁸ Jer. 4. 22; 5. 4.

¹⁹ Lam. 4. 13—15.
²⁰ Is. 24. 4—12; Jer. 4. 27, 28; 12. 4; Am. 5. 16; 8. 10.
²¹ Zeph. 1. 3.
²² Jer. 4. 25.

²³ Am. 5. 13; 6. 10; Mt. 7. 3—4.
²⁴ Deut. 17. 12.
²⁵ see Jer. 6. 4, 5; 15. 8; Jer. 8. 10—12; Ezra 13. 9—16; Mic. 3. 5—7.
²⁶ ch. 2. 2.

²⁷ ver. 12; Is. 3. 12; see refs. 5. 13.
²⁸ Is. 28. 7; Jer. 2. 8; 8. 8, 9; Mal. 2. 7, 8.
²⁹ Zec. 11. 8, 9, 17; Mal. 2. 1—3, 9.
³⁰ ch. 13. 6.

³¹ 1 Sam. 2. 30; Mal. 2. 9; Phil. 3. 19.
³² Le. 6. 26; 7. 6, 7.
³³ Is. 21. 2; Jer. 5. 31.
³⁴ Is. 26. 26; Mic. 6. 14; Hag. 1. 6; Mal. 2. 2.
³⁵ ch. 9. 11—17.

- Because * they have left off to take heed to the LORD.
- 11 Whoredom and wine and new wine * take away the heart.¹
- 12 My people ask counsel at their * stocks,—and * their staff² declareth unto them :
For * the spirit of whoredoms hath caused *them* to err,
And they have * gone a whoring from under their God.
- 13 * They sacrifice upon the tops of the mountains,—and burn incense upon the hills,
Under oaks and poplars and elms;³—because the shadow thereof is good :
* Therefore your daughters shall commit whoredom,
And your spouses shall commit adultery.⁴
- 14 I will not punish your daughters when they commit whoredom,
Nor your spouses when they commit adultery :
For themselves are separated with whores,—and they sacrifice with harlots :
Therefore the people *that* * doth not understand shall fall.
- 15 Though * thou, Israel, play the harlot,—* yet let not Judah offend ;⁵
* And come not ye unto Gilgal,⁶—neither go ye up to * Beth-aven,
* Nor swear, The LORD liveth.⁷
- 16 For Israel * slideth back as a backsliding heifer :⁸
Now the LORD will feed them as a lamb in a large place.⁹
- 17 * Ephraim¹⁰ is joined to idols ;—* let him alone.¹¹
- 18 * Their drink is sour :¹²—they have committed whoredom continually :
* Her * rulers [Heb. shields] *with* shame do love, Give ye.
- 19 * The wind hath bound her up in her wings,
And * they shall be ashamed because of their sacrifices.

The princes and priests of Israel and Judah reprov'd, and invited to repent.

- 5 HEAR¹³ ye this, * O priests ;—and hearken, ye house of Israel ;
And give ye ear, O house of the king ;—for judgment is toward you,
Because * ye have been a snare upon * Mizpah,—and a net spread upon Tabor.¹⁴
- 2 And the revolvers are * profound to make slaughter,
Though I *have been* a rebuker of them all.¹⁵
- 3 * I know * Ephraim,—and Israel is not hid from me :
For now, O Ephraim, * thou committest whoredom,—and Israel is defiled.
- 4 They will not frame their doings¹⁶ to turn unto their God :
For * the spirit of whoredoms is in the midst of them,
And they have not known the LORD.
- 5 And * the pride of Israel doth testify to his face :¹⁷

x 2 Chr. 24. 17, 18 ;
Zeph. 1. 6.
y see refs. Pro. 20. 1 ;
23. 27—33 ; Eccl. 7.
7 ; Is. 5. 12.
z Jer. 2. 27 ; Hab. 2.
19.
a Eze. 21. 21.
b ch. 5. 4 ; Is. 44. 18—
20.
c ch. 9. 1 ; Deut. 31. 16 ;
Zec. 7. 11.
d see refs. Is. 1. 29 ;
Jer. 3. 6, 13 ; Ezek.
20. 28.
e Am. 7. 17 ; Ro. 1. 28.

f vers. 1, 6.

g see Jer. 3. 6—10.
h see ch. 11. 12 ; 2 Ki.
17. 18, 19 ; Jer. 3. 10,
11.
i ch. 9. 15 ; 12. 11 ; Am.
4. 4 ; 5. 5.
j ch. 10. 5 ; 1 Ki. 12.
28, 29.
k Jer. 5. 2 ; Eze. 20. 39 ;
Am. 4. 11 ; Zeph. 1. 5.
l see refs. Jer. 2. 19 ;
3. 6 ; 7. 24 ; 8. 5 ;
Zec. 7. 11.
m ch. 11. 2 ; 12. 1 ; 13. 2.
n ver. 4 ; Ge. 6. 3 ; Ps.
81. 21 ; Mt. 15. 14.
o Deut. 32. 32, 33 ; Is.
1. 21, 22 ; Jer. 2. 21.
p see Eze. 23. 8 ; Am.
5. 12 ; Mic. 3. 11 ; 7. 3.
q Jer. 47. 3, shields.
r Jer. 4. 11, 12 ; 51. 1 ;
Zec. 5. 9—11.
s ch. 10. 6 ; Is. 1. 29 ;
Jer. 2. 28.
t ch. 4. 6—8.
u ch. 6. 9 ; 9. 8 ; Mic.
7. 2.
v Judg. 11. 29.
w ch. 9. 15 ; Is. 29. 15.

x Am. 3. 2 ; Heb. 4. 13.
y Is. 7. 5, 8, 9, 17.
z ch. 4. 17 ; Eze. 23. 5,
etc.

c ch. 4. 12.

d ch. 7. 10 ; Pro. 30.
13 ; Is. 9. 9, 10.

¹ See Prov. ii. 19 ; xxiii. 29—35, and notes. These are the causes of that stupidity which leads Israel to take a stock for his god, and a stick for his prophet (ver. 12).

² Referring probably to a mode of divination by a rod, called Rhabdomancy. It seems to have resembled divination by arrows, mentioned in Ezek. xxi. 21.

³ Rather, 'terebinths.'

⁴ These words appear to be used in this place literally, not figuratively. The idolatrous worship to which the Israelites were prone was connected with the most disgusting licentiousness. Comp. Judg. ii. 13, and note.

⁵ To make his appeals more impressive, the prophet enjoins Judah to have nothing to do with the debased sister-kingdom. How difficult it is for those to remain uncontaminated who seek friendly intercourse with the wicked appears from the history of Jehoshaphat and Ahab. See note on 1 Kings xxii. 2.

⁶ The sacred associations connected with Gilgal and Bethel in the history of the Israelites (Gen. xxviii. 10—22 ; xxxv. 1—7 ; 1 Sam. x. 3, 8 ; xi. 14, 15 ; xv. 21, 33), seem to have led to the establishment of false worship there. Hence the prophets denounce these places (see ch. ix. 15 ; xii. 11 ; Amos iv. 4, 5) ; and, instead of calling the latter 'Bethel,' *the house of God*, they transfer to it the name of a neighbouring village, Beth-aven, *the house of vanity*, referring to the unprofitableness of sin.

⁷ Comp. Deut. x. 20. The sin of the Israelites was greatly aggravated by their profession of reverence for Jehovah, while they persevered in idolatry. They thus added hypocrisy to impiety. Comp. Zeph. i. 5.

⁸ Rather, 'Israel is stubborn, as a stubborn heifer ;' as in Deut. xxi. 18.

⁹ They wish to range at large ; they shall do so, unprotected.

¹⁰ Ephraim, as the leading tribe, gives its name to the kingdom of Israel. See note on title to Ps. lxxviii.

¹¹ Some take this to be a command to the prophets to take no further pains to reclaim the Israelites, because their wickedness is incorrigible. But it is most probably a warning to Judah against taking part in the sins of Ephraim. See ver. 15, and note.

¹² Rather, 'Their carousal is over, they commit whoredom (i. e. they turn from wine to lewdness) ; her shields (or rulers) desperately love shame. Therefore the wind binds her (the nation) in its wings (i. e. to carry it away), and they shall be ashamed,' etc.

¹³ The priests and princes of Judah, as well as Israel, are reprov'd for their inveterate wickedness (vers. 1—7), and threatened with speedy punishment, which their Assyrian protector shall not be able to avert (8—14) ; for God will withdraw his favour from them till they penitently return to him (15 ; vi. 1—3). This chapter evidently belongs to a time when idolatry prevailed in Judah as well as in Israel, and when Assyria was looked to as a helper ; and all this agrees with the reign of Ahaz. See 2 Kings xvi. 7.

¹⁴ Mizpah of Gilead and Tabor, being well-wooded hills which afforded covert to game, are appropriately introduced as places for setting snares and nets. These 'snares' and 'nets' represent the seductions to idolatry of the kings and priests of Israel. See 1 Kings xii. 26—33.

¹⁵ Or, 'And the apostates have deepened (i. e. increased) slaughter, and I [will increase] punishment to them all.' The 'slaughter' may be either that of sacrifices or of murder.

¹⁶ That is, They will not apply their endeavours to turn.

¹⁷ Some render this, 'And the glory of Israel is brought low before him ; yea, Israel and Ephraim shall fall,' etc.

Therefore shall Israel and Ephraim fall in their iniquity;
Judah also shall fall with them.

6 They shall go with their flocks and with their herds, to seek the LORD;¹
But they shall not find *him*;—he hath withdrawn himself from them.

7 They have dealt treacherously against the LORD:
For they have begotten strange² children:

Now shall *a* month³ devour them with their portions.

8 ^a Blow ye the cornet in Gibeah,—and the trumpet⁴ in Ramah:
ⁱ Cry aloud at ^b Beth-aven,—ⁱ after⁵ thee, O Benjamin.

9 " Ephraim shall be desolate in the day of rebuke:
Among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that ^a remove the bound:⁶
Therefore I will pour out my wrath upon them ^a like water.

11 Ephraim is ^a oppressed—and broken in judgment,
Because he willingly walked after ^a the commandment.⁷

12 Therefore *will I be* unto Ephraim ^a as a moth,
And to the house of Judah ^a as rottenness⁸ [*or*, a worm].

13 When Ephraim saw his sickness,—and Judah *saw* his ⁱ wound,
Then went Ephraim ^a to the Assyrian,⁹—^a and sent to king Jereb.¹⁰

^a Yet could he not heal you,—nor cure you of your wound:

14 For ^a I *will be* unto Ephraim as a lion,—and as a young lion to the house of Judah:
^a I, *even I*, will tear and go away;—I will take away, and none shall rescue *him*.

15 I will go *and* return to ^a my place,¹¹
Till ^a they acknowledge their offence, and seek my face:
^a In their affliction they will seek me early.

6 Come, and let us return unto the LORD:

For ^a he hath torn, and ^a he will heal us;—he hath smitten, and he will bind us up.

2 ^a After two days¹² will he revive us:

In the third day he will raise us up,—and we shall live in his sight.¹³

3 ⁱ Then shall we know, ^a if we follow on to know the LORD:

His going forth is prepared ^a as the morning;¹⁴

And ^a he shall come unto us ^a as the rain,

As the latter *and* former rain unto the earth.

Israel's inconstancy, formality, and impiety.

4 ^a O EPHRAIM,¹⁵ what shall I do unto thee?

O Judah, what shall I do unto thee?

For your goodness is ^a as a morning cloud,¹⁶—and as the early dew it goeth away.

5 Therefore have I hewed¹⁷ them ^a by the prophets;

I have slain them by ^a the words of my mouth:

And thy¹⁸ judgments *are* as the light that goeth forth.

1 To entreat his help in their trouble.

2 *Spurious* children. See ch. i. 2; ii. 4.

3 Perhaps put for 'new moon'; the meaning of the clause being that their hypocritical feasts shall be their ruin. Or the word 'month' may signify a very short space of time: see next verse. The 'portions' may be either their possessions or their idols. Comp. Ps. xvi. 5.

4 That is, 'Sound an alarm.'

5 Or, '[the enemy] is behind thee, O Benjamin.'

6 That is, they are grasping and fraudulent. See Deut. xix. 14, and note.

7 'The commandment' is, perhaps, the institution of image-worship by Jeroboam, which the people readily adopted (see 1 Kings xii. 28—32); or the 'statutes of Omri' (see 1 Kings xvi. 25, and note). But the old versions appear to have had different readings; some rendering the word 'vanity,' and others 'filthiness.'

8 I will gradually consume them.

9 This refers to the vassalage to the Assyrian king, which both Israel and Judah promised in the hope of gaining his protection. See 2 Kings xv. 19; xvi. 7.

10 Some translate this, 'the warlike' or 'the contentious king'; others think it is a symbolical name for *Assyria*, like 'Rahab' for Egypt.

11 God's withdrawal involves the deprivation of that all-sufficient protection and aid which his presence implies. The prophet refers, probably, to the approaching exile, when the people would lose the usual tokens of God's favour; and he declares that, when that dis-

cipline shall have had its due effect, leading them to return to God, it shall end in renewed prosperity (ch. vi. 1—3).

12 That is, after a very brief period. The number 'two' is sometimes used indefinitely for *a few*. See 1 Kings xvii. 12; Isa. vii. 21.

13 As they had been, like the prey of a lion, torn and slain under God's wrath (see ch. v. 14); so, under his favour, they shall be 'healed and revived.'

14 Or, 'And we shall know, we shall know; let us follow on (i. e. eagerly strive) to know Jehovah; [for] like the dawn his coming forth is fixed,' etc.; i. e. it is as certain as the cheering dawn and the fertilizing rain (see Gen. viii. 22), and therefore we cannot be disappointed.

15 The people of Israel are charged with inconstancy and formality in religion (vers. 4—7), and their sacred cities are described as strongholds of impiety and wickedness (8—10); nor is Judah free from the guilt (11). The allusion in ver. 8 to the bloodshed of the Gileadites suggests a reference to the events related in 2 Kings xv. 25, and seems to fix the date in Pekah's reign.

16 During the dry season in Palestine, the clouds usually vanish by nine or ten o'clock, and the sky becomes quite clear.

17 I have threatened them severely. Comp. Isa. xi. 4; Heb. iv. 12.

18 This is addressed to the people. The judgments denounced against thee (see ch. v. 1) go forth as the light, to be seen and understood by all.

^a Ex. 10. 9; Pro. 1. 28; 15. 8; Is. 1. 15; Jer. 11. 11; Eze. 8. 16; Mic. 3. 4; John 7. 31.
ⁱ ch. 6. 7; Is. 48. 8; Jer. 3. 20; 5. 11; Mal. 2. 11.
^a Eze. 12. 28; Zec. 11. 8.
^a ch. 8. 1; Jer. 4. 5; 6. 1; Joel 2. 1.
ⁱ Is. 10. 30.
^a ch. 4. 15; Jos. 7. 2.
ⁱ Judg. 3. 14, 9; Mk. 4. 8; 9. 11—17.

^a Deu. 19. 14; 27. 17.

^a Ps. 88. 17.

^a Deu. 28. 33.

^a 1 Ki. 12. 26—33; Mic. 6. 16.

^a Job 13. 28; Is. 50. 9.

^a Pro. 12. 4.

ⁱ Jer. 30. 12; Mic. 1. 9.

^a ch. 7. 11; 12. 1; 2 Ki. 15. 19, 29; 16. 7.

^a ch. 10. 6.

^a 2 Chr. 28. 20, 21; Jer. 30. 15.

^a ch. 13. 7, 8; Job 10. 16; Lam. 3. 10.

^a Ps. 50. 22.

^a Ex. 25. 21, 22.

^a ch. 14. 1; 3; Is. 26. 40—42; Jer. 20. 12—14; Eze. 6. 9; 20. 43; 36. 31.

^a Ps. 30. 15; 78. 34; Is. 38. 9, 16.

^a ch. 5. 15.

ⁱ ch. 5. 12—14; see ref. Deut. 32. 39.

^a Jer. 30. 17.

^a ch. 13. 14; Ps. 30. 4.

^a Eze. 37. 11—13; Hab. 2. 3; 1 Cor. 15. 4; Jam. 1. 3, 4.

^a ch. 2. 20; Is. 54. 13; Jer. 24. 7; 31. 34.

^a Pro. 2. 1—5, 9; Mk. 4. 26—32; John 8. 12; Ac. 17. 11, 12; Phil. 1. 6; 3. 13—15.

^a 2 Sam. 23. 4; Mal. 4. 2.

^a ch. 14. 5; Deu. 11. 13, 14; Ps. 72. 6.

^a Job 20. 23.

^a ch. 11. 8; Is. 5. 3, 4.

^a ch. 13. 3; Ps. 106. 13.

^a Is. 58. 1; Jer. 1. 10, 18; 5. 14.

^a Jer. 23. 29; Heb. 4. 12.

- 6 For I desired 'mercy, and not sacrifice;¹
And the 'knowledge of God more than burnt offerings.
7 But they 'like men² have transgressed the covenant:
There 'have they dealt treacherously against me.
8 'Gilead is a city of them that work iniquity,—and is polluted³ with blood.
9 And as troops of robbers wait for a man,
So 'the company of priests murder in the way by consent,⁴
For they commit lewdness.
10 I have seen 'an horrible thing in the house of Israel:
There⁵ is 'the whoredom of Ephraim,—Israel is defiled.
11 Also, O Judah, 'he hath set an harvest⁶ for thee.

The corruptions of the court and people reprov'd and threatened.

- 'WHEN⁷ I returned the captivity of my people,
7 / When I would have healed Israel,⁸
Then 'the iniquity of Ephraim was discovered,—and 'the wickedness of Samaria.
For 'they commit falsehood;
And the thief cometh in,—and 'the troop of robbers spoileth without.
2 And they consider not in their hearts that I 'remember all their wickedness:
Now 'their own doings have beset them about;⁹—they are 'before my face.
3 They make the king glad with their wickedness,
And the princes 'with their lies.
4 'They are all adulterers,—'as an oven heated by the baker,
Who ceaseth from raising, after he hath kneaded the dough,—until¹⁰ it be leavened.
5 'In the day¹¹ of our king, the princes have 'made him sick with bottles¹² of wine;
He stretched out his hand with scorn.
6 For 'they have made ready their heart 'like an oven,¹³—whiles they lie in wait:
Their baker sleepeth all the night;—in the morning it burneth as a flaming fire.
7 They are all hot as an oven,—and have 'devoured their judges;
'All their kings 'are fallen:¹⁴—there is none among them that calleth unto me.
8 Ephraim, he 'hath mixed himself among the people;
Ephraim is 'a cake not turned.¹⁵
9 'Strangers¹⁶ have devoured his strength—and he knoweth it not;
Yea, gray hairs¹⁷ are here and there upon him—yet he knoweth not.
10 And the 'pride of Israel testifieth to his face:¹⁸

¹ 1 Sam. 15. 22; Ps. 50. 8-23; Pro. 21. 3; Is. 1. 11-17; Jer. 7. 22, 23; Am. 5. 21-24; Mic. 6. 6-8; Mt. 9. 13; 12. 7; Heb. 10. 6-9.
² Jer. 22. 16; John 17. 3; 1 John 2. 3, 4; 3. 6.
³ Ge. 3. 6; Job 31. 33.
⁴ ch. 8. 1; Is. 24. 5; Jer. 31. 22.
⁵ ch. 5. 7.
⁶ ch. 12. 11.
⁷ ch. 5. 1, 2; Jer. 11. 9; Eccl. 22. 25.
⁸ Jer. 5. 30; 23. 14.
⁹ ch. 4. 11-14, 17, 18; 5. 3, 4.
¹⁰ Jer. 51. 33; Joel 3. 13; Rev. 14. 15.
¹¹ see refs. Job 42. 10; 1 Pt. 126. 1.
¹² see 2 Ki. 14. 26, 27; Mt. 23. 37.
¹³ ch. 4. 17; 6. 8-10.
¹⁴ ch. 8. 5.
¹⁵ ch. 13; 11. 12; Jer. 9. 2-6.
¹⁶ ch. 6. 9.
¹⁷ Jer. 17. 1; Am. 8. 7; Rev. 20. 12, 13.
¹⁸ Num. 32. 23; Ps. 9. 16; see refs. Pro. 5. 16; see refs. Job 34. 21; Ps. 90. 8.
¹⁹ Ro. 1. 32.
²⁰ ch. 4. 12; Jer. 9. 2.
²¹ vers. 4, 7.
²² see Ge. 40. 20; Mt. 14. 6.
²³ see refs. Pro. 20. 1.
²⁴ Pro. 4. 16; Mic. 2. 1.
²⁵ ver. 4.
²⁶ 1 Ki. 15. 28; 16. 9-11.
²⁷ y ch. 8. 4.
²⁸ 2 Ki. 15. 8-15, 23-30.
²⁹ 1a. 9. 13; 64. 7.
³⁰ Ezra 9. 1, 2; Ps. 106. 35.
³¹ 1 Ki. 18. 21; Mt. 6. 21; Rev. 3. 15, 16.
³² ch. 8. 7.
³³ ch. 5. 5.

1 The most exact observance of Divine ordinances is only acceptable to God when it honestly expresses the feelings of intelligent piety. See refs., and especially the quotation of this passage by our Lord in Matt. ix. 13; xii. 7.

2 Perhaps, 'like Adam:' comp. Rom. v. 14. If 'like men' is the correct rendering, the meaning probably is, *like other men* 'they have transgressed my covenant (as if they had no advantages from it); *there* (i. e. in respect to the covenant from which they derive their blessings) they act falsely to me.'

3 Rather, 'tracked with blood.' This was probably Ramoth-Gilead, the chief city of the district; which, though a priests' city, and one of the cities of refuge, had become notorious for idolatry and bloodshed. See 2 Kings xv. 25. The natural inference is, 'If Gilead is thus corrupt, what must other cities be!'

4 Rather, 'in the way to Shechem,' which was another city of refuge. It is probable that the privilege of sanctuary had been abused, so that these cities had become nests of banditti.

5 That is, even in these priestly cities.

6 A harvest, probably, of punishment.

7 The efforts which have been made to restore and heal the Israelites have served only to show the force of their disease (ver. 1). Chief among their sins is their falsehood and treachery (1, 2), especially towards their kings, to those lusts they pander whilst they plot against them (3-7). Another sin for which they are reprov'd and threatened is their foolish love of foreign alliances, particularly with Egypt (8-16). This seems to fix the date of the prophecy in the reign of Hoshea: see 2 Kings xvii. 4. But some think that the allusions to the conspiracies among the courtiers, in vers. 1-7, point rather to the times of anarchy preceding this reign.

8 Or, 'When I would bring back the captivity of my

people, when I would heal Israel, then the iniquity,' etc.
9 The meaning seems to be, that their evil doings stand up as witnesses around them to condemn them.

10 That is, *only* for a little while, until the dough is leavened. The Israelites would not brook more than the very slightest interruption to their licentiousness. See 2 Pet. ii. 14. Some, however, apply the words to the intensity of their licentious desires.

11 Such as a birthday or coronation-day, celebrated with riotous excess.

12 Or, 'the heat (or fever) of wine; [so that] he held out his hand with mockers.' On some ancient sculptures are found representations of those who drank together, holding out their cups to each other.

13 The point of comparison appears to be the treachery of the courtiers. As no signs of the heat of an oven appear when the door is closed, so do the princes (see ver. 5) hide their machinations till they are ready to destroy their king.

14 Zechariah was slain by Shallum, Shallum by Menahem, Pekahiah by Pekah, and Pekah by Hoshea; and of all of them it is recorded that they 'did that which was evil in the sight of the Lord.'

15 This figure appears to denote the inconsistency of the Israelites in connecting themselves with heathen nations. As a cake not turned in baking would be half bread and half dough, so their religion was a confused mixture of Gentile superstitions and of something that resembled true worship.

16 Their heathen allies rendered them no help, whilst they drained the resources of the country, and withdrew the people from Jehovah their strength.

17 There is perhaps an allusion to the premature old age and decay which follow a youth spent in luxury and intemperance.

18 See note on ch. v. 5.

And ¹ they do not return to the LORD their God,—nor seek him for all this.

11 ² Ephraim also is like a silly dove without heart:¹

³ They call to Egypt, they go to Assyria.

12 When they shall go, ⁴ I will spread my net upon them;

⁵ I will bring them down as the fowls of the heaven;

I will chastise them,—⁶ as their congregation hath heard.²

13 Woe unto them! for they have fled from me:

Destruction unto them! because they have transgressed against me:

Though ⁷ I have redeemed them,—yet ⁸ they have spoken lies against me.

14 ⁹ And they have not cried unto me with their heart,

¹⁰ When they howled upon their beds:³

¹¹ They assemble themselves⁴ for corn and wine,—and they rebel against me.

15 ¹² Though I have bound⁵ and strengthened their arms,

Yet do they imagine mischief against me.

16 ¹³ They return, *but* ¹⁴ not to the Most High: ¹⁵ they are like a deceitful bow:

Their princes shall fall by the sword for the ¹⁶ rage⁶ of their tongue:

This *shall* be their derision ¹⁷ in the land of Egypt.

The approaching punishment of the people.

8 *SET*⁷ ⁸ the trumpet to thy mouth.

He shall come ⁹ as an eagle against ¹⁰ the house of the LORD,⁸

Because ¹¹ they have transgressed my covenant,—and trespassed against my law.

2 ¹² Israel shall cry unto me, My God, ¹³ we know thee.⁹

3 Israel hath cast off the *thing that is good*:—¹⁴ the enemy shall pursue him.

4 ¹⁵ They have set up kings, but not by me:

They have made princes, and I knew *it* not:¹⁰

¹⁶ Of their silver and their gold have they made them idols,

¹⁷ That they may be cut off.

5 ¹⁸ Thy calf, O Samaria, hath cast *thee* off;—¹⁹ mine anger is kindled against them:

²⁰ How long *will it be* ere they attain to innocency?

6 For ²¹ from Israel *was* it also:¹¹—²² the workman made it;

Therefore it is not God:

But ²³ the calf of Samaria shall be broken in pieces.¹²

7 For ²⁴ they have sown the wind,—and they shall reap the whirlwind:

²⁵ It hath no stalk:—the bud shall yield no meal:

If so be it yield, ²⁶ the strangers shall swallow it up.

8 ²⁷ Israel is swallowed up:

Now shall they be ²⁸ among the Gentiles—²⁹ as a vessel wherein *is* no pleasure.

9 For ³⁰ they are gone up to Assyria,—³¹ a wild ass alone by himself:¹³

Ephraim ³² hath hired lovers.¹⁴

10 Yea, though they have hired among the nations, now ³³ will I gather them,

And they shall sorrow ³⁴ a little ³⁵ for the burden of ³⁶ the king of princes.¹⁵

¹ Isa. 9. 13; Jer. 8. 5.

² ch. 11. 11.

³ See refs. ch. 5. 13; 9.

⁴ 3; 2 Ki. 17. 4; Isa.

⁵ 30. 1—6.

⁶ Eze. 12. 13.

⁷ Eze. 9. 12.

⁸ Isa. 26. 14, etc.; Deu.

⁹ 23. 15, etc.; 2 Ki. 17.

¹⁰ 13. 18; Jer. 44. 4.

¹¹ Deu. 15. 15; No. 1.

¹² 10; Mic. 6. 4.

¹³ Isa. 59. 13; Mal. 3.

¹⁴ 13—15.

¹⁵ Job 35. 9, 10; Pa.

¹⁶ 78. 36; Jer. 3. 10;

¹⁷ Zee. 7. 5.

¹⁸ Isa. 52. 5.

¹⁹ ch. 3. 1; Mic. 2. 11.

²⁰ 2 Ki. 14. 26, 27; Pa.

²¹ 106. 49—51.

²² ch. 11. 7; Jer. 3. 10.

²³ ver. 14.

²⁴ Pa. 78. 37.

²⁵ Pa. 73. 9; Isa. 3. 8.

²⁶ ch. 9. 3, 6; Eze. 23.

²⁷ 32; 35. 20.

²⁸ ch. 5. 8.

²⁹ Deu. 20. 19; Jer. 4.

³⁰ 13; Hab. 1. 8.

³¹ See ch. 3. 15; Num.

³² 12. 7; Heb. 3. 2, 6.

³³ ch. 6. 7.

³⁴ ch. 5. 15; Pa. 78. 34.

³⁵ 37. 14, 18, 1, 2.

³⁶ Tit. 1. 16.

¹ Lam. 4. 19.

² 1 Ki. 12. 16—20; 2 Ki.

³ 15. 10—30; *Shalum,*

⁴ *Menahem, Pekahiah,*

⁵ ch. 2. 8; 13. 2; 1 Ki.

⁶ 12. 28; 16. 31.

⁷ A ch. 13. 9; 1 Ki. 13.

⁸ 34; Jer. 44. 7, 8.

⁹ 1 Ki. 12. 26—29.

¹⁰ Deu. 32. 22.

¹¹ Jer. 4. 11; 13. 27.

¹² Ex. 32. 2—6; Pa.

¹³ 106. 19, 20.

¹⁴ See refs. Pa. 115. 4—8.

¹⁵ ch. 10. 2, 5, 6.

¹⁶ See refs. Job 4. 8.

¹⁷ Isa. 17. 11; Jer. 12. 13.

¹⁸ Jer. 7. 9; Deu. 28. 33.

¹⁹ 2 Ki. 17. 1—6.

²⁰ 1 Ki. 30. 33.

²¹ See refs. Jer. 22. 28.

²² See refs. ch. 5. 13.

²³ Job 30. 5—8; Jer. 2.

²⁴ 24.

²⁵ Isa. 30. 6; Eze. 16.

²⁶ 33, 34.

²⁷ ch. 10. 10; Eze. 16.

²⁸ 27; 28. 9.

²⁹ Hag. 2. 6.

³⁰ 2 Ki. 15. 19, 20; 17. 3.

³¹ Isa. 10. 8; 36. 13;

³² Eze. 26. 7; Dan. 2.

³³ 37.

¹ That is, without understanding: see note on ch. iv. 11. As the dove in its alarm often rushes into the danger which it fears, so the Israelites foolishly court those foreign alliances which will ruin them.

² By the public warnings of the prophets.

³ Their cry was only that of fear and anguish, not that of penitence and confession. Comp. Ps. xxxiii. 3, 4.

⁴ That is, to pray to their *idols*. Some follow the Septuagint, in reading, 'they cut themselves,' *i. e.* in invoking their gods: see 1 Kings xviii. 28.

⁵ Or, 'admonished them.' Whether God chastised or strengthened them, they neglected Him for their idols.

⁶ Or, 'insolence.' As a punishment for this they shall be made a laughing-stock to their allies and defenders.

⁷ The approach of a conqueror is foretold who shall subdue the kingdom. The invader is close at hand to punish Israel for their sins (vers. 1—3), in setting up their own kings and idols, which they shall find to be useless (4—8); in seeking foreign alliances, which shall bring oppression upon them (9, 10); and in multiplying altars and fortresses, which God will destroy (11—14). As the first attack of the Assyrian king was impending, and Judah was building fortresses, the chapter seems to agree best as to time with the reigns of Menahem and Uzziah. Comp. 2 Kings xv. 19; 2 Chron. xxvi. 6—15.

⁸ The brevity of the language expresses the nearness of the danger: 'To thy mouth the trumpet! Like an

eagle to the house of Jehovah!' 'The house of Jehovah' probably means his land and people.

⁹ Rather, 'To me they will cry, My God; we [thine] Israel know thee. Israel hath rejected good,' etc. The people use their covenant name of 'Israel' as an appeal to God; but he disowns them on account of their sins. Only those who have the character of God's people may claim their privileges.

¹⁰ That is, without consulting me. In the establishment of a separate kingdom, and in their choice of kings, they have had no regard to my will; they have joined idolatry with rebellion, and shall therefore 'be cut off.'

¹¹ Perhaps referring to vers. 2, 3. Israel, who claims covenant-relation to Jehovah, has made a calf which is no God.

¹² Or, 'shall be flames;' *i. e.* shall be burnt.

¹³ The point of comparison in the 'wild ass' is its untractableness and waywardness, which lead it to forsake the haunts of other animals.

¹⁴ Sending presents to foreign nations to obtain their alliance.

¹⁵ Or, 'Yea, since they have given hire among the nations, now will I gather them (*i. e.* the nations), and they (*i. e.* the nations) shall shortly begin from the burden of the King of princes.' The king of Assyria (see note on Isa. x. 8), whom they have hired to help them, shall be their first oppressor, and that very quickly; but this shall be only the beginning of their sufferings.

- 11 Because Ephraim hath made 'many¹ altars to sin,
Altars shall be unto him to sin.
12 I have written to him 'the great things of my law;
'But they were counted as a strange thing.
13 'They sacrifice flesh for the sacrifices of mine offerings, and eat it;
'But the Lord accepteth them not;
'Now will he remember their iniquity, and visit their sins:
'They shall return to Egypt.
14 'For Israel hath forgotten 'his Maker, and 'buildeth temples;²
And 'Judah hath multiplied fenced cities:
But 'I will send a fire upon his cities,—and it shall devour the palaces thereof.

The aggravated sins of Israel, and their fatal consequences.

- 9 REJOICE³ not, O Israel, for joy, as *other* people:
For thou 'hast gone a whoring from thy God,
Thou hast loved a 'reward upon every cornfloor.⁴
2 'The floor and the winepress shall not feed them,
And the new wine shall fail in her.⁵
3 'They shall not dwell in 'the Lord's land;
'But Ephraim shall return to Egypt,
And 'they shall eat unclean things 'in Assyria.⁶
4 'They shall not offer wine offerings to the Lord,
'Neither shall they be pleasing unto him:
'Their sacrifices shall be unto them as the bread of mourners;⁷
All that eat thereof shall be polluted:
For their bread 'for their soul⁸ shall not come into the house of the Lord.
5 What will ye do in 'the solemn day,—and in the day of the feast of the Lord?
6 For, lo, 'they are gone because of destruction:
'Egypt shall gather them up,⁹ 'Memphis shall bury them:
The pleasant places for their silver,¹⁰ 'nettles shall possess them:
Thorns shall be in their tabernacles.
7 The days of visitation are come,—the days of recompence are come;
Israel shall know it:—'the prophet is a fool,—the spiritual man¹¹ is 'mad,
For the multitude of thine iniquity, and the great hatred.
8 The 'watchman¹² of Ephraim was with my God:
'But the prophet is a snare of a fowler in all his ways,
And hatred in [or, against] the house of his God.
9 'They have deeply corrupted themselves,—as in the days of 'Gibeai:
'Therefore he will remember their iniquity,—he will visit their sins.
10 'I found Israel like grapes¹³ in the wilderness;
I saw your fathers, as 'the firstripe in the fig tree 'at her first time:
But they went to 'Baal-peor,—and 'separated themselves 'unto that shame;

* ch. 12. 11.

Deu. 4. 6-8; 6. 1;
Pa. 119. 18; 147. 19;
20; Eze. 20. 11, 12.
2 Ki. 17. 15, 16; No.
9. 26; 1a. 30. 9
h Jer. 7. 21; Zec. 7. 6.
i see refs. ch. 5. 6; 1.
4; Pro. 21. 27; Jer.
14. 10, 12; Am. 5. 22.
k ch. 9. 9; Eze. 32. 34;
Am. 8. 7.
l ch. 7. 16; 9. 3, 6; 11.
5; Deu. 28. 68.
m ch. 13. 6; Deu. 32.
18; Jer. 2. 32.
n Is. 20. 23; 43. 21;
Eph. 2. 10.
o 1 Ki. 12. 31; 16. 31,
32.
p 2 Chr. 26. 10; 27. 4.
q 2 Ki. 18. 13; Is. 42.
25; Jer. 17. 27; Am.
2. 5.
r ch. 4. 12; 5. 4, 7.
s ch. 2. 12; Jer. 44. 17.
t ch. 2. 9, 12; 1a. 24.
7-12; Am. 4. 5-9.

u Deu. 4. 26, 27.
v Is. 25. 23; Jer. 2. 7;
16. 18.
w ch. 8. 13; 11. 5.
x Eze. 4. 13; Dan. 1. 8.
y ch. 11. 11; 2 Ki. 17. 6.
z ch. 3. 4; Joel 1. 13.
aa ch. 8. 13; Jer. 6. 20.
d Deu. 26. 14; Eze.
24. 17, 22.

e Ex. 40. 23; 1e. 17.
f Num. 4. 7.
g ch. 2. 11.
h Deu. 28. 63, 64.

i ver. 3; ch. 7. 16.
j Is. 18. 13.
k ch. 10. 8; Is. 5. 6;
32. 13; 34. 13.

k Jer. 23. 16, 17; Lam.
2. 14; Eze. 13. 3, etc.
l Mic. 2. 11; Zeph.
3. 4.

m Jer. 6. 17; 31. 6;
Eze. 3. 17; 33. 7.
n ch. 5. 1; Lam. 2. 14.
o ch. 10. 9; Is. 31. 6.
p see Judg. ch. 19.

q ch. 8. 13.
r ch. 11. 1; Is. 19. 4-
6; Jer. 2. 2; 31. 2.
s Is. 24. 4; Mic. 7. 1.
t see ch. 2. 15.

u Num. 25. 3; Pa. 106.
24.
v ch. 4. 14.
w see Judg. 6. 32; Jer.
11. 13.

1 This sin was expressly prohibited in Deut. xii. 13, 14, with the threat that those who committed it should be left to serve idols in a foreign land: see Deut. iv. 28. As they disregard God's law (ver. 12), He disregards their sufferings, and will punish them with a bondage like that which their forefathers endured in Egypt (13). See ch. ix. 3.

2 Perhaps 'palaces,' as in 1 Kings xxi. 1; Dan. i. 4. The chief subject of chapters ix., x. is, the bitterness of the captivity awaiting the Israelites, caused by their unfaithfulness to God and his worship, and the delusions of the false prophets (vers. 1-9). They have sinned away God's love to them, and must now be rejected, and their children be destroyed (10-17): the blessings which they have abused, and the idols which they have trusted, shall be alike taken away (x. 1-6). Yet their present sufferings, though severe, if rightly used, may lead to righteousness and piety; but if not, they will be speedily followed by terrible ruin both to king and people (7-16). The allusions in the prophecy seem to suit best the time of Hoshea.

4 The meaning may be, Thou hast loved to see thy floor full, and hast attributed thy plenty to thy idols, rejoicing before them at the ingathering of thy corn. Compare ch. ii. 12; Jer. xlv. 17.

5 Or, 'shall deceive her,' i.e. the nation; it shall disappoint their expectations.

6 As they have preferred unclean things in their own

holy land, they shall soon be forced to eat them in a foreign land.

7 See note on Ezek. xxiv. 17.

8 Rather, 'Their bread shall be for their soul (i.e. for themselves only); it shall not come into the house of the Lord.' They withheld God's offerings when they had abundance: now they shall have but little, and that little not fit to offer; so that they shall be unable to keep their festivals (ver. 5).

9 For burial; i.e. they shall die in Egypt.

10 Or, 'that which is desirable of their silver things,' decorations, utensils, or perhaps money. These shall be buried in the earth, and nettles shall grow over them.

11 That is, the man who professed to be inspired. Israel has believed his own false prophets rather than God; now by the 'visitation' (or chastening) to which he is to be subjected for his iniquity and great hostility to God, he shall learn that those men were fools and madmen.

12 Rather, 'Ephraim looks out (i.e. for help) from my God.' The false prophets have taught him to expect this even whilst cherishing his hatred to the service of Jehovah; so that his crimes have equalled the atrocities related in Judg. xix. (ver. 9).

13 Israel was at first as acceptable to me as grapes are to a traveller in the desert, or as the earliest figs are to the eater: see note on Jer. xxiv. 2. But the people soon gave themselves up to idolatry and licentiousness. See Numb. xxv. 1-5, and notes.

- * And *their* abominations were according as they loved.¹
- 11 As for Ephraim, their glory shall fly away like a bird,
From the birth, and from the womb, and from the conception.²
- 12 * Though they bring up their children,
Yet * will I bereave them, *that there shall not be a man left*:
Yea, * woe also to them when I * depart from them!
- 13 Ephraim, * as I saw Tyrus, is planted in a pleasant place:³
* But Ephraim shall bring forth his children to the murderer.
- 14 Give them, O Lord:—what wilt thou give?
Give them * a miscarrying womb and dry breasts.⁴
- 15 All their wickedness * is in Gilgal:⁵—for there * I hated them:
* For the wickedness of their doings, I will drive them out of mine house,⁶
I will love them no more:—* all their princes *are* revolvers.
- 16 Ephraim is smitten, * their root is dried up,—they shall bear no fruit:
Yea, though they bring forth,—yet will I slay *even* the beloved *fruit* of their womb.
- 17 My God will cast them away,—because they did not hearken unto him:
And they shall be * wanderers among the nations.
- 10 ISRAEL is * an empty⁷ vine,—he bringeth forth fruit * unto himself:
According to the multitude of his fruit, * he hath increased the altars;
According to the goodness of his land, * they have made goodly images.
- 2 Their heart is * divided;—now shall they be found faulty:⁸
He shall break down their altars,—he shall spoil their images.
- 3 * For now they shall say,—We have no king, because we feared not the Lord;
What then should a king do to us?⁹
- 4 They have spoken words,—* swearing falsely in making a covenant:
Thus judgment springeth up * as hemlock¹⁰ in the furrows of the field.
- 5 The inhabitants of Samaria shall fear, because of * the calves of * Beth-aven:
For the people thereof shall mourn over it,
And * the priests thereof *that* rejoiced¹¹ on it,
* For the glory thereof,—because it is departed from it.
- 6 * It shall be also carried unto Assyria—for a present to * king Jareh:
Ephraim * shall receive shame,—and Israel shall be ashamed * of his own counsel.
- 7 * As for Samaria, her king is cut off—as the foam¹² upon the water.
- 8 * The high places also of Aven,¹³ * the sin of Israel, shall be destroyed:
* The thorn and the thistle shall come up on their altars;
* And they shall say to the mountains, Cover us;¹⁴—and to the hills, Fall on us.
- 9 * O Israel, thou hast sinned from the days of Gibeah:—there they stood:¹⁵
* The battle in Gibeah against the children of iniquity did not overtake them.
- 10 * It is in my desire that I should chastise them;
And * the people shall be gathered against them,
When they shall bind themselves in their two furrows.¹⁶
- 11 And Ephraim is as * an heifer *that* is taught, * and loveth to tread out *the* corn;
* But I passed over upon her fair neck:—I will make Ephraim to ride;¹⁷
Judah shall plow,—and Jacob shall break his clods.

* Ps. 81. 12; Eze. 20. 8; Am. 4. 5.

* Job 27. 14.

b Deu. 24. 41, 62; Jer. 15. 7.

c ch. 5. 6; Deu. 31. 17; 2 Ki. 17. 18.

d see 1 Sam. 28. 15, 16.

e see Eze. ch. 26 to ch. 29.

f ver. 16; ch. 10. 14; 13. 16; 2 Ki. 15. 16.

g Lk. 22. 23.

h see refs. ch. 4. 15.

i Isa. 26. 30; Eze. 23. 18.

k ch. 1. 6; 1 Ki. 9. 7—9; Jer. 3. 8; 11. 15.

l Isa. 1. 23.

m vers. 11—13; Isa. 5. 24.

n Deu. 28. 64, 65.

o Nah. 2. 2.

p Zee. 7. 5, 6.

q ch. 4. 11; 12. 11.

r ch. 8. 4.

s see refs. ch. 7. 8; 1 John 2. 15.

t ver. 7; ch. 3. 4; 11. 5; Mic. 4. 9.

u ch. 6. 7.

v see Deu. 29. 18; 1a. 50. 13—15; Am. 5. 7; 6. 12; Ac. 4. 23; Heb. 12. 15.

w ch. 8. 5, 6; 1 Ki. 12. 24—25.

x ch. 4. 15.

y 2 Ki. 23. 5; Zeph. 1. 4.

z ch. 9. 11; 1 Sam. 4. 21, 22.

a ch. 8. 6.

b ch. 5. 13.

c see refs. ch. 4. 19.

d ch. 11. 6.

e vers. 3, 15; 2 Ki. 15. 30; 17. 4.

f ch. 4. 15.

g Deu. 9. 21; 1 Ki. 12. 30.

h ch. 9. 6.

i Isa. 2. 19; Lk. 23. 30; Rev. 6. 16; 9. 4.

m ch. 9. 9.

n see Judg. ch. 20.

o Deu. 28. 63.

p see refs. ch. 8. 1, 10; Jer. 16. 16; Eze. 23. 46, 47.

q ch. 4. 16; Jer. 50. 11; Mic. 4. 13.

r ch. 2. 5; 9. 1.

s ch. 11. 4.

1 Rather, 'And they became abominations, like their love'; i. e. they became as abominable as the impure gods which they loved. Such is always the result of substituting another object of reverence for Jehovah.

2 Their 'glory,' or prosperity, shall be destroyed by the failure of population; for they shall have few children, and those few shall be slain (vers. 12, 13).

3 This may mean that the situation of Ephraim was as favourable for national prosperity as that of Tyre.

4 Some suppose this to be the prophet's intercession: Rather inflict upon them barrenness, which is commonly regarded as a curse, than let them bring forth children 'for the murderer.' Comp. Luke xxiii. 29.

5 See note on ch. iv. 15.

6 Meaning probably the land of Israel. Comp. ch. viii. 1.

7 Or, 'Israel is a luxuriant vine; he maketh his fruit equal to himself'; i. e. putteth forth fruit according to his luxuriance. The 'luxuriance' is outward prosperity; the 'fruit' is the sins (in this case, idolatry) to which men are so prone to pervert the gifts of Providence.

8 Rather, 'now shall they be punished.'

9 Rather, 'for us.' They shall be made to acknowledge that their king cannot save them without Jehovah's help. Comp. 1 Sam. viii., and notes.

10 See note on Deut. xxix. 18. The meaning may be, either that by false evidence they pervert judgment to their mischievous purposes (comp. Amos vi. 12); or that, because of their faithless alliances with foreigners, punishment shall spring up as quickly and luxuriantly as weeds do in the field.

11 Some render this, 'And the priests shall leap (i. e. with fear) on account of it.' Respecting the word here rendered 'priests,' see note on 2 Kings xxiii. 5.

12 Perhaps 'as a chip,' a thing utterly powerless.

13 Probably used for Beth-aven: comp. ch. iv. 15.

14 Those who have trusted in their king and their idol, and despised Jehovah, shall be helplessly exposed to His wrath. Comp. Isa. ii. 19; Rev. vi. 15, 16.

15 Or, 'there they have stood,' or remained. The punishment of the sinners in Gibeah has not rooted out the sin from Israel, where it still remains.

16 Or, 'When I shall bind them for their two transgressions;' probably the two calves.

17 That is, I will take her away (see Job xxx. 22) from the easy work of treading corn; and, having put a yoke upon her neck, I will set her to plough and harrow. The comfort and liberty which Israel has abused shall be exchanged for servitude and suffering.

- 12 'Sow to yourselves in righteousness,¹—reap in mercy;
 "Break up your fallow ground:
 For it is time to seek the Lord,—till he come * and rain righteousness upon you.
- 13 'Ye have plowed wickedness, ye have reaped iniquity;
 "Ye have eaten the fruit of lies:
 Because thou didst trust in thy way,—^c in the multitude of thy mighty men.
- 14 'Therefore shall a tumult arise among thy people,
 "And all thy fortresses shall be spoiled,
 As Shalman² spoiled ^d Beth-arbel in the day of battle:
 The mother was dashed in pieces upon *her* children.
- 15 'So shall Beth-el do³ unto you—because of your great wickedness:
 In a morning⁴ * shall the king of Israel utterly be cut off.

Israel's ingratitude for God's unceasing mercy; threatenings and promises.

- 11 WHEN⁵ * Israel was a child, then I loved him,
 And 'called my ^a son out of Egypt.⁶
- 2 'As they⁷ called them, so they went from them:
 "They sacrificed unto Baalim,—^b and burned incense to graven images.
- 3 'I taught Ephraim also to go,⁸ taking them by their arms;
 But they knew not that ^c I healed them.
- 4 'I drew them with cords ^d of a man,⁹—with bands of love:
 And 'I was to them as they that take off the yoke on their jaws,
 And 'I laid meat unto them.
- 5 "He shall not return into the land of Egypt,¹⁰
 "But the Assyrian shall be his king,—^e because they refused to return.
- 6 And * the sword shall abide on his cities,
 "And shall consume his branches,¹¹ and devour *them*,
 "Because of their own counsels.
- 7 And my people are bent to 'backsliding from me:
 "Though they called them to the Most High,—none at all would exalt *him*.
- 8 'How shall I give thee up, Ephraim?—^f how shall I deliver thee, Israel?
 How shall I make thee as ^g Admah?—^h how shall I set thee as Zeboim?¹²
 "Mine heart is ⁱ turned within me,—my repentings are kindled together.
- 9 'I will not execute the fierceness of mine anger,
 I will not return to destroy Ephraim:
 "For I *am* God, and not man;—^j the Holy One in the midst of thee:
 And I will not enter into the city.¹³
- 10 They shall walk after the Lord:—^k he shall roar like a lion:
 When he shall roar, then the children shall tremble¹⁴ " from the west;
- 11 They shall tremble as a bird ^l out of Egypt,
 "And as a dove out of the land of Assyria:
 "And I will place them in their houses,—saith the Lord.

¹ Rather, 'for righteousness;' and 'according to mercy.' Prepare your neglected and hardened hearts to receive the seed which shall produce a harvest of holiness and piety, under the blessing of God, who will 'rain upon you (or perhaps 'teach you') righteousness.'

² 'Shalman' seems to be an abbreviated form of *Shalmaneser*. 'Beth-arbel' was probably a fortress which he took in his first campaign. It is identified by many with Arbela in Galilee (now Irbid). Near this place are extensive caverns, which were repeatedly fortified by the Jews. See Robinson's Bib. Res. iii. 279—282.

³ Your idolatrous worship at Bethel is the first cause of your sufferings.

⁴ That is, 'suddenly.'

⁵ From Israel's childhood—the very beginning of his national life—Jehovah has loved, and delivered, and enriched him; yet Israel has been ungrateful and unfaithful (vers. 1—4). God therefore must give him up to severe chastisement (5—7); yet His heart, full of Divine love, yearns over His people, and He cannot destroy them, but He will recall and restore them (8—11).

⁶ These words are quoted in Matt. ii. 15, and are applied to the childhood of the Son of God, which was partly spent in Egypt. Jehovah's fatherly love and purposes of mercy, which led Him to deliver Israel from Egypt, led Him also to protect our Lord in his infancy by sending him thither.

⁷ That is, 'the prophets,' my messengers.

⁸ Or, 'to walk;' as a child is taught.

⁹ Not by violence, but by gentleness; like one who, instead of urging his cattle to the utmost, lifts the yoke from their necks, lest it should heat and gall them, whilst he feeds them. These two metaphors beautifully express God's condescending regard to the circumstances and wants of his people.

¹⁰ This may mean, either that Israel shall not be able to obtain protection from Egypt against his Assyrian oppressor; or that he shall not again be sent to Egypt, but shall be subjected to a severer tyrant in Assyria.

¹¹ Or, 'his bars;' perhaps used figuratively (like 'shields' in ch. iv. 18) for *chiefs*.

¹² Admah and Zeboim were allies of Sodom, and involved in its destruction (Deut. xxix. 23). This address, occurring in close connection with charges of heinous and inveterate sin, shows the tenderness of Divine compassion even towards the impenitent and the backslider. Comp. Ezek. xxxiii. 11; Luke xix. 41.

¹³ The meaning may be either, 'I will not come against the city (i. e. the city of Samaria), as I did against Admah and Zeboim;' or, 'I will not come with wrath,' or 'terror,' as in Jer. xv. 8, on which see note.

¹⁴ Rather, 'shall flutter;' i. e. fly hastily; and so in the next line. Israel shall follow Jehovah obediently, and shall hasten from all quarters to enjoy their long-lost privileges; and then will God show his anger against their oppressors. See Isa. lx. 8.

^f Pro. 11. 18; Jam. 3. 18.

^g Jer. 4. 3, 4.

^h ch. 6. 3; Eze. 31. 26.

ⁱ ch. 8. 7; Job. 4. 8;

^j Pro. 22. 8; Gal. 6. 7, 8.

^k Pro. 1. 31.

^l Ps. 33. 16; Ecc. 9. 11.

^m ch. 13. 16; Isa. 32. 1—

ⁿ ch. 13. 16; Nah. 3. 10.

^o Hab. 1. 10.

^p 2 Ki. 18. 33, 34; 19. 11—13.

^q ch. 13. 16; Nah. 3. 10.

^r ver. 5; Am. 7. 9—17.

^s ver. 3, 7.

^t ch. 2. 15; Deu. 7. 7.

^u Jer. 2. 2.

^v Mt. 2. 15.

^w Ex. 4. 22, 23.

^x ver. 7; 2 Ki. 17. 13—

^y 15.

^z see refs. ch. 2. 13;

^{aa} 13. 2.

^{ab} 1 Ki. 12. 33; Isa. 45. 7.

^{ac} Deu. 1. 31; 32. 10—

^{ad} 12; Isa. 48. 3.

^{ae} see refs. Ex. 15. 26.

^{af} Sol. Song. 1. 4; Jer.

^{ag} 31. 3; John. 6. 44.

^{ah} 2 Sam. 7. 14.

^{ai} Le. 26. 13.

^{aj} ch. 2. 8; see refs.

^{ak} Ps. 78. 23—25.

^{al} see ch. 7. 16; 8. 13;

^{am} 9. 3.

^{an} ch. 10. 6; 2 Ki. 17.

^{ao} 3. 6.

^{ap} 2 Ki. 17. 13, 14; Jer.

^{aq} 8. 4—6.

^{ar} ch. 13. 16; Le. 26.

^{as} 31. 37.

^{at} Ps. 90. 11—16; Isa.

^{au} 27. 10, 11.

^{av} ch. 10. 6.

^{aw} see refs. ch. 4. 16.

^{ax} ver. 2; ch. 7. 16.

^{ay} ch. 6. 4; Jer. 9. 7;

^{az} Lam. 3. 33.

^{ba} Ge. 14. 8; 19. 21, 25;

^{bb} Deu. 29. 23; Am. 4. 1.

^{bc} Deu. 32. 36; Judg.

^{bd} 10. 16; Isa. 63. 15;

^{be} Jer. 31. 20.

^{bf} Lam. 1. 20.

^{bg} ch. 11. 4; Isa. 27. 4.

^{bh} Jer. 30. 11.

^{bi} Num. 23. 19; Isa. 55.

^{bj} 8, 9; Mal. 3. 6.

^{bk} Isa. 12. 6; Eze. 37.

^{bl} 27. 28.

^{bm} Isa. 31. 4; Joel 3. 16;

^{bn} Am. 1. 2.

^{bo} Zec. 8. 7.

^{bp} ch. 3. 5; Zec. 10. 10.

^{bq} ch. 7. 11; Isa. 60. 8.

^{br} see refs. Eze. 28. 25,

^{bs} 26.

God's controversy with both Israel and Judah.

- 12 ^r EPHRAIM¹ compasseth me about with lies,
And the house of Israel with deceit:
But ^r Judah yet ruleth² with God,—and is faithful with the saints.
- 12 Ephraim 'feedeth on wind,—and followeth after the east wind:³
"He daily increaseth lies and desolation;⁴
"And they do make a covenant with the Assyrians,—and ^r oil is carried into Egypt.⁵
- 2 "The Lord hath also a controversy with Judah,
And will punish Jacob according to his ways;
According to his doings will he recompense him.
- 3 He took his brother ^a by the heel in the womb,⁶
And by his strength he ^a had power with God:
4 Yea, he had power over ^c the angel,⁷ and prevailed:
He wept, and ^a made supplication unto him:
He found him *in* ^c Beth-el,⁸ and there he spake with us;
5 "Even the Lord God of hosts;—the Lord⁹ is his ^a memorial.
- 6 "Therefore turn thou to thy God:
"Keep mercy and judgment,—and ^j wait on thy God continually.
- 7 "He is a merchant¹⁰ [*or*, Canaan'], ^m the balances of deceit *are* in his hand:
He loveth to oppress.
- 8 And Ephraim said, "Yet I am become rich,—I have found me out substance:
In all my labours ^c they shall find none iniquity in me that *were* sin.¹¹
- 9 And ^r I that am the Lord thy God from the land of Egypt
"Will yet make thee to dwell in tabernacles,¹² as in the days of the solemn feasts.
- 10 "I have also spoken by the prophets,—and I have multiplied ^a visions,
And used ^c similitudes, by the ministry of the prophets.
- 11 "Is there iniquity in Gilead?¹³
"Surely they are vanity:—they sacrifice bullocks in ^v Gilgal;
Yea, ^a their altars *are* as heaps¹⁴ in the furrows of the fields.
- 12 And Jacob ^a fled¹⁵ into the country of Syria,
And ^a Israel ^c served for a wife,—and for a wife he kept *sheep*.
- 13 "And by a prophet the Lord brought Israel out of Egypt,
And by a prophet was he preserved.
- 14 "Ephraim provoked *him* to anger most bitterly:
"Therefore shall he leave his ^a blood upon him,¹⁶
"And his ^a reproach shall his Lord return unto him.

^r ch. 12. 1, 7.^a 2 Ki. 18. 4—7; 2 Chr. ch. 39 to ch. 32.
^c ch. 2. 7; Job 15. 2.^m ch. 11. 12.^a see refs. ch. 5. 13;
^r 2 Ki. 17. 4.
^c 1a. 30. 6, 7; 57. 9;
Exo. 27. 17.
^j ch. 4. 1; Mic. 6. 2.^a Ge. 25. 26; Ro. 9. 11—13.^b Ge. 32. 24—28; Jam. 2. 16—18.^c Ge. 32. 29, 30; 48. 15. 16.^d Ge. 32. 9—12.^e Ge. 29. 12—19; 35. 9—15.^f Ge. 32. 30; 35. 7.^g Ex. 3. 15.^h ch. 14. 1; Mic. 6. 8.ⁱ Lev. 19. 36.^j see refs. Ps. 27. 14; 37. 7.^k ver. 1.^l see Exo. 16. 3.^m Pro. 11. 1; Am. 8. 5.ⁿ see refs. Job 31. 24.^o 29. 17; Zec. 11. 5; Rev. 2. 17.^p Jer. 2. 23, 25.^q ch. 13. 4.^r Le. 23. 40—43; Ne. 2. 17; Zec. 14. 16.^s 2 Ki. 17. 15.^t Num. 12. 6.^u ch. 1. 3—5; Jer. 13. 1—3.^v ch. 5. 1; 6. 8.^w Jer. 10. 6, 15.^x see refs. ch. 4. 15.^y ch. 8. 11; 10. 1; Jer. 2. 20, 28.^z Ge. 29. 5; Deut. 26. 5.^{aa} Ge. 32. 27, 28.^{ab} Ge. 29. 18—29; 31. 41.^{ac} Ex. 12. 50, 51; 13. 3.^{ad} Ps. 77. 20; 1a. 53. 11; Mic. 6. 4.^{ae} 2 Ki. 17. 7—18.^{af} 2 Sam. 1. 16.^{ag} see Exo. 16. 13; 24. 7, 8.^{ah} Dan. 11. 18.^{ai} Dan. 28. 37; 1 Sam. 2. 30.

1 This section (ch. xi. 12; xii. 1—14) contains a series of contrasts between Israel's unfaithfulness and other sins, and God's ancient and long-enduring love to their ancestor and themselves, and his readiness to accept their penitence and prayers; all adapted to urge and encourage them to return to him; but showing that, if they do not return, they are worthy of punishment (xi. 12; xii. 1—6; 7—11; 12—14). Ver. 8 points to a time when the nation was still prosperous, perhaps in the reign of Jeroboam II.

2 The rendering in the text is hardly consistent with ch. xii. 2. The clause is more correctly translated thus: 'And Judah still wandereth (see note on Jer. ii. 31) with respect to God, and to the Most Holy, the Faithful One.' The faithlessness of Israel stands in marked contrast to the faithfulness of Jehovah.

3 Which is not merely unprofitable, but noxious and destructive. See Gen. xli. 6.

4 Rather, 'violence.'

5 As a present to obtain the aid of the Egyptians. Oil was one of the most valuable productions of Canaan, and a profitable article of exportation.

6 This incident seems to be alluded to as showing before the birth of their ancestor God's purpose to give the nation superior power. Comp. Rom. ix. 11—13. God's special love to his chosen people, and his readiness to hear and answer their humble and penitent prayers, are here connected with the sacred associations of the four names, 'Jacob,' 'Israel,' 'Bethel,' and 'Jehovah.'

7 See note, Gen. xxxii. 24. The 'weeping and supplication' may refer to Jacob's prayers in Gen. xxxii. 9—11; 24—30.

8 This refers to the promises both in Gen. xxviii. 10—22, and in Gen. xxv. 9, 14; which were given,

says the prophet, not only to Jacob, but to 'us.'

9 Rather, 'Jehovah.' See Exod. vi. 3, and note.

10 He is not *Israel*, a successful wrestler with God; but *Canaan*, a deceitful trafficker like those whom he was commissioned to expel from the land.

11 That is, 'none that involves me in guilt.' See Zech. xi. 5. Men are prone to harden themselves in impenitence by the false notion that God regards them with favour, because they are successful in their sinful courses. Comp. Deut. xxix. 19.

12 Rather, 'Yet I, Jehovah, am thy God from the land of Egypt: I will yet make thee dwell in tents,' etc. Some understand this as a threatening: As thou hast forgotten my former mercies, and made light of prophetic warnings and parables, I will bring thee again into that wilderness-state which thy feast of tabernacles commemorates. Others take it as a promise: Sinful as thou hast been, yet, if thou wilt repent and listen to the multiplied teachings and warnings of my prophets, I will repeat the deliverance which thy festival commemorates. Others again regard it as a representation of God's forbearance in allowing them, notwithstanding their sins, still to keep the joyful festivals.

13 Such an interrogation is equivalent to a strong assertion. 'Gilead' and 'Gilgal' probably represent all the tribes on the two sides of the Jordan, and are particularly specified with reference to ch. iv. 15; vi. 8.

14 That is, 'as numerous as heaps of stones.'

15 Vers. 12, 13 show how God had raised the Hebrew nation from a low condition to great prosperity, and had faithfully kept his promises to them; thus rendering their ingratitude the more criminal.

16 That is, the guilt of bloodshed, whether by murder or by human sacrifice, shall lie upon him.

The sin and punishment of Israel; calls to repentance; and encouraging promises.

- 13** ^a WHEN¹ Ephraim spake trembling, he exalted himself in Israel;²
But ^b when he offended in Baal,³ he died.
- 2** And now they sin more and more,
And ^c have made them molten images of their silver,
And idols according to their own understanding,
All of it the work of the craftsmen:
They say of them,—Let the men that sacrifice ^d kiss⁴ the calves.
- 3** Therefore they shall be ^e as the morning cloud,
And as the early dew that passeth away,
^f As the chaff *that* is driven with the whirlwind out of the floor,
And as the smoke out of the chimney.⁵
- 4** Yet ^g I am the Lord thy God from the land of Egypt,
And thou shalt know no god but me:—for ^h there is no saviour beside me.
- 5** ⁱ I did know⁶ thee in the wilderness,—^j in the land of great drought.
- 6** ^k According to their pasture, so were they filled;⁷
They were filled, and their heart was exalted;—therefore ^l have they forgotten me.
- 7** Therefore ^m I will be unto them as a lion:
As ⁿ a leopard by the way will I observe them:
8 I will meet them ^o as a bear *that* is bereaved of her whelps,
And will rend the caul⁸ of their heart,
And there will I devour them like a lion:—the wild beast shall tear them.
- 9** O Israel, ^p thou hast destroyed thyself,—^q but in me is thine help.
- 10** I will be ^r thy king:—^s where is any other that may save thee in all thy cities?⁹
And thy judges of whom ^t thou saidst,—Give me a king and princes?
- 11** ^u I gave thee a king in mine anger,—and took him away in my wrath.¹⁰
- 12** ^v The iniquity of Ephraim is bound up;¹¹—his sin is hid.
- 13** ^w The sorrows of a travelling woman shall come upon him:—he is ^x an unwise son;¹²
For he should not ^y stay long in the place of the breaking forth of children.
- 14** ^z I will ransom them from the power of the grave;
I will redeem them from death:
^a O death, I will be¹³ thy plagues;—O grave, I will be thy destruction:
^b Repentance¹⁴ shall be hid from mine eyes.
- 15** Though ^c he be fruitful¹⁵ among his brethren,
^d An east wind shall come,—the wind of the Lord shall come up from the wilderness,
And ^e his spring shall become dry,—and his fountain shall be dried up:
^f He¹⁶ shall spoil the treasure of all pleasant vessels.
- 16** ^g Samaria shall become desolate;—^h for she hath rebelled against her God:
ⁱ They shall fall by the sword:—their infants shall be dashed in pieces,
And their women with child shall be ripped up.
- 14** O Israel, ^j return unto the Lord thy God;
^k For thou hast fallen by thine iniquity.
- 2** ^l Take with you words, and turn to the Lord:

^a see 1 Sam. 15. 17;
Is. 66. 2; Lk. 11. 11.
^b ch. 11. 2; 1 Kl. 16.
29–33; 18. 18; 2 Kl.
17. 16–18.
mch. 2. 8; 8. 4.

ⁿ 1 Kl. 19. 18.
^o ch. 6. 4.

^p Ps. 1. 4; Dan. 2. 35.
^q ch. 12. 9; Ex. 20. 2;
Ps. 81. 9, 10; Is. 43.
11.
^r Is. 43. 11–13; 45. 21.
^s Deut. 2. 7; 32. 10.
^t Deut. 8. 15; 32. 10.
^u ch. 10. 1; Deut. 8. 12.
11; 32. 13–15; Ne.
9. 25, 26, 33.
^v ch. 8. 11; Deut. 32.
19; Jer. 2. 32.
^w ch. 5. 11; Lam. 3. 10.
^x Jer. 5. 6.
^y 2 Sam. 17. 8; Pro.
17. 12.
^z ch. 14. 1; Pro. 6. 32;
8. 36; Is. 3. 9; Jer.
2. 17, 19; Mal. 1. 9;
Ro. 6. 23.

^a ver. 4.
^b Is. 33. 22; 43. 15.
^c ver. 4; ch. 10. 3;
Deut. 32. 37–39; Jer.
2. 24.
^d 1 Sam. 8. 5, 19, 20.
^e ch. 10. 3; 1 Sam. 8.
7–9; 10. 19; 15. 22,
23; 16. 1.
^f A Deut. 32. 34; Job 11.
17.
^g Is. 13. 8; Jer. 30. 6.
^h Pro. 22. 3.
ⁱ 1 Kl. 19. 3; 2 Cor. 6.
2; Heb. 2. 3; 3. 7, 8.
mch. 6. 2; Is. 25. 8;
Eze. 47. 11–14.
^j 1 Cor. 15. 21, 22, 52–
57; Phil. 3. 21; Rev.
21. 4.
^k see refs Num. 23. 19;
Jer. 15. 6.
^l see Ge. 41. 52; 48.
19; Deut. 33. 17.
^m ch. 4. 19; Jer. 4. 11;
12; Eze. 17. 10; 19.
12.
ⁿ ch. 9. 11–16; Job 18.
16–19.
^o Nah. 2. 9.
^p fulfilled, chr. 721.
^q 2 Kl. 17. 6; 18. 9–12;
Am. 3. 9–15; Mic.
1. 4–6.
^r ch. 10. 14, 15; 2 Kl.
8. 12; 15. 16; Is. 13.
16; Am. 1. 13; Nah.
3. 10.
^s ch. 12. 6; 2 Chr. 30.
6. 9; Joel 2. 13.
^t ch. 13. 9; Lam. 5.
16.
^u Job 34. 31, 32.

¹ In chapters xiii. xiv. the connection between the sins and the sufferings of the people is forcibly shown (vers. 1–8); and the willingness of Jehovah to rule and save them is declared, all, alas! frustrated by their wilfulness and obstinacy (9–16). Yet for these backsliders, if they will penitently turn from their sins (xiv. 1–3), there is mercy and a rich and abundant blessing (4–8); which, however, is only to be realized by a wise obedience to Jehovah's will (9).

² This clause is very obscure. Some render it, 'When Ephraim spake, there was trembling; he exalted himself in Israel; and they apply it to the predominance of that tribe. Others translate the verse, 'When Ephraim uttered perversity, then he bore his sin in Israel; and he incurred guilt in reference to Baal, and died.'

³ By introducing the worship of Baal.

⁴ See note on Job xxxi. 27. This verse appears to refer to the establishment of the calf-worship by Jeroboam. Having made their images, they say, Let those who wish to perform religious service worship the calf instead of going to Jerusalem. See 1 Kings xii. 28.

⁵ Or, 'the opening' in the wall; through which the smoke might make its escape.

⁶ I regarded thee with favour.

⁷ The meaning is, 'According as they were fed, they

were also satiated.' Compare Deut. xxxii. 13–15.

⁸ The pericardium, or membrane which contains the heart. The phrase means, I will tear the vitals.

⁹ Rather, 'Where is thy king now, that he may save thee in all thy cities?'

¹⁰ Some suppose this to refer to the first establishment of kingly government under Saul (see 1 Sam. viii. 7–9); but it is better to apply it to the frequently changing dynasties, all of which were a curse to the nation, and were successively removed by God for their sins.

¹¹ See Job xiv. 17, and note.

¹² This unusual metaphor represents the extreme folly of the impenitent Israelites, who brought themselves into imminent peril by delaying to comply with God's design in laying upon them their sufferings.

¹³ Many slightly alter the Hebrew pointing, and render (as in ver. 10), 'Where is thy plague, O death? Where is thy destruction, O grave?' Comp. 1 Cor. xv. 55. The words intimate Jehovah's power and readiness to restore the nation to life if they repent. Comp. Isa. xxvi. 19; Ezek. xxxvii. 13, and notes.

¹⁴ Meaning either, 'My purposes are unchangeable;' or, 'I see no repentance in them.'

¹⁵ Alluding to the name 'Ephraim;' see Gen. xli. 52.

¹⁶ That is, the invading enemy.

- Say unto him,—^a Take away all iniquity, and receive *us* graciously:
 So will we render the ^b calves of our lips.¹
- 3 ^c Asshur shall not save us;—^d we will not ride upon horses:
^e Neither will we say any more to the work of our hands, *Ye are our gods*:²
^f For in thee the fatherless³ findeth mercy.
- 4 I will heal ^g their backsliding,—I will love them ^h freely:
 For mine anger is turned away from him.
- 5 I will be as ⁱ the dew unto Israel:
 He shall grow as the lily,—^j and cast forth his roots as Lebanon.
- 6 His branches shall spread,
 And ^k his beauty shall be as the olive tree,—and ^l his smell as Lebanon.
- 7 ^m They that dwell under his shadow shall return;
 They shall revive as the corn,—ⁿ and grow as the vine:
 The scent thereof *shall be* as the wine of Lebanon.⁴
- 8 Ephraim *shall say*, ^o What have I to do any more with idols?
^p I have heard *him*, and observed him:
 I *am* like a green fir tree.—^q From me is thy fruit found.
- 9 ^r Who is wise,—and he shall understand these *things*?
 Prudent,—and he shall know them?
 For ^s the ways of the LORD *are* right,—^t and the just shall walk in them:⁵
^u But the transgressors shall fall therein.

¹ see refs. Ge. 18. 25; Pro. 10. 29; Lk. 2. 34; 2 Cor. 2. 16; 1 Pet. 2. 7, 8. ² see refs. Ps. 81. 5, 7. ³ Lk. 7. 23; John 9. 39; Ro. 9. 32, 33.

^a 2 Sam. 24. 10; Job 7. 21; Ps. 51. 2—10; Mic. 7. 19; Zec. 3. 4; Tit. 2. 14; Heb. 10. 4; 1 John 1. 7.
^b Ps. 68. 30, 31; Heb. 13. 15.
^c ch. 5. 13; 8. 9; 12. 1; Ps. 146. 3; Jer. 31. 10, etc.
^d see refs. Deu. 17. 16; Ps. 33. 17; Is. 30. 2, 16.
^e ver. 8; ch. 2. 17; Is. 1. 29; 2. 20; Eze. 37. 23; Mic. 3. 14.
^f see refs. Ps. 10. 14.
^g ch. 11. 7; Ex. 15. 26; Is. 57. 18; Jer. 3. 22; 2. 6; 14. 7.
^h Deu. 7. 7, 9; Eph. 1. 6; 2. 4—9; 2 Tim. 1. 9.
ⁱ see refs. Deu. 32. 2; Pro. 10. 12; Is. 18. 4.
^j Ps. 72. 16; 92. 12.
^k Ps. 52. 8; 126. 4.
^l see refs. 47. 27; S. Song 4. 11.
^m Ps. 91. 1.
ⁿ Zec. 8. 12.
^o ver. 2, 3.
^p Job 33. 27; Jer. 31. 18—20; Lk. 15. 20.
^q ch. 13. 9; John 15. 1—8; Phil. 2. 12; Jam. 1. 17.
^r Ps. 107. 43; Jer. 9. 12; Is. 12. 10; John 8. 47; 18. 37.

- 1 That is, the sacrifices of thanksgiving with our lips.
 2 Renouncing their three chief sins: see refs.
 3 The Israelites in exile were like orphans and outcasts, whom God alone could save.
 4 Lebanon has long been celebrated for the excellence of its wines; and the neighbourhood still retains its

ancient fame. These varied images, depicting beauty, strength, fragrance, and usefulness, show the blessed results of God's restoring grace.

5 The plainest Divine instructions, and the most urgent Divine appeals, will profit those only who prayerfully study God's word, and obediently follow his will.

JOEL.

We have no account in the Bible of the personal history of Joel. It is inferred from his writings that he lived in Judah, and prophesied to the people of that kingdom, probably not later than the reign of Uzziah, which extended from 810 B. C. to 758 B. C.: for, when he mentions the enemies of his country, he names the Phœnicians, Philistines, Idumeans, and Egyptians (ch. iii. 4, 19); but makes no reference to the Assyrians and Babylonians; as he probably would have done had those two empires been already formidable to the Jews. And the whole book indicates, that at the period of his ministry the people of Judah had not fallen into that extreme depravity which in later times drew down upon them such heavy

chastisements. Joel must therefore be considered as one of the earliest of the prophets whose writings we possess.

The style of Joel is remarkably clear and elegant. He is distinguished for the vividness and animation of his descriptions, the perfect regularity of his parallelisms, and the easy flow of his sentences.

The prophecy first describes present and approaching visitations upon Judah (ch. i., ii. 1—27), and then predicts the outpouring of the Holy Spirit under the gospel dispensation, the infliction of God's judgments on his enemies, and the ultimate peace, purity, and prosperity of the church (ch. ii. 28—32, iii.)

Predictions of coming judgments, and exhortations to repentance and prayer.

- 1 **THE**¹ WORD OF THE LORD THAT CAME TO JOEL THE SON OF PETHUEL.
 2 **HEAR** this, ye old men,—and give ear, all ye inhabitants of the land.
^a Hath this been in your days,—or even in the days of your fathers?
 3 ^b Tell ye your children of it,—and let your children *tell* their children,
 And their children another generation.

^a ch. 2. 2.
^b Ps. 78. 4.

1 In this first section (ch. i., ii. 1—27), the prophet describes vast swarms of locusts, whose destructive ravages have caused universal lamentation throughout the land (vers. 1—10), especially to the husbandmen (11, 12), and to the priests through the failure of offerings (13, 14). This is to be closely followed by a drought, which shall involve both man and beast in misery (15—20). But a still more terrible visitation is coming—a mighty host of invincible locust-warriors, led by Jehovah himself, to destroy in the city as well as the fields (ii. 1—11). Let the people, therefore, all unite in beseeching God to avert or remove the threatened plague (12—17); and then he will pity and relieve them, restoring to

them his bounties, and calling forth their praise and confidence (18—27). It has been debated whether this description is to be understood literally of either a past or a future plague of locusts, or figuratively as signifying the Assyrian and Chaldean invaders from the north. It seems most probable that Joel was an eye-witness of the ravages which he so graphically describes, and that he refers to the locusts and the drought as the forerunners and representatives of future chastisements which would be much more severe; including indeed the Assyrian and Chaldean invasions, but extending further than these. And accordingly he passes on immediately to the days of Messiah and the future church.

- 4 *That which the palmerworm¹—hath left hath the locust eaten;
And that which the locust hath left—hath^d the cankerworm eaten;
And that which the cankerworm hath left—hath^e the caterpillar eaten.
- 5 Awake,² ye drunkards, and weep;—and howl, all ye drinkers of wine,
Because of the new wine;—^ffor it is cut off from your mouth.
- 6 For^g a nation is come up upon^h my land,—strong, and without number,
Whose teethⁱ are the teeth of a lion,—and he hath the cheek teeth of a great lion.³
- 7 He hath^j laid my vine waste,—and barked^k my fig tree:
He hath made it clean bare, and cast it away;—the branches thereof are made white.
- 8^l Lament³ like a virgin girded with sackcloth for^m the husband of her youth.
- 9ⁿ The meat offering and the drink offering—is cut off from the house of the LORD;
The priests, the LORD's ministers, mourn.
- 10 The field is wasted,—^othe land mourneth;
For the corn is wasted:—^pthe new wine is dried up,—the oil languisheth.
- 11^q Be ye ashamed, O ye husbandmen;—howl, O ye vinedressers,
For the wheat and for the barley;—^rbecause the harvest of the field is perished:
- 12^s The vine is dried up, and the fig tree languisheth;
The pomegranate tree, the palm tree also, and the apple tree,
Even all the trees of the field, are withered:
Because^t joy is withered away from the sons of men.
- 13^u *Gird yourselves,⁶ and lament, ye priests:—howl, ye ministers of the altar:
Come, ^vlie all night in sackcloth,—ye ministers of my God:
For^w the meat offering and the drink offering
Is withholden from the house of your God.
- 14^x Sanctify ye a fast, call^a a solemn assembly,⁷
Gather the elders and^b all the inhabitants of the land
Into the house of the LORD your God,—and cry unto the LORD.
- 15^c *Alas for the day!—for^d the day of the LORD is at hand,
And as a destruction from the Almighty shall it come.⁸
- 16^e *Is not the meat cut off before our eyes,
Yea,^f joy and gladness from the house of our God?
- 17 The seed is rotten under their clods,
The garners are laid desolate, the barns are broken down;—for the corn is withered.
- 18 How do^g the beasts groan!
The herds of cattle are perplexed,—because they have no pasture;
Yea, the flocks of sheep are made desolate.
- 19 O LORD, ^hto thee will I cry:
Forⁱ the fire⁹ hath devoured the pastures of the wilderness,
And the flame hath burned all the trees of the field.
- 20 The beasts of the field^j cry¹⁰ also unto thee:
For^k the rivers of waters are dried up,
And the fire hath devoured the pastures of the wilderness.
- 2^l *Blow ye the trumpet in Zion,—and^m sound an alarm in my holy mountain:
Let all the inhabitants of the land tremble:
Forⁿ the day of the LORD cometh, for^o it is nigh at hand;
- 2^p A day of darkness and of gloominess,—a day of clouds and of thick darkness,¹¹
As the morning spread upon the mountains:—^qa great people and a strong;
There hath not been ever the like,—neither shall be any more after it,

e ch. 2. 25; Deu. 28.
34; Am. 4. 9.
d Nah. 3. 15-17.
e Is. 33. 4.

f Is. 32. 10-12.

g so ch. 2. 2-11, 25;
Pro. 30. 25-27.
h Is. 32. 13; see refs.
i Hos. 9. 3.
j Rev. 9. 8.

k ver. 12; Is. 5. 6.

l Is. 22. 12; Jer. 9. 17-19.

m Pro. 2. 17; Jer. 3. 4.
n vers. 13, 16; ch. 2. 14; Le. 2. 1; Hos. 9. 4.

o vers. 17-20; Le. 26. 20; Jer. 12. 11; 14. 2-4.

p ver. 12; Is. 24. 7;

q Jer. 14. 3, 4.

r Is. 17. 11; Jer. 9. 12.

s ver. 10.

t ver. 16; Is. 16. 10;
24. 11; Jer. 40. 33;
see Ps. 4. 7; Is. 9. 3.

u ver. 8; Jer. 4. 8.

v 2 Sam. 12. 16.

y ver. 9.

z ch. 2. 15, 16; 2 Chr. 20. 3, 4.
a Le. 23. 36.
b 2 Chr. 20. 13.

c ch. 2. 2; Jer. 30. 7.
d ch. 2. 1; Is. 2. 12;
13. 6-13; see refs.

e vers. 5-9; Am. 4. 6, 7.

f ver. 12; see Deu. 12. 6, 7; Is. 11, 14, 15.

g 1 Ki. 18. 5; Jer. 14. 5, 6; Hos. 4. 3.

h Ps. 50. 15; Mic. 7. 7.

i ch. 2. 3; Jer. 9. 10;
Am. 7. 4.

j see refs. Job 38. 41;
Ps. 104. 21; 145. 15.

k 1 Ki. 17. 7; Is. 5.

m ver. 15; Jer. 4. 5.

n Num. 10. 1-9; Ps. 87. 1; Dan. 8. 16.

o ch. 1. 15; see refs.

p Is. 28. 21; Obad. 15;

q Am. 4. 13.

r vers. 5, 11, 25; ch. 1. 6.

s ch. 1. 2; Ex. 10. 6, 14.

1 The four words translated 'palmerworm,' 'locust,' 'cankerworm,' and 'caterpillar,' are supposed to refer to the locust, either in its different stages of existence or its various species. They appear to mean respectively the gnawing, the swarming or lurking, the licking, and the consuming insect; all expressive of its destructiveness.

2 The calamity will particularly affect those who are given to excess in drinking, and who will thus be deprived of those enjoyments which they most value.

3 Rather, 'hioness.' The invasion of a country by a swarm of locusts is a fearful calamity. They sometimes cover the earth for several miles; and, wherever they spread, the verdure of the country entirely disappears, the corn is consumed, and the trees and plants are stripped of their leaves, and the rind is peeled from the young shoots.

4 Rather, 'broken' by their strong mandibles, or by

the numbers which settle upon it. The next clause mentions the stripping off of the bark, which lays bare the white wood.

5 The land (mentioned in ver. 6) is here addressed.

6 That is, with sackcloth.

7 Among the Jews a public assembly appears commonly to have been connected with a general fast, for the purpose of making united confession and prayer.

8 Comp. Isa. xiii. 6, and note. It is probable that both prophets used a well-known phrase.

9 This may be a figure for scorching drought, or it may refer to the actual kindling of the herbage through extreme heat.

10 Rather, 'pant;' as in Ps. xlii. 1.

11 Here, as in ch. i. 4, four nearly synonymous words are used to depict this terrible visitation, the darkness of which shall spread as irresistibly and widely as the morning light does over all the land.

Etern to the years of many generations.

- 3 'A fire devoureth before them;—and behind them a flame burneth :
The land is as " the garden of Eden before them,
" And behind them a desolate wilderness;—yea, and nothing shall escape them.
- 4 'The appearance of them is as the appearance of horses ;¹
And as horsemen, so shall they run.
- 5 'Like the noise of chariots on the tops of mountains shall they leap,
Like the noise of a flame of fire that devoureth the stubble,
" As a strong people set in battle array."²
- 6 Before their face the people shall be much pained :
" All faces shall gather blackness.
- 7 " They shall run like mighty men;—they shall climb the wall like men of war ;
And they shall march every one on his ways,
And they shall not break their ranks :"³
- 8 Neither shall one thrust another;—they shall walk every one in his path :
And *when* they fall upon the sword, they shall not be wounded.
- 9 They shall run to and fro in the city ;
They shall run upon the wall,—they shall climb up upon the houses ;
They shall " enter in at the windows " like a thief.
- 10 'The earth shall quake before them;—the heavens shall tremble :
" The sun and the moon shall be dark,—and the stars shall withdraw their shining ;
- 11 " And the Lord shall utter his voice before " his army :
For his camp is very great :—" *for he* is strong that executeth his word :
For the " day of the Lord is great and very terrible;—and " who can abide it ?
- 12 Therefore also now, saith the Lord,
" Turn ye *even* to me with all your heart,
And " with fasting, " and with weeping, and with mourning :
- 13 And " rend your heart, and not " your garments,"⁴
And turn unto the Lord your God :—for he is " gracious and merciful,
" Slow to anger, and of great kindness,—" and repenteth him of the evil.
- 14 " Who knoweth if he will return and repent,—and leave " a blessing behind him ;
Even " a meat offering⁵ and a drink offering unto the Lord your God ?
- 15 " Blow the trumpet in Zion,—" sanctify a fast,—call a solemn assembly :
- 16 Gather the people, " sanctify the congregation,—" assemble the elders,
" Gather the children, and those that suck the breasts :
" Let the bridegroom go forth of his chamber,—and the bride out of her closet."⁶
- 17 Let the priests, the ministers of the Lord, weep " between the porch and the altar,"⁷
" And let them say, ' Spare thy people, O Lord,
And give not thine heritage to reproach,—that the heathen should rule over them :
" Wherefore should they say among the people,—Where is their God ?
- 18 Then will the Lord " be jealous for his land,—" and pity his people.
- 19 Yea, the Lord will answer and say unto his people,
Behold, I will send you " corn, and wine, and oil,
And ye shall be satisfied therewith :
And I will no more make you a reproach among the heathen :
- 20 But " I will remove far off from you " the northern army,"⁸
And will drive him into a land barren and desolate,
With his face " toward the east sea,"⁹—and his hinder part " toward the utmost sea,"¹⁰
" And his stink"¹¹ shall come up,—and his ill savour shall come up,
Because he hath done great things."¹²

ch. 1. 10, 20; Am.
u Ge. 2. 8; 13. 10; Is.
51. 3.
v Zec. 7. 14.
y Rev. 9. 7.

z Rev. 9. 9.

a ver. 2.

b see refs. Jer. 8. 21;
Lam. 4. 8.
c Pro. 30. 27.

d Ex. 10. 6; Jer. 9. 21.
e John 10. 1.

f Jer. 18. 7; 77. 18, 19.
g ver. 21; ch. 3. 15;
Is. 13. 10; Eze. 32. 7;
Mic. 24. 29.

h ch. 3. 16; Jer. 25.
30; Hos. 11. 10; Am.
1. 2.

i ver. 23.

k see refs. Jer. 50. 34.
l Jer. 30. 7; Am. 5.

m Num. 24. 23; Nah.
1. 6; Mal. 3. 2.

n Deu. 4. 29, 30; Jer.
4. 1; Hos. 12. 6; 14.

o see refs. Sam. 7. 6.
p Is. 22. 12; Jam. 4.

q see refs. Ps. 34. 18.
r see refs. Num. 14. 6;

2 Sam. 1. 11.

s Ex. 34. 6, 7; Ps. 86.
5, 15; Jon. 4. 2.

t No. 6. 17; see refs.
Ps. 103. 8.

u Ps. 108. 45; Jer. 18.
7, 8; Am. 7. 2—6;

Jon. 4. 2.

x Jos. 14. 12; 1 Sam.
6. 5; 2 Sam. 12. 22;

2 Ki. 19. 4; Am. 5.
15; Jon. 3. 9; Zeph.

2. 3.

y Is. 65. 8; Hag. 2. 19.

z ch. 1. 9, 13, 16.

a ver. 1; 1 Sam. 10. 3.

b ch. 1. 11; 2 Ki. 10.

20.

c Ex. 19. 10, 22; 2 Chr.
29. 5, 23, 24; Job 1. 5.

d ch. 1. 14.

e 2 Chr. 20. 13.

f 1 Cor. 7. 5.

g 2 Chr. 6. 12; Eze. 8.

16; Mic. 23. 35.

h Hos. 14. 2.

i Ex. 32. 11—13; Deu.
9. 26—29; Dan. 9.

18, 19.

k Ps. 12. 10; 79. 10;

115. 2; Mic. 7. 10.

l Is. 42. 13; Zec. 1. 14;

8. 2.

m Deu. 32. 30, 43; Judg.
10. 16; Is. 60. 10;

Jer. 31. 20; Hos. 11.

8, 9.

n see ver. 24; ch. 1.

10; Is. 62. 8, 9; 65.

21—24; Am. 9. 13,

14; Mal. 3. 10—12.

o see Ex. 10. 19.

p Jer. 1. 14.

q Eze. 47. 18; Zec. 14. 8.

r Deu. 11. 20.

s see refs. Is. 66. 24.

1 Locusts have heads much resembling those of horses, so that they are called by the Italians *cavalette*, or *little horses*.

2 Making their arms clash, in eagerness to fight. The loud noise made by locusts, both in flying and in feeding, has been noticed by many travellers.

3 They shall advance in a dense and unbroken phalanx. See Prov. xxx. 27.

4 Those whom calamity drives to God for relief need to be admonished that their repentance must be thoroughly hearty.

5 Removing the visitation which had caused these offerings to cease. See ch. i. 9. The uncertainty which the prophet implies respecting the removal of the chastisement indicates the greatness of the sin, which might require the continuance of severe discipline.

6 Those who would commonly be excused from appearing

in public congregations should now come forth. See Deut. xxiv. 5.

7 That is, in the priests' court, between the altar of burnt-offering and the holy place.

8 Coming into Palestine (as locusts sometimes do) from Syria. But as this is not the quarter from which they usually come, the promise seems to point to the removal of the northern invaders: see note on ch. i. 1.

9 That is, the Dead Sea.

10 Rather, 'the hinder (i. e. the western) sea;' the Mediterranean.

11 Referring to the putrid heaps of dead locusts. The sudden destruction of the vast army of Sennacherib, when Hezekiah and his people had humbled themselves before God, may be regarded as one fulfilment of this promise.

12 He hath dealt proudly. But God will be exalted over him (ver. 21).

- 21 'Fear not, O land; be glad and rejoice:—for the LORD will do great things.
 22 Be not afraid, "ye beasts of the field:—for "the pastures of the wilderness do spring:
 For the tree beareth her fruit,—the fig tree and the vine do yield their strength.
 23 Be glad then, ye children of Zion,—and "rejoice in the LORD your God:
 For he hath given you the former rain moderately,¹
 And he "will cause to come down for you "the rain,
 The former rain, and the latter rain in the first month.
 24 And the floors shall be full of wheat,—and the fats shall overflow with wine and oil.
 25 And I will restore to you the years ⁶ that the locust hath eaten,
 The cankerworm, and the caterpillar, and the palmerworm,
 "My great army which I sent among you.
 26 And ye shall "eat in plenty, and be satisfied,
 And praise the name of the LORD your God,
 That hath dealt wondrously with you:—"and my people shall never be ashamed.
 27 "And ye shall know that I am ⁶ in the midst of Israel,
 And that ¹ I am the LORD your God, and none else:
 And my people shall never be ashamed.

Promises of great blessings to the church; and threatenings against her enemies.

- 28 "AND² it shall come to pass afterward,
 That I ⁴ will pour out³ my spirit upon all flesh;
 "And your sons and "your daughters shall prophesy,
 Your old men shall dream dreams,—your young men shall see visions.
 29 And also upon "the servants and upon the handmaids⁴
 In those days, will I pour out my spirit.
 30 And "I will show wonders in the heavens and in the earth,
 Blood, and fire, and pillars of smoke.
 31 "The sun shall be turned into darkness,—and the moon into blood,⁵
 "Before the great and the terrible day of the LORD come.
 32 And it shall come to pass,
 That "whosoever shall call on the name of the LORD shall be delivered:
 For "in mount Zion and in Jerusalem shall be deliverance,⁶
 As the LORD hath said,—and in "the remnant whom the LORD shall call.
 3 For, behold, "in those days, and in that time,
 When I shall bring again the captivity of Judah and Jerusalem,
 2 "I will also gather all nations,
 And will bring them down into "the valley of Jehoshaphat,⁷
 And "will plead with them there—for my people and for my heritage Israel,
 Whom they have scattered among the nations,—and parted my land.
 3 And they have "cast lots for my people;—and have given a boy for an harlot,
 And sold a girl for wine,⁸—that they might drink.

¹ Rather, 'for he giveth you the former rain in just or due measure.' Many render the clause, 'he giveth you the Teacher of righteousness;' and understand it as referring personally to the Messiah. But the latter clause shows that this is a promise of restoration and of future gospel blessings, taking its peculiar form from the drought mentioned in ch. i. 16—20.

² The prophet, having directed the hopes of his readers to the days of Messiah, now describes the abundant outpouring of the Holy Spirit in supernatural gifts and sanctifying grace by which those times are to be distinguished (vers. 28, 29), as well as the terrible convulsions by which that blessed era is to be introduced (30—32). For then the enemies of God and of his church shall be judged and recompensed (iii. 1—8), all their united powers shall be overthrown, and their multitudes destroyed by the wrath of Zion's God (9—16, 19); whilst Jerusalem shall be cleansed, enriched, abundantly blessed, and made a blessing (17, 18, 20, 21). Some have restricted the application of some of these predictions to certain portions of Jewish history; but it is far more in accordance with the connection, and with the other prophetic writings, to regard them as referring to the conflicts and the ultimate triumph of the church, and to the destruction of all the powers which are hostile to the kingdom of the Redeemer. Comp. Isa. xxiv.—xxvii., and notes. On the quotation and use of ch. ii. 28—32 by the apostle Peter, see Acts ii. 16—21, and notes.

³ This evidently means an effusion far larger than at

any former period. God's Spirit had been with his church from the beginning; but his influences had not been so largely communicated as they were to be after the manifestation of the Saviour, when his supernatural gifts, as well as his sanctifying grace, should be bestowed.

⁴ The most despised classes in society shall participate in these Divine influences.

⁵ The time of mercy to the church will be a time of vengeance upon the impenitent. Thus the first extensive diffusion of the gospel and the overthrow of the Jewish nation were contemporaneous.

⁶ Rather, 'shall be the escaped;' referring to those who 'call upon the name of Jehovah,' and are 'saved.'

⁷ This name has been affixed by Jewish tradition to the valley of the Kidron, between Jerusalem and the Mount of Olives. But some suppose it to be the valley in which Jehovah destroyed the combined hosts of the Ammonites, Moabites, etc., when arrayed against Jehoshaphat, and which, in 2 Chron. xx. 26, is called 'the valley of Berachah.' It is probable that this place and event are alluded to here, but only as representing the final destruction of all the worldly powers which oppose God's kingdom. Hence the king's name 'Jehoshaphat' (signifying *God judges*) is substituted for 'Berachah' (*blessing*).

⁸ Making a boy the price of a harlot's company, and a girl the price of a draught of wine. No language could more forcibly express the reckless and contemptuous way in which their oppressors had treated them.

¹ see refs. Isa. 61. 10; 62. 4, 5.
^u ch. i. 18—20.
^x see ch. i. 10; Zec. 8. 12.

^y Isa. 41. 16; 61. 10; Hab. 3. 16; Zec. 10. 7.

^z Le. 26. 4; Deu. 11. 14; 28. 12; Hos. 6. 3.
^a Jam. 5. 7.

^b ch. i. 4.

^c vers. 2—11.

^d Le. 26. 5, 26; Pa. 22. 26; Mic. 6. 14.

^e Isa. 49. 23.

^f ch. 3. 17.

^g Le. 26. 11, 12; Eze. 37. 26—28.
^h Isa. 45. 5, 21, 22; Eze. 39. 22, 28.

ⁱ Isa. 44. 3; 66. 23; Eze. 39. 29; Ac. 2. 16—18.
^k Zec. 12. 10; John 7. 39.

^l Isa. 54. 13.

^m Ac. 21. 9.

ⁿ 1 Cor. 12. 13; Gal. 3. 28; Col. 3. 11.

^o Mt. 24. 29; Mk. 13. 24; Lk. 21. 11, 25, 26; Ac. 2. 19, 20.

^p ver. 10; ch. 3. 1, 15; Isa. 13. 9, 10; Mt. 24. 29; Mk. 13. 24; Lk. 21. 25; Rev. 6. 12.

^q see refs. Isa. 21. 21—23; Zeph. 1. 14—16; Mal. 4. 5.

^r Ps. 18. 3; Ac. 2. 21; Ro. 10. 12—14.

^s Isa. 46. 13; 66. 20, 21; see refs. 62. 11, 12; Obad. 17, 21; Ro. 11. 26.

^t Isa. 10. 22; 11. 11, 16; Jer. 31. 7; Mic. 4. 7; 5. 3, 7, 8; Ro. 9. 27; 11. 5, 7.

^u Jer. 30. 3; Eze. 38. 11; 39. 25, 28, 29.

^x see refs. Isa. 24. 22; Zeph. 3. 8; Zec. 14. 2—4.

^y ver. 12; 2 Chr. 20. 26; Eze. 39. 11.

^z Isa. 66. 16; Eze. 39. 22; Obad. 11; Nah. 3. 10.

- 4 Yea, and what have ye to do with me,¹ O Tyre, and Zidon,
And all the coasts of Palestine?
Will ye render me a recompence?—And if ye recompense me,
Swiftly and speedily will I return your recompence upon your own head;
- 5 Because ye have taken ^amy silver and my gold,
And have carried into your temples my goodly ^cpleasant things:²
- 6 The children also of Judah and the children of Jerusalem ^dhave ye sold unto the
Grecians,
That ye might remove them far from their border.
- 7 Behold, ^eI will raise them out of the place whither ye have sold them,
And will return your recompence upon your own head:
- 8 And ^fI will sell your sons and your daughters
Into the hand of the children of Judah,
And they shall sell them to the ^gSabeans,³ to a people ^hfar off:
For the LORD hath spoken *it*.
- 9 ⁱProclaim ye this among the Gentiles;
Prepare war, wake up the mighty men,
Let all the men of war draw near; let them come up:
- 10 ^jBeat your plowshares into swords,—and your pruninghooks into spears:⁴
^kLet the weak say, I *am* strong.
- 11 ^lAssemble⁵ yourselves, and come, all ye heathen,
And gather yourselves together round about:
Thither cause ^mthy mighty ones⁶ to come down, O LORD.
- 12 Let the heathen be wakened, ⁿand come up—to the valley of Jehoshaphat:
For there will I sit to ^ojudge all the heathen round about.
- 13 ^pPut ye in the sickle, for ^qthe harvest⁷ is ripe:
Come, get you down; for the ^rpress is full,—the fats overflow;
For their wickedness *is* great.
- 14 ^sMultitudes, multitudes—in ^tthe valley of decision⁸ [*or*, threshing]:
For ^uthe day of the LORD *is* near in the valley of decision.
- 15 The ^vsun and the moon shall be darkened,
And the stars shall withdraw their shining.
- 16 The LORD also shall ^wroar out of Zion,—and utter his voice from Jerusalem;
And ^xthe heavens and the earth shall shake.
^yBut the LORD *will be* the hope of his people,
And ^zthe strength of the children of Israel.
- 17 So ^{aa}shall ye know that I *am* the LORD your God
Dwelling in Zion, ^{ab}my holy mountain.
Then shall ^{ac}Jerusalem be holy,
And there shall no ^{ad}strangers pass through her any more.
- 18 And it shall come to pass in that day,
That the mountains shall ^{ae}drop down new wine,—and the hills shall flow with milk,
And all the rivers of Judah shall flow with waters,
And ^{af}a fountain shall come forth of the house of the LORD,
And shall water ^{ag}the valley of Shittim.⁹
- 19 ^{ah}Egypt shall be a desolation,—and ^{ai}Edom shall be a desolate wilderness,
For the violence¹⁰ against the children of Judah,
Because they have shed innocent blood in their land.
- 20 But Judah shall dwell ^{aj}for ever,—and Jerusalem from generation to generation.
- 21 For I will ^{ak}cleanseth your blood that I have not cleansed:
For the LORD dwelleth in Zion.

^b Am. i. 6—10.^c Eze. 25. 12—17.^d Dan. 5. 2.^e Dan. 11. 32.^f Dan. 23. 32, 68; Eze. 27. 13.^g Isa. 42. 5, 6; 49. 12; Jer. 23. 8; Zec. 10. 6—10.^h Isa. 14. 1, 2; 60. 14.ⁱ Eze. 25. 42.^j Jer. 6. 20.^k see Isa. 8. 9, 10; 31. 1; Jer. 46. 3, 4; Eze. 39. 7.^l see Isa. 2. 4; Mic. 4. 3.^m Zec. 12. 8.ⁿ ver. 2; Mic. 4. 12.^o Ps. 102. 20; see refs. Isa. 10. 34; 13. 2.^p ver. 2; Ps. 96. 13; 98. 9; 110. 5, 6; Isa. 2. 4; 3. 13; Mic. 4. 3.^q Rev. 14. 11; Mt. 13. 39; Rev. 14. 15, 18.^r Jer. 51. 33; Hos. 6. 11.^s see refs. Isa. 63. 3; Lam. 1. 15; Rev. 14. 17—20.^t Isa. 34. 2—8; Eze. 39. 8—20.^u ver. 2.^v ch. 2. 1.^w ch. 2. 10, 31.^x see refs. ch. 3. 11; and Isa. 24. 18; 42. 13.^y ch. 2. 10; Hag. 2. 6.^z see refs. Ps. 18. 2; Isa. 51. 5, 6, 16.^{aa} see refs. 1 Sam. 15. 20; Zec. 10. 6, 12.^{ab} ver. 21; ch. 2. 27; see refs. Isa. 53. 20—22.^{ac} Dan. 11. 45; Obad. 16; Zec. 8. 3.^{ad} see refs. Isa. 4. 3; Jer. 31. 23.^{ae} Isa. 35. 8; 58. 1; Nah. 1. 15; Zec. 14. 21; Rev. 21. 27.^{af} Job 25. 6; Am. 9. 13, 14.^{ag} Isa. 30. 25; 41. 17, 19.^{ah} Ps. 46. 4; Eze. 47. 1; Zec. 14. 8; Rev. 22. 1.^{ai} Num. 25. 1.^{aj} Isa. 19. 1, etc.; Zec. 10. 10, 11.^{ak} see refs. Jer. 49. 17.^{al} Ps. 137. 7; Jer. 51. 35; Am. 1. 11; Obad. 10—16.^{am} Eze. 37. 25; Am. 9. 15.^{an} Isa. 4. 4; Eze. 36. 25, 26.^{ao} ver. 17; Eze. 48. 35; Rev. 21. 3.

¹ Or, 'What are ye [doing] to me?' What injury have I done to you that you treat my people as if you had something to retaliate? If you do so, I will avenge them upon you. The Phœnicians are mentioned because they appear to have been always ready to take advantage of the depression of the Israelites: see Ezek. xxvi. 2.

² These may be part of the spoils of the temple. But it is more likely that God speaks of the possessions of his people as his own. Comp. Zech. ii. 8; Matt. xxv. 40.

³ See Job i. 15, and note on Isa. xlv. 14.

⁴ The result of the establishment of Messiah's kingdom is just the reverse of this: see Isa. ii. 1—4, and notes. But the introduction of it into a sinful world excites the most deadly hostility of man, which calls for the judgments of God. See Matt. x. 34.

⁵ Rather, 'hasten.'

⁶ The ministers of thy vengeance.

⁷ See note on Hos. vi. 11.

⁸ See note on ver. 2.

⁹ The Moabite plains near the mouth of the Jordan: see ref. Perhaps 'Shittim' is mentioned because it was the scene of Moab's temptation and of Israel's sin and punishment (comp. Mic. vi. 5). And these words may be designed to intimate that the church shall no more be polluted by the world, but shall diffuse a purifying influence over the most degraded sinners.

¹⁰ The Egyptians, as the earliest oppressors of Israel; and the Edomites, who cherished their hostility to the last, and showed it especially at the fall of Jerusalem (see Ps. cxxxvii. 7), are repeatedly brought forward by the prophets as representatives of the most inveterate enemies of the church. See Isa. liii. 9; lxiii. 1.

A M O S.

As the prophet Amos fulfilled his ministry in the reigns of Uzziah and of Jeroboam II. (ch. i. 1), he must have been contemporary with Hosea; and, like him, he was sent to the ten tribes (ch. vii. 10—13). He did not, however, belong to the kingdom of Israel; but was an inhabitant, and probably a native, of Tekoa, a city south of Jerusalem, on the borders of the vast open pastures of the hill country of Judah.

He was by profession a shepherd, and a husbandman (ch. vii. 14), 'not a prophet, or a prophet's son' (*i. e.* not trained to that office); but he was called, by an irresistible Divine commission (ch. iii. 8; vii. 15), to prophesy to Israel. To this fact he alludes, when Amaziah, the idolatrous priest in Bethel, charged him with conspiring against Jeroboam. His previous occupation ought to have removed all suspicion of political connection with the house of David; whilst it illustrates the sovereignty and wisdom of Him who selects his ministers from the tents of the shepherd, as well as from the palace of the monarch, adapting each for the duties to which he is appointed.

The style of Amos is simple, but by no means deficient in picturesque beauty. His manner of life may be traced in his original and striking illustrations, which are taken mostly from rural employments, and are painted with the life and freshness of nature. His knowledge of the events of remote antiquity (ch. ix. 7), and of others more recent,

not elsewhere recorded (ch. vi. 2), the regular course of his thoughts, and the correctness of his language, all tend to show that the responsible and often dangerous (ch. iii. 12) occupation of a shepherd was still as favourable to mental culture as it had been in the days of Moses and David.

The people of the kingdom of Israel were now rapidly filling up the measure of their sins. The mission of Amos was therefore mainly one of warning and threatening. He rebukes, among other things, the corruption of their manners, which kept pace with their prosperity: he charges the great men with partiality as judges, and violence towards the poor: and he foretells, as a punishment from God, the captivity of the ten tribes in a foreign country; which was accomplished about sixty years afterwards, when Shalmaneser, the king of Assyria, overthrew the kingdom. But, beyond this calamity, the prophet is commissioned to foretell new things in the distant future, and to assure the people that God will not utterly destroy the house of Israel; but, after sifting and cleansing it among the nations, will raise it again to more than its former glory and happiness, in the kingdom of the Messiah (ch. vii.—ix.). One of these cheering intimations of future blessings is quoted by the apostle James (Acts xv. 16, 17), to show that the favour in reserve for the Jews will be extended to all the nations of the earth.

Divine judgments on surrounding heathen nations, and on Judah and Israel.

- 1 THE¹ words of Amos, 'who was among the herdmen² of ³ Tekoa,³ which he saw concerning Israel, 'in the days of Uzziah king of Judah, and in the days of ⁴ Jeroboam, the son of Joash king of Israel, two years before the 'earthquake.⁴
- 2 And he said,
The Lord will roar⁵ from Zion,—and utter his voice from Jerusalem:
And the habitations⁶ of the shepherds shall mourn,
And the top of ⁷ Carmel⁷ shall wither.
- 3 Thus saith the Lord;—For three transgressions of ⁸ Damascus, 'and for four,⁸
I will not turn away⁹ the punishment thereof;
⁸ Because they have threshed Gilead¹⁰ with threshing instruments of iron.
- 4 'But I will send a fire into the house of ¹¹ Hazael,
Which shall devour the palaces of ¹² Ben-hadad.
- 5 I will break also the ¹³ bar¹¹ of Damascus,

¹ ch. 7. 14; 1 Ki. 19. 19.
² 2 Sam. 14. 2; 2 Chr. 20. 20; Jer. 6. 1.
³ Is. 1. 1; Hos. 1. 1; Mic. 1. 1.
⁴ ch. 7. 9—11.
⁵ Zec. 14. 5.
⁶ see refs. Joel 2. 11.

⁷ 1 Sam. 25. 2; Is. 33. 9.
⁸ see refs. Is. 7. 8; Jer. 49. 23; Zec. 9. 1.
⁹ ver. 6, etc.
¹⁰ 2 Ki. 10. 32, 33; 13. 7.
¹¹ vera. 7, 10, 12; ch. 2. 2, 5; Jer. 17. 27; 40. 27.
¹² 1 Ki. 19. 15.
¹³ 1 Ki. 20. 1.
¹⁴ Is. 43. 14; Jer. 50. 30; 51. 30; Lam. 2. 9; Nah. 3. 13.

1 Chapters i., ii. denounce Divine judgments, first on the heathen nations around Israel, and then on Judah and Israel themselves. Fire, captivity, and sword shall depopulate Damascus (ch. i. 3—5), Philistia (6—8), Tyre (9, 10), Edom (11, 12), Ammon (13—15), and Moab (ii. 1—3), as a punishment for their extreme cruelty to Israel, and to others whom they have oppressed; they shall also ravage Judah (4, 6) for its faithlessness and idolatry; but they shall fall with peculiar severity upon Israel, on whose sins and punishments the prophet dwells at length. He exposes their oppressive treatment of the poor, their bold and obscene idolatry (6—8), and their attempts to corrupt God's servants (12); reminds them that the ancient and long-continued favours and instructions which they have received from God add to these sins the guilt of ingratitude (9—11), and warns them of their speedy overthrow (13—16).

² More properly, *shepherds* or *sheep-breeders*.

³ Now Tekoa, situated on an elevated hill six miles south of Bethlehem. In its vicinity were extensive tracts of pasture-land, called 'the wilderness of Tekoa' (2 Chron. xx. 20), which still supports a vast number of flocks.

⁴ As Jeroboam II. died in the fifteenth year of Uzziah's reign, this earthquake could not have happened later

than the seventeenth year of Uzziah. Palestine is subject to such convulsions; but this was doubtless peculiarly awful, so that it was distinguished and remembered as 'the earthquake,' and is alluded to long afterwards in Zech. xiv. 5.

⁵ As the metaphors of Amos are mostly of a pastoral character, this probably refers to the roar of the lion rather than the shout of the warrior. See ch. iii. 8.

⁶ Or, 'pastures,' as in Psa. xxiii. 2.

⁷ This is probably 'Carmel by the sea' (see Isa. xxxv. 2; Jer. xli. 18), which has always been celebrated for the luxuriance of its woods and herbage.

⁸ Because of its *multiplied* or *repeated* transgressions. This expression is repeated at the commencement of each of the following denunciations; and then one offence on the part of each of the guilty nations is specified as being peculiarly aggravated. See note on Prov. vi. 16.

⁹ Or, 'I will not reverse it'; *i. e.* the decree of punishment.

¹⁰ 'Gilead' here signifies the tribes east of the Jordan. See 2 Kings x. 32; xiii. 3, 7, where both Hazael and his son Ben-hadad are mentioned, and their cruel oppression is described as 'threshing.'

¹¹ That is, the fortifications.

And cut off the inhabitant from the plain of Aven¹ [*or*, Bikath-aven],
And him that holdeth the sceptre from the house of Eden² [*or*, Beth-eden]:
And ³the people of Syria shall go into captivity ⁴unto Kir,³—saith the LORD.

6 Thus saith the LORD;—For three transgressions of ⁵Gaza,⁴ and for four,
I will not turn away *the punishment* thereof;
Because they ⁶carried away captive the whole⁵ captivity,
⁷To deliver *them* up to Edom.

7 ⁸But I will send a fire on the wall of Gaza,—which shall devour the palaces thereof:

8 And I will cut off the inhabitant ⁹from Ashdod,
And him that holdeth the sceptre from Ashkelon,
And I will ¹⁰turn mine hand against Ekron:
And ¹¹the remnant of the Philistines shall perish,—saith the Lord God.

9 Thus saith the LORD;—For three transgressions of ¹²Tyrus, and for four,
I will not turn away *the punishment* thereof;

¹³Because they delivered up the whole captivity to Edom,
And remembered not ¹⁴the brotherly covenant.¹⁵

10 ¹⁶But I will send a fire on the wall of Tyrus,
Which shall devour the palaces thereof.

11 Thus saith the LORD;—For three transgressions of ¹⁷Edom,⁷ and for four,
I will not turn away *the punishment* thereof;

Because he did pursue ¹⁸his brother ¹⁹with the sword,—and did cast off all pity,
²⁰And his anger did tear perpetually,—and he kept his wrath for ever.

12 But ²¹I will send a fire upon Teman,—which shall devour the palaces of Bozrah.⁸

13 Thus saith the LORD;

For three transgressions of ²²the children of Ammon, and for four,
I will not turn away *the punishment* thereof;

Because they have ²³ripped up the women with child of Gilead,⁹
²⁴That they might enlarge their border.

14 But I will kindle a fire in the wall of ²⁵Rabbah,¹⁰

And it shall devour the palaces thereof,

²⁶With shouting in the day of battle,—with a tempest in the day of the whirlwind:

15 And ²⁷their king shall go into captivity,
He and his princes together,—saith the LORD.

2 Thus saith the LORD;—For three transgressions of ²⁸Moab, and for four,
I will not turn away *the punishment* thereof;

Because he ²⁹burned the bones¹¹ of the king of Edom into lime.

2 But I will send a fire¹² upon Moab,—and it shall devour the palaces of ³⁰Kirioth:
And Moab shall die with tumult,

³¹With shouting, and with the sound of the trumpet:

3 And I ³²will cut off ³³the judge from the midst thereof,
And will slay all the princes thereof with him,—saith the LORD.

4 Thus saith the LORD;—For three transgressions of ³⁴Judah, and for four,
I will not turn away *the punishment* thereof;

³⁵Because they have despised the law of the LORD,

And have not kept his commandments,

And ³⁶their lies¹³ caused them to err,—³⁷after the which their fathers have walked.

5 ³⁸But I will send a fire upon Judah,—and it shall devour the palaces of Jerusalem.

¹ As 'Aven,' or 'On,' is the Egyptian name for the city of the sun, Heliopolis (see Gen. xli. 45; Ezek. xxx. 17), this may refer to the Syrian Heliopolis, the celebrated city of Baalbek, which lay in the Bukaa or valley between Lebanon and Hermon. Or it may mean 'the valley of vanity'; i. e. of idolatry. See note on Hos. iv. 15.

² 'Beth-eden,' *the house of pleasure*, is probably the name of a royal residence in the mountains of Lebanon, called by Ptolemy (v. 15) 'Paradise.'

³ See note on 2 Kings xvi. 9.

⁴ Gaza was the most important city of the Philistines. The old site has long been forsaken, but the modern town is still large and populous. The other ancient Philistine cities are now small villages; and the site of Gath is not known. See note on Isa. xiv. 29.

⁵ Rather, 'a full captivity'; i. e. they swept off all that were within their reach. This is probably the invasion which is recorded in 2 Chron. xxi. 16, 17.

⁶ The covenant which had subsisted between David and Solomon, and the king of Tyre. See 2 Sam. v. 11; 1 Kings v. 12; ix. 11.

⁷ See notes on 2 Sam. viii. 13; 2 Chron. xx. 1; Isa. xxxiv. 1.

⁸ See notes on Jer. xlix. 7; Isa. xxxiv. 6.

⁹ The Ammonites aimed utterly to exterminate the Israelites, that they might extend their own territory.

¹⁰ See note on Jer. xlix. 2.

¹¹ According to an uncertain tradition preserved by Jerome, these were the bones of the king of Edom who was allied with Jehoshaphat and Jehoram (2 Kings iii. 9). The disinterment was an act of cold-blooded revenge. Although this crime was committed not against Israel, but against Edom, it was not therefore overlooked.

¹² The instrument of his revenge shall be the means of his punishment.

¹³ Probably 'idols.' see note on Psa. xxxi. 6.

¹⁴ fulfilled, 2 Kl. 16. 9.
¹⁵ ch. 9. 7.

¹⁶ 1 Sam. 6. 17; 2 Chr. 28. 18; Isa. 14. 29—31; Jer. 47. 4, 5; Eze. 25. 15; Zeph. 2. 4.

¹⁷ 2 Chr. 21. 16, 17; Joel 3. 6.
¹⁸ ver. 9; Eze. 35. 5.
¹⁹ Jer. 47. 1.

²⁰ Jer. 25. 30; Zeph. 2. 4; Zec. 9. 5, 6.

²¹ Pa. 81. 14.

²² Jer. 47. 4; Eze. 25. 16, 16; Zeph. 2. 4—7.

²³ see refs. Isa. 23. 1; Joel 3. 4, 5.

²⁴ ver. 6.

²⁵ 2 Sam. 5. 11; 1 Kl. 5. 1; 9. 11—14.

²⁶ vera. 4, 7, etc.

²⁷ Isa. 21. 11; 34. 5; Jer. 49. 7—29; Eze. 25. 12—14; 35. 2 etc.; Joel 3. 19; Obad. 1, etc.; Mal. 1. 4.

²⁸ Ge. 37. 40, 41; Num. 30. 14—21; Deut. 23. 7; Mal. 1. 2.
²⁹ 2 Chr. 28. 17; Obad. 10—14.

³⁰ Eze. 35. 5.
³¹ Obad. 9, 10.

³² Jer. 49. 1—6; Eze. 25. 2; Zeph. 2. 9.

³³ Hos. 13. 16.

³⁴ Jer. 49. 1; Eze. 35. 1.

³⁵ Deu. 3. 11, Rabbath;
³⁶ 2 Sam. 12. 26; Jer. 49. 2; Eze. 25. 5.

³⁷ ch. 2. 2; Pa. 83. 15; Isa. 30. 30.
³⁸ Jer. 49. 3.

³⁹ Isa. ch. 15 and 16;
⁴⁰ Jer. ch. 48; Eze. 25. 8; Zeph. 2. 6.

⁴¹ 2 Kl. 3. 27.

⁴² Jer. 48. 24, 41.

⁴³ ch. 1. 14.

⁴⁴ Num. 24. 17; Jer. 48. 7, 25.

⁴⁵ Jer. 9. 25, 26; Hos. 5. 12, 13.

⁴⁶ Isa. 36. 14, 15; 2 Kl. 17. 19; 2 Chr. 35. 14—17; No. 1. 7; Dan. 9. 11.

⁴⁷ Isa. 28. 15; Jer. 16. 19, 20; Ro. 1. 25.

⁴⁸ Eze. 20. 15, 16, 18, 24, 30.
⁴⁹ Jer. 17. 27; Hos. 8. 14.

- 6 Thus saith the LORD;—For three transgressions of ^c Israel, and for four, I will not turn away *the punishment* thereof;
Because ^d they sold the righteous for silver,—and the poor for a pair of shoes;¹
- 7 ^e That pant after² the dust of the earth on the head of the poor,
And ^f turn aside the way of the meek:
^g And a man and his father will go in unto the *same* maid,
^h To profane my holy name.³
- 8 And they lay *themselves* down⁴ upon clothes ⁱ laid to pledge—^j by every altar,
And ^k they drink the wine of the condemned—in the house of their god.
- 9 Yet destroyed I the ^l Amorites⁵ before them,
^m Whose height *was* like the height of the cedars,—and he *was* strong as the oaks;
Yet I ⁿ destroyed his fruit from above,—and his roots from beneath.
- 10 Also ^o I brought you up from the land of Egypt,
And ^p led you forty years through the wilderness,
^q To possess the land of the Amorite.
- 11 And I raised up of your sons for prophets,—and of your young men for ^r Nazarites.⁶
^s *Is it* not even thus, O ye children of Israel?—saith the LORD.
- 12 But ye gave the Nazarites wine to drink;
And commanded the prophets,—^t saying, Prophecy not.
- 13 ^u Behold, I am pressed⁷ under you,—as a cart is pressed *that is* full of sheaves.
- 14 ^v Therefore the flight shall perish from the swift,
And the strong shall not strengthen his force,
^w Neither shall the mighty deliver himself:
15 Neither shall he stand that handleth the bow;
And *he that is* swift of foot shall not deliver *himself*:
^x Neither shall he that rideth the horse deliver himself.
- 16 And *he that is* courageous among the mighty
Shall flee away naked⁸ in that day,—saith the LORD.

The peculiar privileges and responsibility of Israel; warnings of punishment.

- 3 HEAR⁹ this word that the LORD hath spoken against you, O children of Israel,
Against the whole family which I brought up from the land of Egypt, saying,
2 ^a You only have I known of all the families of the earth:
^b Therefore¹⁰ I will punish you for all your iniquities.
- 3 Can two walk together,—except they be agreed?
4 Will a lion roar¹¹ in the forest,—when he hath no prey?
Will a young lion cry out of his den,—if he have taken nothing?
5 Can a bird fall in a snare upon the earth,—where no gin is for him?
Shall *one* take up a snare from the earth,—and have taken nothing at all?
6 Shall a trumpet be blown in the city,—and the people not be afraid?¹²
^c Shall there be evil¹³ in a city,—and the LORD hath not done *it*?
7 Surely the Lord God will do nothing,
But ^d he revealeth his secret unto his servants the prophets.¹⁴

¹ Rather, 'sandals'; mere soles fastened by thongs; things of the smallest value. Compare Ezek. xiii. 19. The word 'sold' is to be understood here in the sense of selling into slavery, which was frequently done. See Lev. xxv. 39; 2 Kings iv. 1.

² The meaning probably is, that they grudge the poor the very dust that they put on their heads as a mark of mourning.

³ Sin on the part of God's professed people is peculiarly dishonouring, and therefore displeasing to Him. It is not unlikely that, as the Israelites professed to honour Jehovah in their image-worship, they even pretended to do so in the obscene practices which they joined with it.

⁴ They not only appropriated to their own use the garments which had been pledged (see Exod. xxii. 6), and the fines which had been levied; but to this injustice they added the impiety of using these things at their idol-feasts.

⁵ See note on Gen. xv. 16.

⁶ See note on Numb. vi. 2.

⁷ Rather, 'Behold, I will press you down,' etc. (i. e. I will overpower you with punishment), 'and flight shall fail,' etc.

⁸ That is, the bravest shall throw off his armour and flee.

⁹ The people of Israel are reminded of the responsibility resulting from their peculiar privileges (vers. 1, 2), and then, by a series of pungent and suggestive questions, they are taught that they cannot expect God's friendship while they oppose his will (3), that he does not threaten, nor will they suffer, without cause (4, 5), and that they may well fear when God requires his servants to warn them (6—8). And their heathen neighbours are called to observe and bear witness to their disorders and their punishment (9—15).

¹⁰ Those must expect to be punished with peculiar severity who, having enjoyed remarkable Divine favours and advantages, have sinned against stronger obligations, and set a more injurious example than others.

¹¹ The lion roars when eager for his prey, or exulting over it. He does not roar without cause; so God does not threaten and punish where there is no sin.

¹² It was no vain alarm which the prophets were sounding in the ears of their countrymen; and, whoever might be the instruments, God was the author of the chastisement.

¹³ The word 'evil' here means calamity, as in Gen. xix. 19.

¹⁴ Before God inflicts his strokes, he mercifully warns men by his prophets, whose words may well excite alarm, for they are uttered under his impulse.

^c 2 Kl. 17. 7—18; Hos. 4. 1, 2, 11—14.

^d ch. 5. 11, 12; 8. 4—6; Is. 20. 21.

^e ch. 4. 1; 1 Kl. 21. 4; Mic. 2. 2, 9.

^f ch. 5. 12; Ex. 23. 6; Is. 10. 2.

^g Es. 22. 11.

^h Le. 20. 3; 2 Sam. 12. 14; Es. 36. 20; Ro. 2. 24.

ⁱ see refs. Ex. 22. 26, 27.

^j Is. 57. 7; Es. 23. 41; 1 Cor. 8. 10; 10. 21.

^k Hos. 4. 8.

^l Num. 21. 21—25; Deu. 2. 3—33; Jos. 24. 8.

^m Num. 13. 28, 29, 32, 33; Deu. 1. 28.

ⁿ Jos. 11. 21, 22; Is. 5. 24; Mal. 4. 1.

^o Ex. 12. 51; Es. 20. 10; Mic. 5. 4.

^p Num. 14. 34; Deu. 2. 7; 8. 2.

^q Deu. 1. 20, 21, 30.

^r Num. 6. 5, etc.; Judg. 13. 5.

^s Is. 5. 3, 4.

^t see refs. Is. 30. 10.

^u see refs. Is. 1. 14; Es. 16. 43.

^v ch. 9. 1—3; Job 11. 20; Jer. 9. 23.

^w Ps. 33. 16.

^x Ps. 33. 17.

^y Ex. 19. 5, 6; Deu. 7. 6; 10. 15; Ps. 147. 19, 20; Is. 63. 19.

^z see Dan. 5. 12; Mt. 11. 22; Lk. 12. 47; Ro. 2. 9; Heb. 12. 5—8; 1 Pet. 4. 17.

^a Is. 14. 24—27; 45. 7.

^b Ge. 6. 13; see refs. 18. 17; Dan. 9. 22—27.

- 8 /The lion hath roared, who will not fear?
The Lord God hath spoken, ¹who can but prophesy?
- 9 Publish in the palaces at Ashdod,—and in the palaces in the land of Egypt,
And say, Assemble yourselves upon the mountains of Samaria,
²And behold the great tumults¹ in the midst thereof,
And the oppressed [*or*, oppressions] in the midst thereof.
- 10 For they ³'know not to do right,—saith the Lord,
Who store up violence and robbery in their palaces.
- 11 Therefore thus saith the Lord God;
⁴'An adversary *there shall be* even round about the land;
And he shall bring down thy strength from thee,
And thy palaces shall be spoiled.²
- 12 Thus saith the LORD;
As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear;
So shall the children of Israel be taken out³
That dwell in Samaria in the corner of a bed,—and in Damascus *in* a couch.⁴
- 13 Hear ye, and testify in⁵ the house of Jacob,—saith the Lord God, the God of hosts,
- 14 That in the day that I shall visit the transgressions of Israel upon him,
⁶'I will also visit the altars of Beth-el:⁰
And ⁷'the horns of the altar shall be cut off,—and fall to the ground.
- 15 And I will smite ⁸"the winter house with ⁹"the summer house;
And ¹⁰"the houses of ivory shall perish,
And the great houses shall have an end,—saith the LORD.
- Reproofs of the nobles and of the people, for oppression, idolatry, and impenitence.*
- 4 HEAR⁷ this word, ye ⁸"kine of Bashan,⁸—that *are* in the mountain of Samaria,
Which oppress the poor, which crush the needy,
Which say to their masters,—⁹"Bring, and let us drink.
- 2 ¹'The Lord God hath sworn by his holiness,⁰
That, lo, the days shall come upon you,
That he will take you away ²'with hooks,—and your posterity with fishhooks.
- 3 And ³'ye shall go out at the breaches,—⁴"every *cow* at *that which is* before her;
And ye shall cast *them* into the ⁵"palace,—saith the LORD.¹⁰
- 4 ⁶'Come to Beth-el, and transgress;—at ⁷"Gilgal multiply transgression;
And ⁸"bring your sacrifices every morning,—⁹*and* your tithes after three years:¹¹
- 5 ¹'And offer a sacrifice of thanksgiving with leaven,¹²
And proclaim *and* publish ²"the free offerings:
³'For this liketh you, O ye children of Israel,—saith the Lord God.
- 6 And I also have given you cleanness of teeth,¹³ in all your cities,
And ⁴'want of bread in all your places.
⁵'Yet have ⁶"I not returned unto me,—saith the LORD.
- 7 And also ⁷'I have withholden the rain from you,
When *there were* yet three months¹⁴ to the harvest:
⁸'And I caused it to rain upon one city,
And caused it not to rain upon another city:
One piece was rained upon,—and the piece whereupon it rained not withered.

/ ch. 1. 2.

* Jer. 20. 9; Ac. 4. 20;
5. 20, 29; 1 Cor. 9.
16.* Deu. 29. 24—28; Jer.
22. 6, 9.

* Jer. 4. 22.

/ ch. 6. 14; 2 Ki. 17.
3—6; 18. 9—11.

* Hos. 10. 5—8.

/ Ex. 27. 2.

* Jer. 36. 22.
* Judg. 3. 20.
* 1 Ki. 22. 38./ Ps. 22. 12; Jer. 50.
11; Eze. 30. 18.

* Joel 3. 3.

/ Ps. 89. 35.

* Is. 37. 29; Jer. 16.
10; Hab. 1. 15.
* 2 Ki. 23. 4; Eze. 12.
5, 12.

u ver. 1.

* 2 Ki. 7. 7, 8, 15;

Zeph. 1. 18.

y Eze. 20. 39; Mt. 23.
32.

* ch. 5. 5; Hos. 4. 15;

9. 15; 12. 11.

* Num. 28. 3, 4.

b Deu. 14. 28.

c Is. 7. 12, 13; 23. 17.

d Is. 22. 18, 21; Deu.
12. 6.

e Ps. 81. 12.

/ Is. 26. 26; 1 Ki. 18.
2; 2 Ki. 8. 1.

g vers. 8—11; Is. 9.

13; 36. 11; Jer. 5. 3;

Hag. 2. 17.

A Is. 26. 19, 20; 1 Ki.
8. 35; Jer. 14. 4.

i see Ex. 8. 22.

1 The disorders connected with acts of oppression.

2 For the fulfilment of this, see 2 Kings xvii. 5, 6.

3 The shepherd was expected to make good any loss that occurred in his flock, unless he could prove that the animal had been torn by a wild beast, by producing some fragment as evidence of the fact (Exod. xxii. 10—13). In allusion to this custom, the prophet says that no more than the mere fragments of God's flock shall be left to show how they have been devoured.

4 According to the present Hebrew vowel-points, this should be translated, 'in the corner (*i.e.* the place of honour) of a sofa, and in the damask of a couch,' referring to the luxurious habits of the people.

5 Rather, 'against the house of Jacob.'

6 As idolatry has been the parent of other crimes, so it shall be punished with them.

7 The nobles are charged with oppression and threatened with exile (vers. 1—3); and all the people are charged with superstitious will-worship (4, 5), for which they have already suffered famine, drought, blight, pestilence, and the destruction of some of their cities; but as all these judgments have failed to reform them (6—11), destruction, like that of Egypt or of Sodom, must follow (12, 13).

8 See note on Ps. xxii. 12. In this passage, masculine and feminine forms are intermingled, to designate the effeminacy and tyranny of the courtiers and companions of the king of Israel (compare Hos. vii. 5), who is called 'their master,' as they are called 'kine,' or cows, of Bashan.

9 That Divine excellence which their sin had outraged is here engaged to vindicate itself. God's holiness must be hostile to the sinner.

10 Perhaps the best rendering of this verse is, 'And at the breaches (of your walls) ye shall go forth, each straight before her; and ye shall throw yourselves down from the citadel, saith Jehovah.' The figure is derived from the headlong rushing of frightened cattle.

11 See Deut. xiv. 28, and note. This seems to mean, You may maintain your worship carefully, but you only provoke me; for I have forbidden your calf-worship, and have chosen Jerusalem, not Beth-el, for my sanctuary.

12 See Lev. vii. 13, and note.

13 This is the same as 'want of bread.'

14 The 'latter rain,' which falls in Palestine about February, is necessary for the growth of the corn: see note on Deut. xi. 14. This was not yet absolutely withheld, but was very partial.

- 8 So two or three cities wandered unto one city, to drink water;
But they were not satisfied:—^a yet have ye not returned unto me,—saith the LORD.
- 9 'I have smitten you with blasting and mildew:
When your gardens and your vineyards
And your fig trees and your olive trees increased,
^a The palmerworm devoured them:
Yet have ye not returned unto me,—saith the LORD.
- 10 I have sent among you the pestilence ^a after the manner of Egypt: ¹
Your young men have I slain with the sword,—^a and have taken away your horses;
And I have made ^a the stink of your camps to come up unto your nostrils:
^a Yet have ye not returned unto me,—saith the LORD.
- 11 I have overthrown some of you,—as God overthrew ^a Sodom and Gomorrah; ²
^a And ye were as a firebrand plucked out of the burning:
^a Yet have ye not returned unto me,—saith the LORD.
- 12 Therefore ^a thus ³ will I do unto thee, O Israel:
And because I will do this unto thee,—^a prepare to meet thy God, O Israel.
- 13 For, lo, he that formeth the mountains,—and createth the wind,
^a And declareth unto man what is his thought,
^a That maketh the morning darkness,
^a And treadeth upon the high places of the earth,
^a The LORD, The God of hosts, is his name.⁴

Lamentations over Israel; warnings and exhortations.

- 5 HEAR^a ye this word which I ^a take up against^a you,
Even a lamentation, O house of Israel.
- 6 'The virgin of Israel ^a is fallen;—she shall no more rise:
She is forsaken upon her land;—*there is none to raise her up.*
- 3 For thus saith the Lord God;
^a The city that went out ^a by a thousand—shall leave an hundred,
And that which went forth ^a by an hundred—shall leave ten,—to the house of Israel.
- 4 For thus saith the LORD unto the house of Israel,
^a Seek ye me, ^a and ye shall live:
- 5 But seek not ^a Beth-el,—nor enter into Gilgal,—and pass not to ^a Beer-sheba: ⁸
For Gilgal shall surely go into captivity,—and ^a Beth-el shall come to nought.
- 6 ^a Seek the LORD, and ye shall live;
Lost he break out like fire in ^a the house of Joseph,⁹
And devour it, ^a and *there be none to quench it* in Beth-el.
- 7 Ye who ^a turn judgment to wormwood,—and leave off righteousness in the earth,¹⁰
- 8 *Seek him* that maketh the ^a seven stars¹¹ and Orion,
^a And turneth the shadow of death into the morning,
^a And maketh the day dark with night:
That ^a calleth for the waters of the sea,
And poureth them out upon the face of the earth:—^a The LORD is his name:
- 9 That strengtheneth the spoiled against the strong,
So that the spoiled shall come against the fortress.¹²
- 10 ^a They hate him that rebuketh¹³ ^a in the gate,
And they ^a abhor him that speaketh uprightly.
- 11 Forasmuch therefore ^a as your treading is upon the poor,
And ye take from him burdens¹⁴ of wheat:
^a Ye have built houses of hewn stone,—but ye shall not dwell in them;
^a Ye have planted pleasant vineyards,—but ye shall not drink wine of them.

^a vers. 6, 10, 11

¹ Ge. 41. 61; Deu. 28. 22; Hag. 2. 17.

^a Joel 1. 4; 2. 25.

^a Ex. 9. 3—6; 12. 29, 30; Le. 26. 25; Deu. 28. 27, 30; Ps. 78. 30.

^a 2 Ki. 13. 7.

^a Jer. 16. 4.

^a ver. 6.

^a Ge. 19. 24, 25; Is. 13. 19; Jer. 49. 18.

^a Zec. 3. 2; Jude 23.

^a ver. 6.

^a vers. 2, 3; ch. 2. 14

^a Geo. Esa. 13. 5; 22.

^a Mt. 5. 25; 24.

^a Jam. 4. 8, 10.

^a Ps. 130. 3; Dan. 2.

^a 28; Mt. 9. 4.

^a ch. 5. 8; 8. 9; Jer.

^a Deu. 32. 13; 33. 29;

^a Mic. 1. 3.

^a ch. 5. 8; 9. 6; Is.

^a 47. 4; Jer. 10. 16.

^a Jer. 7. 29; Eze. 19.

^a 1; 27. 2.

^a Is. 37. 22; Jer. 14.

^a 17.

^a 2 Ki. 15. 29; Hos.

^a 14. 1.

^a Deu. 28. 62.

^a ver. 6; 2 Chr. 15. 2;

^a Jer. 29. 12, 13.

^a Pa. 63. 32; Is. 55. 3.

^a ch. 8. 14.

^a Hos. 4. 15; 10. 8.

^a ver. 4; Eze. 33. 11.

^a Ge. 48. 8—20; Jos.

^a 18. 5.

^a Jer. 4. 4.

^a ch. 6. 12; Hos. 10. 4.

^a Job 9. 9; 38. 31.

^a Job 12. 22.

^a ch. 4. 13; Pa. 101. 20.

^a ch. 9. 6; Ge. 7. 11—

^a 20; Job 36. 34.

^a ch. 4. 13.

^a ch. 7. 10—17; Is. 29.

^a 21.

^a Pa. 69. 4.

^a 1 Ki. 22. 8.

^a ch. 4. 1.

^a Deu. 28. 30, 38, 39.

¹ That is, as I formerly did to the Egyptians. See refs.

² This refers to some awful catastrophe, not noticed elsewhere, by which some of the cities of Israel were burnt, whilst others narrowly escaped, like a brand plucked from the fire. Comp. Zech. iii. 2; 1 Cor. iii. 15.

³ As I have done to Egypt and Sodom, and have threatened (Deut. xxviii.), and have already begun, to deal with thee.

⁴ Israel's God is almighty, omniscient, and supreme. How awful for the ungodly to be summoned to meet Him!

⁵ Lamenting the approaching desolation of Israel (vers. 1—3), the prophet calls upon them to seek not their idols but Jehovah (4—6). His power is opposed to unrighteousness (7—9) such as they have practised (10—13), and from which they must turn to God if they would escape his anger (14—17).

⁶ Or, 'over you,' as a funeral lamentation.

⁷ Probably to war. The population of a city was

reckoned by the number of warriors it could send out.

⁸ A city of Judah (1 Kings xix. 3), on its southern frontier. From this passage and ch. viii. 14, it appears to have been at this time a place of idolatrous resort.

⁹ The kingdom of Ephraim, or the ten tribes.

¹⁰ Rather, 'and who cast righteousness down to the ground.'

¹¹ The Pleiades: see notes on Job ix. 9; xxxviii. 31.

¹² Rather, 'That flasheth forth destruction upon the strong; and destruction cometh upon the fortress.' The power of the Almighty Creator is put forth to destroy the stronghold of the sinner.

¹³ This may mean the prophets, who uttered their rebukes 'in the gate,' the most frequented part of the city; or it may be rendered, 'him that contendeth in the gate,' referring to those who brought these men to public trial. Comp. ver. 12, and Isa. xxix. 21.

¹⁴ Or, 'presents;' i. e. bribes.

- 12 For 'I know your manifold transgressions—and your mighty sins.
 'They afflict the just,—they take a bribe,
 And they 'turn aside the poor / in the gate *from their right*.
 13 Therefore 'the prudent shall keep silence' in that time;—for it is 'an evil time.
 14 'Seek good, and not evil, that ye may live:
 And so the LORD, the God of hosts, shall be with you,—^a as ye have spoken.
 15 'Hate the evil, and love the good,—and establish judgment in the gate.
 "It may be that the LORD God of hosts will be gracious
 Unto 'the remnant of Joseph.
 16 Therefore the LORD, the God of hosts, the Lord, saith thus;
 'Wailing *shall be* in all streets;
 And they shall say in all the highways, Alas! alas!
 And they shall call the husbandman to mourning,
 And 'such as are skilful of lamentation² to wailing.
 17 And 'in all vineyards *shall be* wailing:
 For 'I will pass through thee,—saith the LORD.

False security exposed and reproved.

- 18 'WOE³ unto you that desire the day of the LORD!⁴
 To what end *is* it for you?—'The day of the LORD *is* darkness, and not light.
 19 'As if a man did flee from a lion,—and a bear met him;
 Or went into the house, and leaned his hand on the wall,
 And a serpent bit him.⁵
 20 *Shall* not the day of the LORD *be* darkness, and not light?
 Even very dark, and no brightness in it?
 21 'I hate, I despise your feast days,⁶
 And 'I will not smell in your solemn assemblies.
 22 'Though ye offer me burnt offerings and your meat offerings,
 I will not accept *them*:
 Neither will I regard the peace offerings of your fat beasts.
 23 Take thou away from me the noise of 'thy songs;
 For I will not hear the melody of 'thy viols.
 24 'But let judgment run down as waters,—and righteousness as a mighty stream.
 25 'Have ye offered unto me sacrifices and offerings
 In the wilderness forty years, O house of Israel?
 26 But ye have borne⁷ the tabernacle^a of your Moloch
 And Chium your images, the star of your god,⁸—which ye made to yourselves.
 27 Therefore will I cause you to go into captivity 'beyond Damascus,⁹
 Saith the LORD, 'whose name *is* The God of hosts.

- 6 Woe⁸ to them *that are* at ease in Zion,—and trust in 'the mountain of Samaria,
Which are named¹⁰ 'chief of the nations,—to whom the house of Israel came!
 2 'Pass ye unto 'Calneh,¹¹ and see;—and from thence go ye to 'Hamath¹² the great:

1 In such a time, the wise and pious can only wait in silence for God's interposition to check the overwhelming power of public and private wickedness.

2 See Eccles. xii. 5; Jer. ix. 17, and notes.

3 Two grounds of false confidence are here exposed; namely, first, God's expected interposition, which however would be to punish rather than to bless a people so faithless to Him (vers. 18—27); and, secondly, the strength of the two capitals of Israel and Judah, which encouraged the inhabitants, notwithstanding the fall of other cities, in luxurious security and disregard of the sufferings of the rest of the country (ch. vi. 1—6). For these reasons, they and their cities shall be the chief sufferers by pestilence and earthquake (7—11), that they may learn how unprofitable is their sin, and how unavailing their strength in the time of God's chastisements (12—14).

4 'The day of the Lord' may be either *the day of his anger*, which these men boldly despise, as if they said, 'Let him do his worst;' or, more probably, *the day of his interposition*; which they thought must be to them, as Israelites, a time of blessing; but which, because they were faithless to his covenant, would bring to them only darkness and misery. Such was Christ's first coming, and such will be the day of his second appearing.

5 Proverbial expressions representing men as finding destruction where they hoped to find safety.

6 See Isa. i. 10—16, and notes.

7 Rather, 'Did ye offer unto me, etc., and (yet, *i. e.* at the same time) ye bore,' etc. The Israelites are accused of having, from the earliest periods of their history, mixed superstitious practices with a professed attention to the ritual observances of the Mosaic law.

8 This is rendered by some, 'Ye carried the shrine of your king, and the pillar of your images, the star of your gods.' The heathen were accustomed to make portable shrines; and several of the deities of Nineveh are represented as being carried on the shoulders of men, each deity having a star over its head. Those who adopt the rendering of the text suppose 'Chium' to be the planet Saturn, of which they think Remphan to be the Egyptian name. The text is quoted in Acts vii. 43 nearly according to the Septuagint version.

9 Even to Babylon. See Acts vii. 43, and notes.

10 Rather, 'the distinguished men of the chief of the nations;' *i. e.* the princes of the two kingdoms of Israel and Judah, who, trusting in the strength of their capitals, set the people, who looked up to them, an example of confident ease and recklessness of Divine warnings. The same epithets are applied by Isaiah (Isa. xxxii. 9, 11) to the luxurious women of Israel.

11 Or, *Calno* (Isa. x. 9), probably Ctesiphon; situated opposite Seleucia, and for a time the capital of the Parthians.

12 See notes on Numb. xiii. 21; 2 Sam. viii. 9.

Deu. 31. 21.

ch. 2. 6.

ch. 2. 7; Isa. 26. 21.

ver. 10.

ch. 6. 10.

Ecc. 9. 12; Mic. 2. 3.

Is. i. 16, 17.

Mic. 3. 11.

Pa. 94. 14; 97. 10;

Ro. 12. 9.

Ex. 22. 30; 2 Ki. 19.

4; Joel 2. 14.

ver. 6.

ch. 6. 10.

Jer. 9. 17.

Hos. 9. 2.

Ex. 12. 12; Isa. 16. 10;

Nah. 1. 12.

Is. 5. 19; Jer. 17. 15;

Eze. 12. 22, 27; 2 Pet.

2. 4.

Jer. 30. 7; Joel 1. 15;

2. 2; Zeph. 1. 15.

Is. 34. 17, 18; Jer.

48. 44.

Pro. 21. 27; Isa. 1. 11

—16; Jer. 6. 20; Hos.

8. 13.

Is. 26. 31.

1 Pt. 50. 8—13; Isa. 66.

3; Mic. 6. 6, 7.

ch. 6. 5.

ver. 15; Hos. 6. 6;

Mic. 6. 8.

see Isa. 17. 7; Deu.

32. 17; Jos. 24. 14;

Is. 43. 23; Eze. 20. 6,

16, 24; Ac. 7. 12, 43.

Is. 18. 21; 1 Ki. 11.

33; Micom.

2 Ki. 15. 29; 17. 6.

ch. 4. 13.

Jer. 48. 11; Lk. 6.

24, 25.

ch. 4. 1; 1 Ki. 16. 24.

Ex. 19. 6.

Jer. 2. 10.

Is. 10. 9; Calno.

2 Ki. 18. 34.

Then go down to 'Gath¹ of the Philistines:

'Be they better than these kingdoms?—or their border greater than your border?'²

3 Ye that 'put far away the 'evil day,³

'And cause 'the seat of violence⁴ to come near;

4 That lie upon beds of 'ivory,—and stretch themselves upon their couches,

'And eat the lambs out of the flock,—and the calves out of the midst of the stall;

5 'That chant to the sound of the viol,

And invent to themselves instruments of music, 'like David;⁵

6 That drink wine in bowls,—and anoint themselves with the chief ointments:

'But they are not grieved for the affliction of 'Joseph.

7 Therefore now shall they go captive with the first that go captive,

And 'the banquet⁶ of them that stretched themselves shall be removed.

8 'The Lord God hath sworn by himself,—saith his Lord the God of hosts,

'I abhor 'the excellency of Jacob,⁷ 'and hate his palaces:

'Therefore will I deliver up the city with all that is therein.

9 And it shall come to pass, 'if there remain ten men in one house,
That they shall die.

10 And a man's uncle shall take him up, and he that burneth⁸ him,

To bring out the bones out of the house,

And shall say unto him that is by the sides of the house,

Is there yet any with thee?—and he shall say, No.

Then shall he say, 'Hold thy tongue:

'For we may not make mention of the name of the LORD.⁹

11 For, behold, 'the LORD commandeth,

'And he will smite the great house with breaches,—and the little house with clofts.

12 Shall horses run upon the rock?—will one plow there with oxen?¹⁰

For 'ye have turned judgment into gall,

And the fruit of righteousness into hemlock:

13 Ye 'which rejoice in a thing of nought;

Which say, Have we not taken to us horns¹¹ by our own strength?

14 But, behold, 'I will raise up against you a nation, O house of Israel,

Saith the LORD the God of hosts;—and they shall afflict you

From the 'entering in of Hemoth—unto the river of the wilderness.¹²

Symbolical visions representing approaching Divine judgments for the sin of the people.

7 'THUS¹³ hath the Lord God showed unto me; and, behold, he formed grass-hoppers¹⁴ in the beginning of the shooting up of the latter growth; and, lo, it was

2 the latter growth after the king's mowings.¹⁵ And it came to pass, that when they had made an end of eating the grass of the land, then I said,

¹ Gath was one of the principal cities of the Philistines, the residence of Goliath. Uzziab, in whose reign Amos prophesied, took it and destroyed its wall (2 Chron. xxvi. 6), and probably also the entire city, as it is not mentioned in ch. i. 6—8.

² Of the various explanations given to this question the most probable is, See how these mighty cities are humbled and reduced, and learn to fear my judgments.

³ Banishing all fear of the threatened punishment, men hold fast to their iniquities.

⁴ The judgment-seat, where injustice was practised.

⁵ Cultivating merely for their own diversion an art which David consecrated to the service of God. The word here rendered 'bowls' (ver. 6) is everywhere else applied to the capacious vessels used in the sanctuary. These men were not only voluptuous, but profane.

⁶ Rather, 'and the shouting of those that recline (on couches) shall depart.' Having been chief in sin, they shall be chief in punishment.

⁷ See note on Psa. xlvii. 4; and Ezek. xxiv. 21.

⁸ Or, 'A man's uncle, even he who burneth him, shall take him up,' etc. This probably means that the mortality will be so great as to throw the care of the dead upon their more distant relatives; who, to prevent infection, will burn the bodies instead of burying them.

⁹ Or, 'Be silent; for [it is not a time] to mention the name of the Lord.' The meaning is not very obvious, but perhaps it is this: that one of the household, confined to the chamber by the disease, says that he is the sole survivor; and he is told that it is of no use now to call upon God, for his case is hopeless.

¹⁰ You cannot reasonably expect to profit by injustice.

¹¹ That is, power. The strength in which you trust and rejoice for success is 'nought,' when opposed to the agents of my justice.

¹² Rather, 'the stream of the Arabah;' i. e. the Jordan-valley. As this is probably the boundary mentioned in 2 Kings xiv. 25, it is either the Kidron, or some stream falling into the northern part of the Dead Sea.

¹³ Chapters vii., viii., ix. 1—10 contain a series of symbolical visions indicating progressive Divine judgments. The first (ch. vii. 1—3) and the second (4—6) predict devastation; against which Amos pleads with some success. The third foreshows the destruction of the idol-temples and of the royal house (7—9). Upon delivering this vision, the prophet is, by a perversion of his words, charged with treason; but he defends himself, and foretells the punishment of his accuser (10—17). The fourth vision shows the ripeness of the people for the judgments which are at hand (viii. 1—3); and is followed by a catalogue of their crimes, with their retributions (4—14). In the fifth, the Divine Judge appears at the idolatrous altar, whence their other sins had originated, and decrees the destruction of the idol-temple and of its votaries; declaring that all attempts at escape are hopeless, for their Judge is the omnipotent and omnipresent Creator, who has cast off this rebellious people, and will let none escape, whilst he will take care that none of his servants shall perish (ix. 1—10).

¹⁴ Rather, 'locusts.'

¹⁵ 'The king's mowings,' or *croppings*, may refer either to the exaction by the monarch of the first growth of the

^a 2 Chr. 26. 6.

^b Is. 27. 12, 13; Nah. 3. 8.

^c Ecc. 8. 11; Is. 47. 7; Eze. 12. 27.

^d ch. 5. 18; 8. 10.

^e ver. 13; ch. 5. 12.

^f Pa. 94. 20.

^g ch. 5. 13.

^h Is. 22. 12.

ⁱ Job 21. 11, 12; Is. 5. 12.

^j 1 Chr. 23. 5.

^k Ge. 37. 35; Ro. 12. 15; 1 Cor. 12. 26.

^l ch. 5. 6.

^m ver. 4; Nah. 1. 10.

ⁿ Jer. 51. 14; Heb. 6. 13, 17.

^o Pa. 73. 59.

^p ch. 8. 7; Pa. 47. 4; Eze. 24. 21.

^q ch. 3. 11; Lam. 2. 5.

^r see 2 Kl. 17. 5, 6; Mic. 1. 6, 7.

^s ch. 5. 3.

^t ch. 5. 13.

^u ch. 8. 3.

^v Is. 55. 11.

^w ch. 3. 15; Zec. 14. 2.

^x ch. 5. 7; Jer. 5. 3; Hos. 10. 4; Zec. 7. 11, 12.

^y Jer. 9. 23.

^z 2 Kl. 15. 29; 17. 6; Jer. 5. 15.

^{aa} Num. 34. 8; 1 Kl. 8. 55.

^{ab} vers. 4, 7; Jer. 24. 1.

‘O Lord God, forgive, I beseech thee:

‘By whom shall Jacob arise?—for he is small.¹

3 ‘The Lord repented for this:—It shall not be, saith the Lord.

4 ‘Thus hath the Lord God showed unto me; and, behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part.²

5 Then said I,—O Lord God, ‘cease, I beseech thee:

By whom shall Jacob arise?—for he is small.

6 ‘The Lord repented for this:—This also shall not be, saith the Lord God.

7 ‘Thus he showed me: and, behold, the Lord stood upon a wall *made* by a plumbline, with a plumbline in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord,

Behold, ‘I will set a plumbline in the midst of my people Israel:³

‘I will not again pass by them any more:

9 ‘And the high places of Isaac shall be desolate, And the sanctuaries⁴ of Israel shall be laid waste;

And ‘I will rise against the house of Jeroboam with the sword.

10 Then Amaziah ‘the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land

11 is ‘not able to bear all his words. For thus Amos saith, ‘Jeroboam shall die by the sword, and ‘Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, ‘O thou seer, ‘go, flee thee away into the land of Judah, and there eat bread,⁵ and prophesy there: but ‘prophesy not again any more at Beth-el: ‘for it is the king’s chapel,⁶ and it is the king’s court.

14 Then answered Amos, and said to Amaziah, I *was* no prophot, neither *was* I ‘a prophet’s son;⁷ ‘but I *was* an herdsman, and a gatherer⁸ of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the Lord: ‘Thou sayest, Prophesy not against Israel, and ‘drop not *thy word* against the house of Isaac. ‘Therefore thus saith the Lord;

‘Thy wife shall be an harlot in the city, And thy sons and thy daughters shall fall by the sword, And thy land shall be divided by line;⁹—and thou shalt die in a polluted¹⁰ land: ‘And Israel shall surely go into captivity forth of his land.

8 ‘Thus hath the Lord God showed unto me; and behold a basket of summer fruit.¹¹ And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me,

‘The end is come upon my people of Israel;

‘I will not again pass by them any more.

3 And ‘the songs of the temple¹² shall be howlings in that day, saith the Lord God: *There shall be many dead bodies in every place;*

‘They shall cast *them* forth with silence.¹³

4 Hear this, O ye that ‘swallow up the needy, Even to make the poor of the land to fail,

5 Saying, When will the new moon ‘be gone,—that we may sell corn?

And ‘the sabbath,—that we may set forth wheat,

‘Making the ephah small, and the shekel great,¹⁴

grass for his own cattle (see 1 Sam. viii. 14); or to the invasions of the Syrian kings (2 Kings xiii. 3–7). If locusts destroyed the after-crop, there was no hope of any grass till the summer was passed.

1 Rather, ‘Who is Jacob that he should stand?’ i. e. How can a nation already brought so low by thy judgments endure any more? And so in ver. 6.

2 Rather, ‘the part,’ i. e. the other part; the dry land in opposition to the deep. The ‘fire’ denotes a heavier judgment than the ‘locusts.’

3 The application of the line and plummet to a completed building implies that its correctness and stability are being tested, and that, if found faulty or dangerous, it will be taken down. This symbol therefore represents God’s trial of a people, which often results in their condemnation. Comp. Isa. xxviii. 17; 2 Kings xxi. 13.

4 Their idol-temples.

5 Gain thy living by prophesying there. The idolatrous priest apparently regards Amos as merely a hireling, like himself, doing his work for the maintenance which the king gave him.

6 Rather, ‘the king’s sanctuary.’ As Bethel was frequented by the kings of Israel for their idolatrous worship, it had also a royal residence.

7 That is, I was not a disciple of the prophets. See note on 1 Sam. x. 12.

8 Perhaps, ‘scraper,’ alluding to the practice of scraping or making incisions in the sycamore fruit, to promote its maturity. As this fruit was common and insipid, and was eaten chiefly by the poor, it is likely that Amos was in an humble station.

9 Divided among the victorious enemies.

10 A foreign heathen land, where the worship of Jehovah was altogether unknown.

11 That is, fruit fully ripe, which soon rots; representing Israel as ripe for judgment. Compare Rev. xiv. 15, 18.

12 Rather, ‘palace.’

13 Without the usual wailings, either for fear of the enemy, or because none were left to mourn.

14 By diminishing the measure they gave, and at the same time increasing the weight by which the money

q Ex. 28. 11, 12; Jer.

14. 7; Dan. 8. 10;

Jam. 5. 16.

r ver. 5; Is. 51. 19.

s see Jer. 20. 19; 42. 2.

t ver. 6; see ref. Deu.

32. 26; Hos. 11. 8;

Jon. 2. 10; Jam. 5.

16.

u ver. 1.

v ver. 2; Pa. 85. 4.

y ver. 3.

z ver. 1.

a see 2 Ki. 21. 13; Is.

28. 17; 34. 11; Lam.

2. 8; Eze. 40. 3; Zec.

2. 1, 2.

b ch. 8. 2; Eze. 7. 2–9;

Mic. 7. 18.

c Bez-ahab, ch. 5. 5;

8. 14; Ge. 28. 23;

46. 1; see Le. 26. 30;

1. 1; Is. 55. 7.

d fulfilled, 2 Ki. 15. 6–

10.

e 1 Ki. 12. 31, 32.

f 2 Ki. 14. 32, 34.

g Jer. 18. 19; Ac. 7.

54.

h ver. 9; Pa. 56. 51;

i ch. 6. 7, 8.

j see 1 Sam. 9. 9.

k Is. 54.

l ch. 2. 12.

m 1 Ki. 12. 29, 32; 13. 1.

n 1 Ki. 21. 35; 2 Ki. 2.

5; 4. 38; 5. 1.

p ch. 1. 1; Zec. 13. 5.

q ver. 12; Is. 30. 10.

r see ref. Eze. 20. 46.

s see Jer. 20. 5; 23. 12;

16; 25. 31, 32, 31, 32;

t Is. 13. 16; Lam. 5.

11; Hos. 4. 13; Zec.

14. 2.

u ver. 11.

x ch. 7. 1.

y Jer. 1. 13; Eze. 7.

2, 3.

z ch. 7. 8.

a ch. 5. 23; Zec. 11.

1–3.

b ch. 6. 9, 10.

c ch. 5. 11, 12; Pa. 14.

4; Fro. 30. 14.

d Mal. 1. 13.

e see Ex. 20. 6–10;

No. 13. 15, 16.

f Le. 19. 36; Deu. 25.

13–16; Pro. 11. 1;

Mic. 6. 10, 11.

- And 'falsifying the balances by deceit?
 6 That we may buy the poor¹ for ^asilver,—and the needy for a pair of shoes;
Yea, and sell the refuse of the wheat?
 7 The LORD hath sworn by 'the excellency of Jacob,²
Surely^a I will never forget any of their works.
 8 'Shall not the land tremble for this,—and every one mourn that dwelleth therein?
 And it shall rise up wholly as a flood;
 And it shall be cast out and drowned,³—*as by the flood of Egypt.*
 9 And it shall come to pass in that day,—saith the Lord God,
"That I will cause the sun⁴ to go down at noon,
And I will darken the earth in the clear day:
 10 'And I will turn your feasts into mourning,—and all your songs into lamentation;
 'And I will bring up sackcloth upon all loins,—and baldness upon every head;
 'And I will make it as the mourning of an only son,
 And the end thereof as a bitter day.
 11 Behold, the days come, saith the Lord God,—that I will send a famine in the land,
 Not a famine of bread, nor a thirst for water,
 But 'of hearing the words of the LORD:⁵
 12 And they shall wander from sea to sea,⁶
 And from the north even to the east, they shall run to and fro
 To seek the word of the LORD,—and shall not find it.
 13 In that day shall the fair virgins and young men faint for thirst.
 14 They that 'swear by 'the sin of Samaria,⁷—and say, Thy god, O Dau, liveth;⁸
 And, The "manner" of Beer-sheba liveth;
 Even they shall fall, and never rise up again.
 9 'I saw the Lord standing upon 'the altar:⁹ and he said,
 Smite the lintel of the door, that the posts may shake:
 And 'cut them in the head, all of them;¹⁰
 And I will slay the last of them with the sword:
 'He that flieth of them shall not flee away,
 And he that escapeth of them shall not be delivered.
 2 'Though they dig into hell,¹¹—thence shall mine hand take them;
 'Though they climb up to heaven,—thence will I bring them down:
 3 And 'though they hide themselves in the top of Carmel,¹²
 I will search and take them out thence;
 And though they be hid from my sight in the bottom of the sea,
 Thence will I command the serpent, and he shall bite them:
 4 And though they go into captivity before their enemies,
 'Thence will I command the sword, and it shall slay them:¹³
 And 'I will set mine eyes upon them for evil,—and not for good.
 5 And the Lord God of hosts is he that toucheth¹⁴ the land, and it shall ^amelt,
 'And all that dwell therein shall mourn:
 And it shall rise up wholly like a flood;
 And shall be drowned, as *by the flood of Egypt.*¹⁵

- g Hos. 12. 7.
 a ch. 2. 6; No. 2. 1—5.
 ' ch. 6. 8.
 k see refs. Hos. 7. 2; 8. 13; 9. 9.
 i Hos. 4. 3.
 m ch. 9. 5; Is. 8. 7, 8.
 n ch. 4. 13; Job 5. 14; Is. 13. 10; 29. 9, 10; Jer. 15. 9; Mic. 3. 6.
 o ver. 3.
 p Is. 15. 2, 3; Jer. 49. 27; Eze. 7. 10; 27. 31.
 q Jer. 6. 26; Zec. 12. 10.
 r 1 Sam. 8. 1; Ps. 74. 9; Eze. 7. 26; Mic. 3. 6.
 s Hos. 4. 15.
 t Deut. 9. 21; 1 Ki. 12. 29, 30; Hos. 8. 5.
 u Heb. way; see Ac. 9. 2; 18. 25; 19. 9, 23; 24. 14.
 v ch. 5. 5.
 w Is. 6. 1.
 x ch. 3. 14.
 y Ps. 68. 21; Hab. 3. 13.
 z ch. 2. 14, 15.
 c see refs. Job 11. 4.
 d Job 20. 6; Is. 14. 13—16; Jer. 19. 16; 51. 53; Obad. 4.
 e Job 34. 22; Jer. 23. 23, 24.
 f Is. 26. 33, 36—39; Deut. 28. 63; Eze. 5. 12.
 g Is. 17. 10; Jer. 44. 11.
 h Ps. 141. 5; Mic. 1. 3, 4.
 i ch. 8. 8.

was reckoned, they were guilty of a double fraud: see refs. The spirit of covetousness leads men to rob both God and man.

1 That is, reduce them to bondage. See note on ch. ii. 6.

2 See note on Ps. xlvii. 4.

3 This may mean, 'overflowed,' as Egypt is by the inundations of the Nile; or the passage may be rendered, 'and shall subside, as the river of Egypt does, when its flood is exhausted.'

4 Your prosperity shall be suddenly eclipsed by the deepest and darkest sorrow (ver. 10). Comp. Jer. xv. 9.

5 Those who despise God's faithful messengers shall have none to guide and comfort them in perplexity and distress.

6 The Dead Sea lay south, and the Great Sea west, of the kingdom of Israel; and the north and east are added in the next line. The whole verse intimates that in no quarter shall they find Divine help and guidance.

7 This peculiar designation of the golden calf, founded on the words of Deut. ix. 21, shows the aggravation of their crime, as being a repetition of that which had brought upon their ancestors severe punishment.

8 That is, 'As thy god liveth'; a formula of swearing (see 1 Sam. xx. 3). 'The manner of Beer-sheba' is an

elliptical phrase for the idol whose worship was practised there. See ch. v. 6.

9 Many suppose this to be the altar at Jerusalem. But the reference of this series of visions to the northern kingdom, and the mention of their idolatries in the preceding verses, render it not improbable that this was the altar in 'the king's sanctuary' at Beth-el (ch. vii. 13). Already had Jehovah smitten Jeroboam's altar there (1 Kings xiii. 6); and he now appears, to demolish utterly the idol-temple and destroy its worshippers.

10 Rather, 'Smite the capital, and the thresholds shall shake, and smite them upon the head of all of them,' etc. Bring down the temple upon the heads of those who worship in it: comp. Judg. xvi. 22—30.

11 Heb., 'Sheol,' the state or place of the dead. See note on Job xi. 8.

12 Carmel was well adapted for concealment, not only on account of its woods and copses, but because of its numerous caves, of which there are four hundred in one part of the mountain. See note on ch. i. 2.

13 Captivity is commonly the alternative of slaughter, but here it only leads to it.

14 The least token of God's displeasure is sufficient to put the whole frame of nature out of order.

15 See note on ch. viii. 8.

- 6 *It is he that buildeth his ^a stories in the heaven,
And hath founded his troop in the earth;¹
He that ^a calleth for the waters of the sea,
And poureth them out upon the face of the earth:—^a The LORD is his name.*
- 7 *Are ye not as children of the Ethiopians² unto me,
O children of Israel? saith the LORD.
^a Have not I brought up Israel out of the land of Egypt?
And the ^a Philistines from ^a Caphtor,—and the Syrians from ^a Kir?*
- 8 *Behold, ^a the eyes of the Lord God *are* upon the sinful kingdom,
And I ^a will destroy it from off the face of the earth;
Saying that I will not utterly destroy the house of Jacob,—saith the LORD.*
- 9 *For, lo, I will command,—^a and I will sift the house of Israel among all nations,
Like as *corn* is sifted in a sieve;—yet shall not the least grain³ fall upon the earth.*
- 10 *All the sinners of my people shall die by the sword,
^a Which say, The evil shall not overtake nor prevent us.*

Promises of restoration and blessedness.

- 11 ** IN⁴ that day will I ^a raise up the tabernacle of David that is fallen,
And close up the breaches thereof;
And I will raise up his ruins,—and I will build ^a it as in the days of old:*
- 12 ** That they may possess the remnant of ^b Edom,⁵
And of all the heathen, which are called by my name,
Saith the LORD that doeth this.*
- 13 *Behold, ^a the days come, saith the LORD,
That the plowman shall overtake the reaper,
And the treader of grapes him that soweth seed;⁶
^a And the mountains shall drop⁷ sweet wine,—and all the hills shall melt.*
- 14 ** And I will bring again the captivity of my people of Israel,
And ^a they shall build the waste cities, and inhabit *them*;
And they ^a shall plant vineyards, and drink the wine thereof;
They shall also make gardens, and eat the fruit of them.*
- 15 *And I will plant them upon their land,
And ^a they shall no more be pulled up out of their land which I have given them,
Saith the LORD thy God.*

^a Ps. 104. 3, 13.

ⁱ ch. 5. 8

mech. 4. 13.

^a ch. 2. 10.

^e Jer. 47. 4.

^p Deut. 2. 23; Jer. 47. 4.

^q ch. 1. 5; 2 Ki. 16. 9.

^r ver. 4; Ps. 11. 4—6;

^s Ps. 15. 5.

^t Jer. 5. 10; 20. 11;

^u 31. 35, 36; Joel 2. 23;

^v Obad. 16, 17.

^w Le. 26. 33.

^x ch. 6. 3; Ecc. 8. 11.

^y Ac. 15. 16, 17.

^z Jer. 23. 5, 6; 30. 9;

^{aa} Eze. 21. 25—27.

^{ab} Is. 63. 11; Jer. 40. 26.

^{ac} Is. 11. 14; Obad. 19.

^{ad} Num. 24. 18.

^e Le. 26. 5; Eze. 30. 35.

^d Joel 3. 18.

^e Jer. 30. 3, 18.

^f see refs. Is. 58. 12;

^g 65. 21; Eze. 30. 23—

^h 30.

ⁱ Is. 62. 8, 9.

^a Is. 60. 21; Jer. 24.

^b 32. 41; Eze. 34.

^c 29; Joel 3. 20.

1 Or, 'He who buildeth in the heavens his upper-chambers, and his vault' (or perhaps 'his massive base') 'on the earth, he foundeth it.'

2 By your sins you have forfeited your privileges as 'sons of Israel,' and are become sons of Cushites, a race known of old for enmity to God. See Gen. x. 8, 9. Your deliverance from Egypt is therefore no longer a pledge of further favours, but it only resembles the ordinary migrations of other tribes. Respecting 'Caphtor' and 'Kir,' see notes on Jer. xlvii. 4, and 2 Kings xvi. 9.

3 Not one sinner shall escape, nor one faithful Israelite perish. This shall be fully evident at the last judgment.

4 Like the other prophets, Amos is instructed to cheer God's faithful people with the prospect of Messiah's days, when the house and kingdom of David shall be restored

in surpassing glory (ver. 11), and his former subjects and enemies shall yield a cheerful homage (12). Then shall the ancient promises be fulfilled in the abundant and eternal blessedness of God's people (13—15). Comp. Isa. xi., xxxv., lx., and notes.

5 The Edomites had been subjects, but were now, as ever, the bitterest enemies of Israel. Yet these, with other 'heathen,' are to be blessed through Him who fills the throne of David. The apostle James partially quotes this prophecy from the Septuagint (Acts xv. 16—17) expressly to show that the blessings of the covenant of mercy were to be extended to the Gentile world.

6 In consequence of the abundance of the harvest: see Lev. xxvi. 5.

7 Vineyards were generally planted on the hill-sides.

OBADIAH.

THE date of Obadiah's ministry is uncertain; but it was probably between the destruction of Jerusalem by the Chaldeans, in the year 588 B. C., and the conquest of Idumea by Nebuchadnezzar, which took place about five years afterwards. At this time Edom was an independent nation, priding itself upon its mountain fastnesses and the wisdom for which it was proverbial.

The jealousy which had existed between the two brothers, Esau and Jacob, was perpetuated among their posterity. The Edomites unkindly refused the Israelites a passage through their territory (Numb. xx. 14—21). They also joined zealously in the great confederacies

formed against David, until they were for a time completely subdued by him (2 Sam. viii. 14). They were among the first to revolt in the latter days of Solomon; but, though they made many attempts to regain their independence, they did not succeed till the time of Jehoram (2 Chron. xxi. 10). From that period they were among the bitterest of Israel's enemies: sometimes, indeed, conquered, as by Amaziah and Uzziah (2 Kings xiv. 7; 2 Chron. xxvi. 2), but always ready to renew the conflict; and, when the whole race of Jacob was humbled, triumphing maliciously in its fall (Psa. cxxxvii. 7). So bitter and persevering was their hostility that they are often

introduced by the prophets as representing the earthly powers that oppose God and his kingdom (Isa. xxxiv., lxiii.; Ezek. xxxv.)

Such aggravated and obstinate wickedness could not pass unpunished; and Obadiah was commanded to announce to the Edomites their ruin, and to give as the reason for it, not only their pride and presumptuous confidence in their own strength and wisdom, but chiefly their bitter enmity to the people of God.

But the chosen race themselves had just been carried

into captivity; the holy land was deserted; and the chastisement denounced against the Edomites might therefore appear not to differ from that which had already been inflicted upon the seed of Jacob. The prophet, however, goes on to declare that Edom shall be as though it had never been, and shall be swallowed up for ever: while Israel shall rise again from her present fall; shall repossess not only her own land, but also Philistia and Edom; and shall finally rejoice in the holy reign of the promised Messiah.

The sins and punishment of Edom; and the future restoration and happiness of Israel.

1 THE¹ VISION OF OBADIAH.

Thus saith the Lord God ^a concerning Edom; ²

^b We³ have heard a rumour from the Lord,
And an ambassador⁴ is sent among the heathen,
Arise ye, and let us rise up⁵ against her in battle.

2 Behold, I have made thee small among the heathen:—thou art greatly despised.

3 The pride of thine heart hath deceived thee,

Thou that dwellest in the clefts ^c of the rock,—whose habitation is high;

^d That saith in his heart,—Who shall bring me down to the ground?

4 ^e Though thou exalt *thyself* as the eagle,

And though thou ^f set thy nest among the stars,

Thence will I bring thee down, saith the Lord.

5 If ^g thieves came to thee,—if robbers by night, (how art thou cut off! ^g)

Would they not have stolen till they had enough?

If the grapegatherers came to thee,—^h would they not leave *some* grapes?

6 How are *the things* of Esau searched out!—*how* are his hidden things sought up!

7 All the men of thy confederacy have brought thee *even* to the border: ⁷

ⁱ The men that were at peace with thee have deceived thee,

And prevailed against thee; ⁸

They that eat thy bread have laid a wound under thee: ⁹

^k There is none understanding in him. ¹⁰

8 ^l Shall I not in that day, saith the Lord,—even destroy the wise *men* out of Edom,
And understanding out of the mount of Esau?

9 And thy ^m mighty *men*, O ⁿ Teman, shall be dismayed,

To the end that ^o every one of ^p the mount of Esau may be cut off by slaughter.

10 For *thy* ^q violence against thy brother Jacob ¹¹

Shame shall cover thee, and ^r thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, ¹²

^s In the day that the strangers carried away captive his forces,

And foreigners entered into his gates,—and ^t cast lots upon Jerusalem,

Even thou *wast* as one of them.

12 But thou shouldest not have ^u looked on ^v the day ¹³ of thy brother,

In the day that he became a stranger;

Neither shouldest thou have ^w rejoiced over the children of Judah,

In the day of their destruction;

Neither shouldest thou have spoken proudly, ¹⁴—in the day of distress.

13 Thou shouldest not have entered into the gate of my people

In the day of their calamity;

¹ Jehovah summons the nations to his aid against the Edomites (ver. 1); for the pride they take in their inaccessible fortresses shall be humbled (2—4); their hidden treasures shall all be carried off (5, 6); their allies, neighbours, and vassals shall disappoint, deceive, and injure them, and their boasted wisdom and strength shall fail them (7—9). Their terrible doom is then connected with their cruelty to Israel in the day of his calamity (10, 11); because they exulted over his sufferings, joined in spoiling his country, and treacherously slew his fugitives (12—14): therefore their turn to suffer is come, and their punishment shall have no termination (15, 16). But Israel shall be fully restored, shall triumph over Edom, and shall be blessed in the reign of Jehovah (17—21).

² Edom, or Idumea, was the territory of the descendants of Esau (see Gen. xxv. 30; xxxvi. 8), who drove out the Horim and took possession of Mount Seir, the mountainous tract south of the Dead Sea, between the valley of the Arabah (now El-ghor) and the eastern desert. On its capital Sela, see 2 Kings xiv. 7; Jer. xlix. 16, and notes.

³ The prophet speaks in the name of his countrymen.

⁴ Or, 'messenger,' to summon them to God's work.

⁵ God himself will arise, and lead them on.

⁶ That is, utterly stripped; nothing is left.

⁷ Or, 'have sent thee to the frontier'; refusing to receive the messengers whom thou hast sent to ask for help.

⁸ Taking the conqueror's side; a retribution for Edom's conduct towards Israel (ver. 11).

⁹ That is, 'have given thee a secret blow.' But many substitute 'snare' for 'wound.'

¹⁰ That is, in Edom. See note on Jer. xlix. 7.

¹¹ The word 'brother' is inserted to aggravate the sin of the Edomites, to whom the Hebrews had been instructed to show peculiar kindness (Deut. xxiii. 7). Enmity between nearly related nations has in it the guilt of fratricide.

¹² That is, on the enemy's side.

¹³ Or, 'Look not (i. e. with pleasure) on the [evil] day of thy brother,' etc.

¹⁴ See note on Psa. cxxxvii. 7.

^a Pa. 137. 7; Is. 21. 11; 34. 5; Eze. 25. 12; 34. 10; Jer. 49. 14—16.

^c 2 Ki. 14. 7.

^d Is. 14. 13—15; Rev. 18. 7.

^e Job 20. 6; Jer. 40. 16; 51. 53; Am. 9. 2.

^f Hab. 2. 5.

^g Jer. 40. 9, 10.

^h Deut. 24. 21; Is. 17. 6; 24. 13.

ⁱ Jer. 38. 22.

^k Is. 19. 11, 12.

^l Job 5. 12—14; Is. 23. 14; Jer. 49. 7.

^m Pa. 76. 5, 6; Jer. 49. 22; Am. 2. 16.

ⁿ Jer. 49. 7.

^o Is. 34. 5—8; 63. 1—3.

^p Deut. 2. 5.

^q Ge. 27. 41; Num. 20. 14—21; Pa. 137. 7; Eze. 25. 12; 35. 5; Am. 1. 11.

^r Jer. 49. 13, 17—20; Eze. 35. 9; Mal. 1. 4.

^s 2 Ki. 24. 10—16.

^t Eze. 21. 21; Joel 3. 3; Nah. 3. 10.

^u Pa. 22. 17; 54. 7; 59. 10; Mic. 4. 11; 7. 10.

^v Pa. 37. 13; 137. 7.

^w see refs. Job 31. 29; Eze. 25. 6, 7; Mic. 7. 8.

- Yea, thou shouldest not have looked on their affliction
In the day of their calamity,
Nor have laid *hands* on their substance—in the day of their calamity;
- 14 Neither shouldest thou have stood in the crossway,¹
To cut off those of his that did escape;
Neither shouldest thou have delivered up [*or*, shut up²] those of his
That did remain in the day of distress.
- 15 ^a For the day of the LORD is near upon all the heathen :³
^b As thou hast done, it shall be done unto thee :
Thy reward shall return upon thine own head.
- 16 ^c For as ye have drunk³ upon my holy mountain,
So shall all the heathen drink continually,
^d Yea, they shall drink, and they shall swallow down,
And they shall be as though they had not been.
- 17 ^e But upon mount Zion shall be deliverance,—and ^f there shall be holiness ;⁴
And the house of Jacob ^g shall possess their possessions.
- 18 And the house of Jacob ^h shall be a fire,—and the house of Joseph a flame,
And the house of Esau for stubble,
And they shall kindle in them, and devour them ;
ⁱ And there shall not be *any* remaining of the house of Esau ;
For the LORD hath spoken it.
- 19 And *they* of the south⁵ ^j shall possess the mount of Esau ;
^k And *they* of the plain the Philistines :
^l And they shall possess the fields of Ephraim,—and the fields of Samaria :
And Benjamin *shall possess* Gilead.
- 20 And ^m the captivity of this host⁶ of the children of Israel
Shall possess that of the Canaanites,—*even* ⁿ unto Zarephath ;
And the captivity of Jerusalem, which is in Sepharad,⁷
^o Shall possess the cities of the south.
- 21 And ^p saviours⁸ shall come up on mount Zion—to judge the mount of Esau ;
And the ^q kingdom shall be the LORD's.

a Ps. 31. 8.

a Jer. 25. 15—29; 49. 12; Eze. 30. 3; Joel 2. 1—14.
b Judg. 1. 7; Eze. 25. 15; Hab. 2. 8.

c Is. 61. 22, 23; Jer. 49. 12; Joel 3. 17; 1 Pet. 4. 17.

d Is. 25. 7, 8; 49. 25, 26; Jer. 25. 15, 16, 27—29.

e Joel 2. 32.
f Am. 9. 4.
g Joel 3. 17.
h Is. 14. 1, 2.
i Is. 10. 17; Zec. 12. 6.

k vers. 9, 10, 16.

l ver. 9; Am. 9. 12.

m Is. 11. 13, 14; Zeph. 2. 7.
n Eze. 36. 6—12, 28.

o Jer. 3. 16; Eze. 36. 12, 13.

p 1 Kt. 17. 9, 10.
q Jer. 13. 19; 32. 44.r Judg. 2. 16; 3. 9;
2 Kt. 15. 5; 1 Tim. 4. 16; Jam. 5. 20.s Ps. 2. 6—9; see refs. 22, 24; Dan. 2. 44;
7. 14, 27; Lk. 1. 33;
Rev. 11. 15; 16. 6.

1 Perhaps 'the ravine,' or narrow pass.

2 When God chastises his own people, the time for punishing others must be very near: see 1 Pet. iv. 17, 18.

3 These words are probably addressed, by a sudden apostrophe, to the Jews. Great as were their sufferings, those of the nations which had attacked them shall not only be far greater, but shall be *destructive*; whilst Judah (it is implied) shall be restored. But some understand the whole as applying to Edom.4 This may refer to the temple and its services, from which Jerusalem was called the *Holy City* (now El-kuds, the *holy*). And the following verse may allude to the conquest of Edom by the Jews in the times of the Maccabees. But it may also represent the spiritual holiness of the church of God, which makes it the enemy of the ungodly. Comp. Isa. lx. 21; lxi. 1.5 That is, the southern part of Palestine. The 'plain' is the low district on the west of Judah, near the cities of the Philistines. This prediction figuratively represents the *extension* of the church.

6 The exiles of the ten tribes were very numerous; their deportation from their own land having been more complete than that of Judah. They are to spread northwards. On Zarephath, see note on 1 Kings xvii. 9.

7 An unknown district where some of the Jewish exiles were then located. Recent discoveries appear to support Jerome's rendering (which he derived from his Hebrew teacher) *the Bosphorus*.

8 Or, 'deliverers.' All who deliver God's people are 'judges' of his enemies. But Isaiah points more distinctly to the Messiah in this twofold character: see Isa. lxi. 1—6, and notes.

JONAH.

JONAH was a native of Gath-hepher in Galilee. He is mentioned, in 2 Kings xiv. 25, as having predicted the extension of the kingdom of Israel to its former boundaries; which was accomplished by means of the valour and prudence of Jeroboam II. He is supposed to have lived during that reign; or perhaps at an earlier period, about the time of Jehoshaphat. In either case he is the most ancient of the prophets whose writings we possess; and may have been a contemporary, and as some think, a disciple of Elisha.

This book, with the exception of the prayer in ch. ii., is a simple narrative, apparently extracted from a larger volume; for it begins with the word 'and,' and terminates abruptly. It relates that Jonah, being sent on a mission to Nineveh, attempts to flee to Tarshish; but is overtaken

by a storm, is cast into the sea, and is swallowed by a great fish, in whose belly he continues for three days (ch. i.), when, earnestly praying to God, he is wonderfully delivered (ch. ii.). At the renewed command of God he goes to Nineveh, and announces its destruction; upon which the Ninevites, believing his words, fast, pray, repent, and are graciously spared (ch. iii.) Jonah is vexed at the Divine forbearance, and wishes for death. Leaving the city, he is sheltered by a gourd, which, however, shortly withers; and Jonah, manifesting great impatience, is taught, through his concern about the gourd, the propriety of God's mercy to Nineveh (ch. iv.)

That this book is a strictly historical narrative, to be understood according to its plain literal import, and not

allegorically, as some have argued, is evident, not only from the plain meaning of the language employed, but also from the manner in which the ministry of Jonah, and the main facts of his history, are referred to by our Lord (Matt. xii. 39—41; xvi. 4; Luke xi. 29, 30), who recognises his prophetic office as explicitly as he does that of Elijah, Isaiah, and Daniel; speaks of his being in the belly of the fish as a real miracle; grounds upon it as a fact the certainty of a future analogous event in his own history; and after mentioning the prophet's preaching at Nineveh, and the repentance of the inhabitants, declares respecting himself, 'Behold, a greater than Jonah is here.'

This history is probably the source from which have been derived the traditions anciently current in the Levant respecting the deliverance of persons who had been exposed to sea-monsters.

The whole narrative presents the most striking contrast between the long-suffering mercy of God, and the rebellion and impatience of his servant: and further, between the readiness with which the Ninevites repented, at the preaching of a prophet who visited them as a stranger, and the manner in which the Israelites treated the servants of Jehovah, who lived and laboured amongst them. And these events would serve to teach them that the Divine regards and compassion were not confined to them alone, but were extended to men of all nations.

Jonah being commanded to go to Nineveh attempts to flee to Tarshish, is cast into the sea, and is miraculously preserved.

- 1 NOW the word of the LORD came unto ^aJonah the son of Amittai, saying,
2 Arise, go to ^bNineveh,¹ that ^c'great city,' and cry against it; for ^d'their wicked-
3 ness is come up before me. But ^eJonah ^f'rose up to flee unto Tarshish² from the
presence of the LORD,³ and went down to ^gJoppa;⁴ and he found a ship going to
^hTarshish: so he paid the fare thereof, and went down into it, to go with them
unto Tarshish ⁱfrom the presence of the LORD.
4 But ^jthe LORD sent out a great wind unto the sea, and there was a mighty
5 tempest in the sea, so that the ship was like to be broken. Then the mariners
were afraid, and cried every man unto his god,⁶ and ^k'cast forth the wares⁷ that
^lwere in the ship into the sea, to lighten ^mit of them. But Jonah was gone down
6 'into the sides⁸ of the ship; and he lay, and was fast asleep. So the shipmaster
came to him, and said unto him, What meanest thou, O sleeper? arise, ⁿ'call
upon thy God, "if so be that God will think upon us, that we perish not.
7 And they said every one to his fellow, Come, and let us ^o'cast lots, that we may
know ^pfor whose cause⁹ this evil is upon us. So they cast lots,¹⁰ and the lot
8 fell upon Jonah.¹¹ Then said they unto him, 'Tell us, we pray thee, for whose
cause this evil is upon us: What is thine occupation? and whence comest thou?
9 what is thy country? and of what people ^qart thou? And he said unto them, I
am ^r'an Hebrew; and I fear the LORD [^sor, JEHOVAH], the God of heaven, ^t'which
hath made the sea and the dry land.
10 Then were the men exceedingly afraid,¹² and said unto him, Why hast thou

But the great object of this book, and its place in the whole system of the Bible, can be understood only as it is regarded in connection with the rest of prophetic revelation: see Pref. to Prophetic Books, p. 721. For Jonah was a kind of link between the earlier and the later prophets. Like the former, he delivered oral promises of temporary mercies, and of these little is preserved. But he is closely connected with his successors, by this fragmentary portion which has been handed down to us; and which contains an intimation of God's gracious purposes to raise up among the Israelites, however opposed this might be to their views, the instruments for extending his mercy to other nations; to fit them for this work by needful chastise-ments; to give them a success among the heathen far greater than among their own people; and in the end so to vindicate all his doings that they should be constrained, instead of murmuring, to adore the riches of His power and wisdom: see Rom. ch. xi. And as if to direct attention to this chief object of the prophet's mission, God was pleased to arrange certain circumstantial coincidences between this pioneer of the more permanent and extended portion of Old Testament prophecy, and the Divine Author of our faith. See Matt. xii. 39—42; xvi. 4.

It is probable that the book was composed by Jonah himself. If so, it affords satisfactory evidence that he had a due sense of the faults which he here unshrinkingly displays for the warning and instruction of others.

- ^a 2 Ki. 14. 25; called, Mt. 12. 39, *Jonas*.
^b Ge. 10. 11, 12; 2 Ki. 19. 36; Nah. 1. 1; ch. 2; ch. 3; Zeph. 2. 13—15.
^c ch. 3. 2, 3; 4. 11.
^d Ge. 18. 20, 21; Ezra 9. 6; Jam. 5. 4; Rev. 18. 5.
^e ch. 4. 2.
^f Jos. 19. 46; 2 Chr. 2. 16; Ac. 9. 36.
^g 1 Ki. 10. 22.
^h Ge. 3. 8; 4. 16; Job 1. 12; 2. 7; 1^a 130. 7—12.
ⁱ Ps. 107. 21, 25.
^j Job 2. 4; Ac. 27. 18, 19, 34.
^k 1 Sam. 21. 3.
^l Ps. 107. 25.
^m Job 2. 16.
ⁿ see refs. Num. 26. 55; Jos. 7. 14, 16; 1 Sam. 10. 20, 21; 11. 41, 42; Ps. 22. 18; 135. 25.
^o Jos. 7. 10—13; 1 Sam. 14. 39, 30; Ac. 28. 4.
^p Num. 32. 33; Jos. 7. 18.
^q Jos. 7. 10; 1 Sam. 14. 43.
^r Ge. 14. 13.
^s Ps. 116. 6; Ac. 17. 24.

1 Nineveh, the ancient capital of the Assyrian empire, lay on the eastern bank of the Tigris, opposite to the site of the modern town of Mosul. It might well be called a 'great city'; for it was 'three days' journey,' or about sixty miles (see ch. iii. 3) in circuit, and contained 600,000 people, with 'much cattle,' for which large open spaces were reserved. As the capital of a large empire, and a great entrepôt of commerce between the East and the West, it became extremely wealthy and luxurious. It was besieged and taken, according to some historians, by Arbaces the Mede about 776 B. C., and by Cyaxares and Nabopolassar about 606 B. C.; after which it never regained its imperial power.

2 There is nothing strange in Jonah's reluctance to undertake a mission to a distant heathen city, which appeared likely to expose him to great peril both from the king and from the people. Moses (Exod. iv.), and even the bold Elijah (1 Kings xix.), had shrunk from similar dangers; and there are few of God's servants who have not quailed before smaller difficulties. He alleges, however, an additional reason in ch. iv. 2, on which see note.

3 See note on 1 Kings x. 22.

4 Or, 'from before Jehovah.' Jonah, like other men under the power of wrong feelings, seems to have forgotten the omnipresence of God. See Ps. cxxxix. 7—12.

5 Joppa (now Yaffa) lies on the east coast of the Mediterranean, at ten hours' distance from Jerusalem, of which, though an insecure harbour, it was for a long time the only seaport. See 2 Chron. ii. 16; Ezra iii. 7.

6 This was probably a Phœnician vessel, manned by sailors of various nations, who worshipped different idols.

7 Perhaps, 'tackle.'

8 Rather, 'into the inner parts.'

9 It was anciently a prevalent belief that extraordinary calamities were visitations for special guilt. See Preface to Job, and refs.

10 See notes on Josh. vii. 14, and Prov. xvi. 33.

11 The sailors were unwilling to condemn Jonah without a personal confession.

12 They were alarmed by this proof of the omniscience of God, and of the ease with which he could discover and reach any who were seeking to shun him.

done this? For the men knew that he fled from the presence of the LORD,
 11 because he had told them. Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? For the sea wrought, and was tempestuous.¹ And he said unto them, * Take me up, and cast me forth into the sea; so shall the sea be calm unto you: * for I know that for my sake this great tempest is upon you.
 13 Nevertheless the men rowed hard to bring it to the land; * but they could not:
 14 for the sea wrought, and was tempestuous against them. Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and * lay not upon us innocent blood: for thou, O LORD,
 15 hast done as it pleased thee.² * So they took up Jonah, and cast him forth into the sea: * and the sea ceased from her raging. Then the men * feared the LORD exceedingly;³ * and offered a sacrifice unto the LORD, and made vows.
 17 Now the LORD had prepared a great fish⁴ to swallow up Jonah. And * Jonah was in the belly of the fish three days and three nights.

Jonah's prayer, thanksgiving, and deliverance.

2 THEN⁵ Jonah prayed unto the LORD his God out of the fish's belly, and said,
 2 I * cried by reason of mine affliction unto the LORD,—⁶ and he heard me;
 ' Out of the belly of * hell⁶ cried I,—and thou heardest my voice.
 3 ' For thou hadst cast me into the deep,—in the midst of the seas;
 And the floods compassed me about:
 ' All thy billows and thy waves passed over me.
 4 ' Then I said,—I am cast out of thy sight;⁷
 Yet I will look again * toward thy holy temple.
 5 The * waters compassed me about, even to the soul:
 The depth closed me round about,—the weeds were wrapped about my head.
 6 I went down to the bottoms of the mountains;⁸
 The earth with her bars was about me⁹ for ever:
 Yet hast thou brought up my life * from corruption [*or*, the pit],—O LORD my God.
 7 When my soul fainted within me—¹ I remembered the LORD:
 ' And my prayer came in unto thee,—into thine holy temple.
 8 They that observe ' lying vanities¹⁰ forsake their own mercy.
 9 But I will * sacrifice unto thee with the voice of thanksgiving;
 * I will pay that that I have vowed.—¹¹ Salvation is of the LORD.
 10 And the LORD * spake unto the fish, and it vomited out Jonah upon the dry land.

Jonah's second mission to Nineveh; and the repentance of the people.

3 AND¹¹ the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and * preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the LORD.
 4 Now Nineveh was an exceeding great¹² city, of three days' journey. And Jonah began to enter into the city a day's journey,¹³ and * he cried, and said, Yet forty days, and Nineveh shall be overthrown.

1 Or, 'grow more and more tempestuous.'

2 That is, Do not punish us as murderers of an innocent man; for we are only following the indications of thy will.

3 Under the overpowering conviction of Jehovah's justice and power, which were shown both in raising and in so suddenly quelling the storm. These foreign sailors appear in favourable contrast to the erring prophet, in respect to both humanity and reverence.

4 That there are fishes in the Mediterranean capable of swallowing a man whole has been fully proved by credible testimony. But the event is clearly related as a miraculous Divine interposition: and, though God is not said to have 'created,' but to have 'appointed' a fish, it is not necessary to inquire further of what kind it was. It was doubtless fit for the purpose. It may, however, be remarked that there is nothing in the Hebrew of this passage, or in the Greek of Matthew or Luke, to show that it was 'a whale,' as some have supposed.

5 This brief summary of Jonah's supplications in his living prison shows the reality of his penitence and faith. It also indicates the use which God's people may make of the Psalms in their distresses: for every verse contains a passage found in some of the Psalms (comp. ver. 2 and Psa. cxx. 1; 3 and xlii. 7; 4 and xxxi. 22; 5 and lxi. 1; 6 and ciii. 4; 7 and cxlii. 3; 8 and xxxi. 6;

9 and iii. 8); and in almost every case it is probable that the prophet adopted the psalmist's words, which were already familiar to him, as the fittest expression of his own anxieties and hopes. See Pref. to Psalms, p. 562.

6 Heb., 'Sheol;' the place of the dead; here used metaphorically, to denote the prophet's desperate condition.

7 That is, from thy notice and care. He who had attempted to flee from God's presence now feels how necessary to his life and happiness is the compassionate regard of that Divine Providence which watches over all; and he would gladly avail himself of the hopes founded upon the sacrifices offered in Jehovah's temple.

8 Or, 'clefts of the mountains;' probably a figure for inaccessible recesses.

9 Or, 'behind me;' as if he were shut out for ever from light and freedom.

10 See note on Psa. xxxi. 6.

11 The new commission which Jonah now receives appears to be, as to himself, more comprehensive, requiring him to declare anything which God pleases; and, as to the Ninevites, more distinctly significant of impending danger (ver. 4).

12 Literally, 'great to God.' See note on Gen. x. 9.

13 As far as he could go in a day whilst proclaiming his message. See note on ch. i. 2.

* 2 Sam. 24. 17; John 11. 50.
* Jos. 7. 20, 21.

* Pro. 21. 30.

* Deu. 31. 8.
* Ps. 115. 3.
* Jos. 7. 24—26.
* Ps. 88. 9; Lk. 8. 24.
* Mk. 4. 41; Ac. 5. 11.
* 2 Ki. 5. 17.

* Mt. 12. 40; Lk. 4. 1; Lk. 11. 30.

* Ps. 34. 6; 120. 1; 130. 1; 142. 1; Lam. 3. 55, 56.

* Ps. 65. 2.
* Ps. 116. 3.
* Ps. 16. 10; Is. 14. 9.
* ch. 1. 12—16; * Ps. 68. 6.
* Ps. 42. 7.

* Ps. 31. 22.
* 1 Ki. 8. 38; * Ps. 5. 7; Dan. 6. 10.
* Ps. 60. 1; Lam. 3. 54.

* Ps. 16. 10; Is. 38. 17.

* Ps. 42. 5; Lam. 3. 21—24.
* 2 Chr. 30. 27; * Ps. 18. 6.

* 2 Ki. 17. 15; * Ps. 31. 6; Jer. 2. 13; 10. 8, 14; 16. 19.

* Ps. 50. 14, 23; 116. 17, 18; Hos. 14. 2; Heb. 13. 15.
* Eccl. 5. 4, 5.
* Ps. 3. 9; 68. 26.
* ch. 1. 17.

* Jer. 1. 17.

* see Deu. 18. 22.

- 5 So the people of Nineveh ^cbelieved God, ¹ and ^dproclaimed a fast, and put on
6 sackcloth, from the greatest of them even to the least of them. For word came
unto the king ^a of Nineveh, and he arose from his throne, and he laid his robe
7 from him, and covered ^{him} with sackcloth, ^e and sat in ashes. ^f And he caused
it to be proclaimed and published through Nineveh by the decree of the king
and his nobles, saying, Let neither man nor beast, ^g herd nor flock, taste any
8 thing: ^h let them not feed, nor drink water: but let man and beast be covered
with sackcloth, and cry mightily unto God: yea, ⁱ let them turn every one from
9 his evil way, ^j and from ^k the violence ^l that is in their hands. ^m Who can tell
ⁿ if God will turn and repent, and turn away from his fierce anger, that we
perish not?
10 ^o And God saw their works, that they turned from their evil way; ^p and God
repented ^q of the evil that he had said that he would do unto them; and he
did it not.

Jonah's discontent, and God's reproofs.

- 4 ^r "BUT it displeased ^s Jonah exceedingly, ^t and he was very angry. And he
2 prayed unto the Lord, and said, I pray thee, O Lord, ^u was not this my saying,
when I was yet in my country? Therefore I ^v fled before unto Tarshish: ^w for I
knew that thou ^x art a ^y gracious God, and merciful, slow to anger, and of great
3 kindness, and ^z repentest thee of the evil. ^{aa} Therefore now, O Lord, take, I
beseech thee, my life ^{ab} from me; for ^{ac} it is better for me to die than to live.
4 Then said the Lord, Doest thou well to be angry? ^{ad}
5 So Jonah went ^{ae} out of the city, and sat on the east side of the city, and there
made him a booth, and sat under it in the shadow, till he might see what would
6 become of the city. And the Lord God prepared a gourd, ^{af} and made it to come
up over Jonah, that it might be a shadow over his head, to deliver him from his
grief. So Jonah was exceeding glad of the gourd.
7 But God prepared a worm when the morning rose the next day, and it smote
8 the gourd that it withered. And it came to pass, when the sun did arise, that
God prepared a vehement east wind; ^{ag} and the sun beat upon the head of Jonah,
that he fainted, and wished in himself to die, and said, ^{ah} It is better for me to
die than to live.
9 And God said to Jonah, Doest thou well to be angry for the gourd? And he
said, I do well to be angry, ^{ai} even unto death. ^{aj}
10 Then said the Lord, Thou hast had pity on the gourd, for the which thou
hast not laboured, neither madest it grow; which came up in a night, and
11 perished in a night: and should not I spare Nineveh, ^{ak} that great city, wherein
are more than sixscore thousand persons ^{al} that cannot discern between their right
hand ^{am} and their left hand; and ^{an} also much ^{ao} cattle?

^c Mt. 12. 41; Lk. 11. 32.
^d Ezra 8. 21.

^f Job 2. 8.
^g 2 Chr. 20. 3; Joel 2. 15.

^h Is. 58. 6.
ⁱ Is. 58. 6.
^j see ref. Joel 2. 14.

^k 1 Kl. 21. 29; Job 33. 27, 28.
^l Jer. 18. 8; Am. 7. 3, 6.

^m Mt. 20. 15.
ⁿ 1 Kl. 19. 4.

^o ch. 1. 3.
^p see ref. Ex. 34. 6, 7.
^q ch. 2. 10; Ex. 32. 14;
Joel 2. 12.
^r Num. 11. 15; 1 Kl. 19. 4; Job 6. 8, 9;
Jer. 20. 14—15.
^s ver. 8.

^t ver. 3.

^u ch. 1. 2; 3. 2, 3.
^v Deu. 1. 30.
^w Ps. 36. 6; 145. 8, 9.

1 Although the Ninevites might have heard of the wonders which God had wrought for the Jews, and perhaps also of Jonah's remarkable personal history, and might thus be induced to listen to him; yet that which chiefly urged them to regard his message was a sense of their own guilt. And this we must attribute to a Divine influence, granted in mercy to them, and perhaps also that their penitence might rebuke the more strongly the stubbornness of the Israelites, and might lead them to repentance. Thus our Lord (Matt. xii. 41) reproaches the Jews of his own day with being less open to impression than the Ninevites.

2 It is not as yet ascertained who this king was.

3 This was not uncommon among ancient nations; who upon such occasions not only put away the decorated trappings of their horses, but made them and other animals literally to fast.

4 The Orientals, when fasting, abstained from all food until the evening. See 2 Sam. i. 12.

5 If outward acts of humiliation are to be acceptable to God, they must be accompanied with the putting away of cherished sin.

6 That is, 'the rapacity.' In a great city many vices prevail; but this may be mentioned as being at the time the most predominant.

7 See note on Gen. vi. 6.

8 Both the verbs here used are sometimes applied to grief rather than to anger (see Neh. ii. 3; 1 Sam. xv. 11); yet it can hardly be doubted that both these feelings had place in Jonah's heart.

9 Jonah's want of sympathy with God's sparing mercy

is commonly ascribed to a selfish regard to his own safety and reputation, or to a strong national exclusiveness which made him unwilling that the doom of a heathen city should be averted. Some, however, think that he feared lest his own people should abuse this Divine forbearance to encourage themselves in sin, and thus bring upon themselves the destruction with which they had been threatened.

10 If the supposition mentioned in the preceding note be correct, Jonah may have wished to die that he might not witness the obstinacy and doom of God's people. Elijah also had wished to die when all his efforts for Israel's reformation were apparently frustrated. See 1 Kings xix. 9—18, and notes.

11 Rather, according to the Hebrew idiom, 'Art thou exceedingly vexed?'

12 Apparently before the forty days had expired. Had he remained in the city, and fulfilled his ministry of repentance, the reformation of the Ninevites might have been more thorough and lasting.

13 This plant, in Hebrew 'kikayon,' is probably the *rius communis*, or *palma christi*; a broad-leaved plant, rapid both in its growth and in its decay, but now apparently made to grow with extraordinary quickness, for Jonah's shelter.

14 Dry and scorching.

15 Rather, 'I am exceedingly vexed, even to death.'

16 That is, children of a tender age, incapable of personal transgression. Reckoning these, according to the usual calculation, as a fifth part of the population, the city would contain 600,000 inhabitants.

MICAH.

MICAH was a native of Mareshah or Moresheth, a town of Judah near Gath. The date of his ministry is distinctly attested by Jeremiah (ch. xxvi. 18). He appears to have been commissioned soon after Hosea, Amos, and Isaiah had begun their ministry, about 750 B. C., to repeat the reproofs, warnings, and pleadings which they had addressed to both Israel and Judah, and to reveal God's

purposes of mercy toward his people, and the happiness and glory of the church, under the reign of Messiah. His book should be compared throughout with the writings of these prophets.

Micah has much of the poetic beauty of Isaiah, and of the vigour of Hosea: but his style is occasionally obscure, through his conciseness and sudden transitions.

Impending judgments upon Samaria and upon Jerusalem.

1 THE¹ word of the LORD that came to ^a Micah the Morasthite² in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, ^b which he saw³ concerning Samaria and Jerusalem.

2 ^c HEAR, all ye people; ^d hearken, O earth, and all that therein is:

And let the Lord God ^e be witness against you,—the Lord from ^f his holy temple.

3 For, behold, ^g the Lord cometh forth out of his ^h place,

And will come down, and tread upon the ⁱ high places of the earth.

4 And ^j the mountains shall be molten under him,—and the valleys shall be cleft,
As wax before the fire,—and as the waters ^k that are poured down a steep place.

5 ^l For the transgression of Jacob is all this,—and for the sins of the house of Israel.

What is the transgression of Jacob?—^m *is it not Samaria?*

And what are the high places of Judah?—ⁿ *are they not Jerusalem?*⁵

6 Therefore I will make Samaria ^o as an heap of the field,
And as plantings of a vineyard:⁶

And I will pour down the stones thereof into the valley,

And I will ^p discover the foundations thereof.

7 ^q And all the graven images thereof shall be beaten to pieces,

And all the ^r hires thereof shall be burned with the fire,

And all the idols thereof will I lay desolate:

For she gathered ^s it of the hire of an harlot,⁷

And they shall return to the hire of an harlot.

8 Therefore ^t I will wail and howl,—^u I will go stripped and naked:⁸

^v I will make a wailing like the dragons,—and mourning as the owls.⁹

9 For ^w her wound *is* incurable;—for ^x it is come unto Judah;

^y He¹⁰ is come unto the gate¹¹ of my people, *even to Jerusalem.*

10 ^z Declare ye *it* not at Gath,—weep ye not at all:¹²

In the house of ^a Aphrah ^b roll thyself in the dust.

11 ^c Pass ye away, thou inhabitant of Saphir, having thy ^d shame naked:

The inhabitant of Zaanan came not forth

In the mourning of Beth-ezel, he shall receive of you his standing.¹³

12 For the inhabitant of Maroth waited carefully¹⁴ for good:

But ^e evil came down from the Lord—unto the gate of Jerusalem.

1 Micah, whose commission includes both Israel and Judah (ver. 1), in God's name summons all nations to witness the judgment which he passes (2—4), first upon Samaria and then upon Jerusalem (5—9). He then graphically describes the terror and sufferings of some of the towns and fortresses of Judah (10—16).

2 Micah is called a 'Morasthite,' probably, as being a native of Moresheth-Gath, a village in the west of Judah, near Eleutheropolis.

3 *Vision*, being one mode of revelation, is sometimes used generally for any kind of prophetic inspiration.

4 Jehovah, as Lord and Judge of the whole earth, summons all nations (for all are deeply interested in the matter) to hear his testimony and sentence against Israel, whom he immediately addresses. This description of Jehovah's judicial terrors resembles Nah. i. 2—6.

5 The national sins of the two kingdoms are traced to their respective capitals; which, instead of being centres of holy influence, were only sources of corruption.

6 By the stones of its buildings being used to form terraces for the growth of the vine on its hill-sides. See notes on 1 Kings xvi. 24; Isa. xxviii. 1.

7 The Israelites had regarded their possessions as the gifts of their false gods (comp. Hos. ii. 5; Jer. xlv. 17); and God will treat them accordingly.

8 Without the outer garment: see Isa. xx. 2, and note.

9 Rather, 'as the ostriches;' which often make a loud moaning by night.

10 That is, 'the enemy.' The prophet sees him entering Judah (ver. 9), attacking its northern towns and villages, destroying Jerusalem (10—12), and passing on to places in the south of Judah (13—15).

11 That is, their chief place of concourse.

12 Or, as many render, 'In Acoth, weep ye not.' As in ver. 2 there is an allusion to the threats of an earlier prophet against Ahab (see 1 Kings xxii. 28), so is there here to David's lament over Saul and Jonathan (2 Sam. i. 20). This indicates a triumph of Israel's enemies over the kingdom and family of David similar to that of the Philistines over the kingdom of Saul. Throughout this passage the verbs are adapted to the meanings and sounds of the proper names; giving by this peronomasia, which cannot be transferred to an English translation, a peculiar emphasis to the denunciation.

13 Rather, 'The mourning of Beth-ezel takes from you his standing;' i. e. keeps him from standing beside you to help you; for 'Ezel' means 'by the side of.' In both places the people are themselves in such distress that they can give no help.

14 Rather, 'is in anguish, anxiously longing for good.'

- 13 O thou inhabitant of ^a Lachish, ^a bind the chariot to the swift beast :
(She is the beginning¹ of the sin to the daughter of Zion :)
For the transgressions of Israel were found in thee.
- 14 Therefore shalt thou ^a give presents² to Moresheth-gath :
^a The houses of ^a Achzib [*i. e.* a lie] shall be a lie³ to the kings of Israel.
- 15 Yet will I bring ^a an heir⁴ unto thee, O inhabitant of ^a Mareshah :
He shall come unto ^a Adullam, the glory of Israel.⁵
- 16 Make thee ^a bald, and poll thee, for thy ^a delicate children ;
Enlarge thy baldness as the eagle ;^a—for they are gone into captivity from thee.
The sins which have caused the desolation of Jerusalem ; promises of future restoration.
- 2 WOE⁷ to them ^a that devise iniquity,—and ^a work evil upon their beds !⁸
When the morning is light, they practise it,
Because ^a it is in the power of their hand.
- 2 And they covet ^a fields, and take them by violence ;
And houses, and take them away :
So they oppress a man and his house,—even a man and his heritage.⁹
- 3 Therefore thus saith the LORD ;
Behold, against ^a this family ^a do I devise an evil,
^a From which ye shall not remove your necks ;
Neither shall ye go haughtily :—^a for this time is evil.¹⁰
- 4 In that day shall *one* ^a take up a parable against you,
And ^a lament with a doleful lamentation,
And say, We be utterly spoiled :—^a he hath changed the portion of my people :
How hath he removed it from me !—Turning away¹¹ he hath divided our fields.
- 5 Therefore thou shalt have none that shall ^a cast a cord by lot¹²
In the congregation of the LORD.
- 6 ^a Prophecy ye not, ^a say they to them that prophesy :
^a They shall not prophesy to them,—that they shall not take shame.¹³
- 7 O thou that art named the house of Jacob,
^a Is the spirit of the LORD straitened ?—are these his doings ?
^a Do not my words do good to him that walketh uprightly ?¹⁴
- 8 Even of late¹⁵ my people is risen up as an enemy :
^a Ye pull off the robe with the garment¹⁶
From them that pass by securely as men averse from war.
- 9 The women of my people ^a have ye cast out from their pleasant houses ;
From their children have ye taken away my glory¹⁷ for ever.
- 10 Arise ye, and ^a depart ;—for this is not *your* ^a rest :
Because it is ^a polluted, it shall destroy you,—even with a sore destruction.
- 11 If a man ^a walking in the spirit and falsehood do lie,
Saying, I will prophesy unto thee of wine and of strong drink ;¹⁸
^a He shall even be the prophet of this people.

^a 2 Kl. 18. 14, 17 ; Is. 36. 2.
^a A Ge. 19. 17 ; Jer. 4. 29.

^a 2 Sam. 8. 2 ; 2 Kl. 18. 8 ; 18. 14—18.
^a Ps. 62. 9 ; 118. 8, 9.
^a Jos. 15. 44.
^a Is. 10. 5, 6.
^a Jos. 15. 44.
^a 2 Chr. 11. 7, 8 ; Na. 11. 30.
^a Job 1. 20 ; Is. 15. 2 ; 22. 12 ; Jer. 7. 29 ; 18. 5 ; 47. 5 ; 48. 37.
^a Lam. 4. 5.
^a Den. 28. 41 ; Is. 30. 6, 7.
^a Hos. 7. 6.
^a Ps. 36. 41 ; Pro. 4. 16.
^a Ge. 31. 29 ; Deu. 28. 32.
^a Is. 5. 8 ; Jer. 22. 17.

^a Jer. 8. 3 ; Am. 3. 1, 2.
^a Jer. 18. 11 ; Lam. 2. 17.
^a Jer. 27. 12 ; Am. 2. 11—16.
^a Am. 5. 13 ; Eph. 5. 16.
^a Num. 23. 7 ; Hab. 2. 6.
^a 2 Sam. 1. 17.
^a ch. 1. 15 ; 2 Kl. 17. 23, 24.
^a Deu. 32. 8, 9 ; Jos. 18. 4—6, 10.

^a Eze. 21. 2, drop.
^a See refs. Is. 30. 10.
^a Eze. 3. 26 ; Am. 8. 11.

^a See refs. Num. 11. 23.
^a Ps. 19. 7—11.

^a See 2 Chr. 28. 8.

^a ver. 2.

^a Deu. 4. 26 ; Jos. 23. 15, 16.
^a Deu. 12. 9.
^a Is. 18. 24—28 ; Jer. 2. 2.
^a Eze. 13. 3.

^a Is. 30. 10, 11 ; Jer. 5. 31.

1 Of this fact we have no other record nor any further explanation. The city Lachish, which, like others here mentioned, was strongly fortified, appears to have suffered from both the Assyrians and the Chaldeans. See Isa. xxxvi. 1, and note ; Jer. xxxiv. 7.

2 Rather, 'Thou shalt give a divorce ;' *i. e.* thou shalt give her up as unable to protect her any longer.

3 All hope of aid from them shall prove vain.

4 A 'master ;' or, 'possessor ;' *i. e.* the enemy shall possess Mareshah.

5 Or, 'The glory of Israel shall come to Adullam ;' perhaps meaning, The princes shall be reduced to the same straits into which David was formerly brought. See 1 Sam. xxii. 1, 2.

6 That is, when it has lost its plumage ; or, 'as the vulture,' which has a bare head.

7 The sins which have provoked the impending judgments are denounced ; particularly the rapacity of the powerful, which led them to hate God's faithful prophets (vers. 1—11) ; who nevertheless are commissioned to hold out promises of future restoration (12, 13).

8 Sin is here traced through three stages—the purpose, the elaboration of a plan, and the execution.

9 Their rapacity grasped the persons as well as the property of their victims. Comp. Jer. xxxiv. 8—16.

10 Or, 'for it shall be an evil time.'

11 Or, 'to a rebel (*i. e.* an idolater, or an enemy) he hath divided our fields.'

12 The land which was once apportioned among you

(see refs.), shall now be possessed by strangers.

13 Perhaps the best rendering of this verse is, 'Prophecy not, [they say.] They shall prophesy. If they prophesy not thus, shame will not depart.' Those whose sins the prophets denounce wish to restrain them ; but God will have them speak : for, if they do not, men will go on in their sins.

14 Can the spirit of prophecy speak only of evil ? Are these punishments things in which God delights ? Are they not rather the necessary consequences of your sins ? Are not his words benignant to the upright ? But my people have long resisted me (ver. 8).

15 Rather, 'in time past.'

16 The 'garment' is the cloak mentioned in Exod. xxii. 26, a necessary article of dress ; the 'robe' is probably an ornamental addition. Comp. Josh. vii. 21. These oppressors deprived their peaceable neighbours of their common dress as well as their ornaments, and drove their females and children from their homes.

17 This may mean 'ornaments ;' but it seems better to understand it as referring to their inheritance, which was designed to be kept 'for ever,' in Canaan, God's glorious gift to Israel (comp. ver. 2). Hence, by a righteous retribution, the oppressors are driven into exile ; for the land which their crimes have 'polluted' cannot be their 'rest' (ver. 10).

18 So corrupt had the people become, that no prophet was acceptable to them who did not sanction their voluptuous habits.

- 12 'I will surely assemble, O Jacob, all of thee;
I will surely gather the remnant of Israel;¹
I will put them together "as the sheep of Bozrah,"²
As the flock in the midst of their fold:
"They shall make great noise—by reason of the multitude of men.
- 13 "The breaker is come up before them:
"They have broken up, and have passed through the gate,—and are gone out by it:
And "their king shall pass before them,—³and the LORD on the head of them.
*The cruelty and rapacity of the princes and rulers, and the corruption of the false prophets;
the destruction of Jerusalem, and its future restoration.*
- 3 AND³ I said, Hear, I pray you, O heads of Jacob,
And ye princes of the house of Israel;⁴—*Is it not for you to know judgment?*⁵
- 2 Who hate the good, and love the evil;
"Who pluck off their skin from off them,—and their flesh from off their bones;
3 Who also "eat the flesh of my people,—and flay their skin from off them;
And they break their bones,—and chop them in pieces, as for the pot,
And "as flesh within the caldron.⁶
- 4 Then "shall they cry unto the LORD;—but he will not hear them:
"He will even hide his face from them at that time,
As they have behaved themselves ill in their doings.
- 5 Thus saith the LORD,—⁷concerning the prophets that make my people err,
That "bite with their teeth,⁷ and cry, Peace;
And "he that putteth not into their mouths,—they even prepare war against him:
- 6 "Therefore night shall be unto you, that ye shall not have a vision;
And it shall be dark unto you, that ye shall not divine;
"And the sun shall go down over the prophets,
And the day shall be dark over them.⁸
- 7 "Then shall the seers be ashamed,—and the diviners confounded:
Yea, they shall all "cover their lips;⁹—*for there is no answer of God.*
- 8 But truly "I am full of power¹⁰ by the spirit of the LORD,
And of judgment, and of might,
"To declare unto Jacob his transgression,—and to Israel his sin.
- 9 Hear this, I pray you, ye heads of the house of Jacob,
And princes of the house of Israel,
That abhor judgment, and pervert all equity.
- 10 "They build up Zion¹¹ with "blood,—and Jerusalem with iniquity.
- 11 "The heads thereof judge for reward,—and "the priests thereof teach for hire,
And "the prophets thereof divine for money:
"Yet will they lean upon the LORD,¹² and say,
Is not the LORD among us?¹³—None evil can come upon us.
- 12 Therefore shall Zion for your sake be "plowed as a field,¹³
"And Jerusalem shall become heaps,
And "the mountain of the house as the high places of the forest.
- 4 But "in the last days¹⁴ it shall come to pass,
That the mountain of the house of the LORD

ch. 4, 6, 7; Is. 27, 12;
13; Jer. 3, 18; Hos.
1, 11.

"Jer. 23, 3; 31, 10;
Eze. 34, 11, 12.

"Eze. 36, 37.

"Ex. 23, 14; Is. 55, 4;
Dan. 2, 44; Lk. 11,
22; 1 Cor. 15, 21—26,
55—57; Heb. 2, 14,
15; 6, 20.

"Zec. 10, 5—7;
"Is. 49, 10; Eze. 34,
23, 34; Hos. 3, 5;
John 10, 27; Heb. 2,
9, 10; Rev. 7, 17.
"Eze. 33, 14; Is. 52, 12.

"Deut. 1, 16, 17; 16, 18;
Jer. 5, 4, 5.

"Ps. 53, 4; Is. 3, 15;
Zeph. 3, 3.
"Ps. 14, 4.

"Eze. 11, 3, 7.

"Ps. 18, 41; see refs.
Pro. 1, 28.
"Deut. 31, 17, 18.

"Is. 9, 15, 16; 66, 10,
22, 23.
"Eze. 13, 10—16;
22, 23.

"ch. 2, 11; Is. 56, 9—
12; Mt. 7, 15.
"Is. 13, 16, 19; Ro.
16, 18.

"Ps. 74, 9; Is. 8, 20,
32; Jer. 13, 16; Eze.
12, 23; Zec. 13, 4.
"Is. 29, 10; Am. 8, 9,
10.

"Is. 44, 25.

"see Is. 13, 45; Eze.
24, 17.

"Ps. 74, 9; Am. 8, 9,
11.
"Job 32, 18; Jer. 6, 11.

"Is. 58, 1.

"Jer. 22, 13.
"Eze. 22, 27; Hab. 2,
13; Zeph. 3, 3.

"ch. 7, 3; Is. 1, 23;
"Eze. 22, 12; Hos. 4,
14.

"Jer. 6, 13; 8, 10.
"ver. 5.

"Is. 66, 2; Jer. 7, 4;
Ro. 2, 17.

"Am. 9, 10.
"ch. 1, 6; Jer. 26, 18.

"Ps. 79, 1.

"ch. 4, 2.

"see parallel, Is. 2,
2—4; see also Eze.
17, 22, 23.

¹ In this promise of a happy regathering and multiplication of Israel, and of a leader who shall "break" their bondage, there is doubtless a reference to the restoration from Babylon, but only as a pledge of the greater salvation wrought by Christ.

² A chief city of a district celebrated for its numerous flocks. Comp. Jer. xlviii. 24; 2 Kings iii. 4; Is. lx. 6, 7.

³ In this section, the prophet denounces and threatens the cruel rapacity of the princes (vers. 1—4); the corruption and deceit of the false prophets, with which he contrasts his own inspired teachings (5—8); and again the injustice of the rulers, who will cause the ruin of Jerusalem (9—12). He then discloses the future happy destinies of Israel; for when God has purged out their crimes, he will restore and elevate Zion; granting her peace and strength, and all the glories of former days (iv. 1—8). Comp. Isa. ii.—iv., and notes.

⁴ Not of one kingdom only, but of both.

⁵ You, as rulers and magistrates, ought above all others to know and practise what is just.

⁶ Entirely consuming them for your own use.

⁷ These men predicted "peace" to those who pampered them, but denounced calamity against those who would

not afford them the means of gratifying their appetites.

⁸ See note on Amos viii. 9.

⁹ See note on Ezek. xxiv. 17.

¹⁰ Supernatural energy, clear spiritual perception and discrimination, and strong moral courage to declare unwelcome truth, are the characteristics of a true prophet. Comp. 2 Tim. i. 7.

¹¹ See Jer. xxii. 13; vi. 13; viii. 10, where the same charges are brought against the rulers and teachers of a later period.

¹² They were so insensible of their sinfulness, that they still expected Jehovah's protection.

¹³ The city in all its parts, its royal castle, its houses, and its temple, shall be destroyed, and its site as depopulated as when it was partly cultivated and partly a thicket. The well-known repeated fulfilments of this prediction sufficiently attest its truth, without resorting to an uncertain Jewish tradition, that the Romans drove a plough over the site of the temple.

¹⁴ See notes on Isa. ii. 1—4. These lines were probably derived both by Isaiah and Micah from a well-known prophecy of an earlier date, which Micah quotes the more largely (see ver. 4).

- Shall be established in the top of the mountains,
And it shall be exalted above the hills;—and people shall flow unto it.
- 2 And many nations shall come, and say,
Come, and let us go up to the mountain of the Lord,
And to the house of the God of Jacob;
And he will teach us of his ways,—and we will walk in his paths:
For the law shall go forth of Zion,—and the word of the Lord from Jerusalem.
- 3 And he shall judge among many people,—and rebuke strong nations afar off;
And they shall beat their swords into ^a plowshares,
And their spears into pruninghooks:
Nation shall not lift up a sword against nation,
^a Neither shall they learn war any more.
- 4 'But they shall sit every man under his vine and under his fig tree;'
^a And none shall make *them* afraid:
For the mouth of the Lord of hosts hath spoken it.
- 5 For 'all people will walk every one in the name of his god,
And "we will walk in the name² of the Lord our God—for ever and ever.
- 6 In that day, saith the Lord,—"will I assemble her that halteth,
^a And I will gather her that is driven out,—and her that I have afflicted;
- 7 And I will make her that halted ^a remnant,
And her that was cast far off a strong nation:³
And the Lord ^a shall reign over them in mount Zion,
From henceforth, even for ever.
- 8 And thou, O tower of the flock⁴ [*or*, Edar⁵],—"the strong hold of the daughter of Zion,
Unto thee shall it come,—even 'the first dominion;⁶
The kingdom shall come to the daughter of Jerusalem.

Predictions of suffering and deliverance; the birth of Messiah, and the blessings of his reign.

- 9 NOW^a "why dost thou cry out aloud?
^a Is there no king in thee?—Is thy counsellor perished?
For ^a pangs have taken thee—as a woman in travail.⁷
- 10 Be in pain, and labour to bring forth, O daughter of Zion,—like a woman in travail:
For now shalt thou go forth out of the city,—and thou ^a shalt dwell in the field,
And thou shalt go *even* to Babylon;—"there shalt thou be delivered;⁸
There the Lord shall redeem thee from the hand of thine enemies.
- 11 ^b Now also many nations are gathered against thee,
That say, Let her be defiled,⁹—and let our eye ^c look upon Zion.
- 12 But they know not¹⁰ ^a the thoughts of the Lord,
Neither understand they his counsel:
For he shall gather them ^a as the sheaves into the floor.
- 13 ^a Arise and thresh,¹¹ O daughter of Zion:
For I will make thine horn iron,—and I will make thy hoofs brass:¹²
And thou shalt ^a beat in pieces many people:
^a And I will consecrate their gain unto the Lord,
And their substance unto 'the Lord of the whole earth.

^a Isa. 2. 4; Joel 3. 10.

^a Ps. 72. 7.

^a 1 Ki. 4. 25; Zec. 3. 10.
^a Isa. 54. 14; Eze. 31. 25, 26.

^a Jer. 2. 11.

^a Zec. 10. 12.
^a ch. 2. 12; Jer. 31. 8; Eze. 34. 16; Zeph. 3. 19.

^a Ps. 147. 2; Jer. 30. 17; Eze. 34. 13; 37. 21.

^a ch. 2. 12; ^a 3. 7, 8; 7. 18; Isa. 6. 12.
^a Ps. 2. 8; Isa. 9. 6; 24. 23; Dan. 7. 14, 27; 12. 1. 33; Rev. 11. 15.

^a Ge. 35. 21.

^a 2 Sam. 5. 7; Isa. 10. 32.
^a Num. 24. 19; Dan. 2. 41.

^a Jer. 8. 19.

^a see Hos. 10. 3; 13. 10, 11.
^a Isa. 13. 8; 21. 3; Jer. 30. 6; 50. 43.

^a 2 Ki. 25. 4; 2 Chr. 32. 11.
^a ch. 7. 8—13; Isa. 48. 20.

^a Isa. 8. 7, 8; Lam. 2. 16.
^a ch. 7. 10; Obad. 12.

^a Isa. 55. 8; Ro. 11. 33.

^a Isa. 21. 10; Joel 3. 12, 13; Rev. 14. 14—20.

^a Isa. 41. 15, 16; Jer. 51. 33.

^a ch. 5. 8, 9; Dan. 2. 44.
^a Jos. 6. 19; Isa. 18. 7; 23. 18; 60. 6, 9.
^a Zec. 4. 14; 6. 5.

¹ See note on 1 Kings iv. 25.

² As the name of God expresses his revealed perfections, so to 'walk in his name' means to act as one who reverences and trusts Him on account of them. The honour and confidence which others give to their idols we (says the prophet) will yield to Jehovah alone, in whom we shall never be disappointed.

³ I will not destroy her that was feeble, but will save a 'remnant,' and make it the germ of 'a strong nation.'

⁴ This is evidently the fortress of Zion; from which the kings of Judah, as 'shepherds' of the people, watched and succoured their flock.

⁵ Rather, 'the former dominion,' of the glorious days of David and Solomon; whose prosperous reigns represent that of Messiah. See note on Isa. ix. 1.

⁶ This section contains a triple prediction of sufferings and deliverances, which many regard as being historically successive: the first (vers. 9, 10) referring to the Babylonian exile; the second (11—13) to the Syrian and Egyptian oppressions, terminated by the triumphs of the Maccabees; and the third (ch. v. 1) to the Roman tyranny, under which Messiah shall be born. His earthly birth-place is now for the first time distinctly announced, in

contrast with his higher nature (2); and the blessings of his peaceful reign are promised (3—5). Under his rule Israel shall triumph over his most formidable enemies (5, 6), and shall grow marvellously in numbers and in power (7—9). All Israel's false confidences shall then have been removed, as well as all who have tempted or injured him (10—15). The section should be carefully compared with the prophecies of Isaiah referred to in the following notes.

⁷ This figure, with a similar application, occurs in John xvi. 20, 21.

⁸ The approaching captivity, though temporarily painful, shall have a happy termination.

⁹ Or, 'profaned.' To that which is sacred, defilement is destruction. Comp. 1 Cor. iii. 17, and note.

¹⁰ See note on Isa. x. 7. After they have fulfilled God's purpose in chastening Israel, they shall be themselves utterly destroyed.

¹¹ See notes on Isa. xxi. 10; xxviii. 28; xli. 15.

¹² The figure of an ox threshing corn is followed by a further description of the power which God will give to his people, in order that all which they thus acquire may be consecrated to Him.

- 5** Now gather thyself in troops, O daughter of troops:¹
He² hath laid siege against us:
They shall smite³ of Israel with a rod upon the cheek.
- 2** But thou, 'Beth-lehem⁴ Ephratah,⁴
Though thou be little⁵ among the thousands⁶ of Judah,
Yet out of thee shall he come forth unto me⁷ that is to be ruler in Israel;
'Whose goings forth have been from of old, from everlasting.⁸
- 3** 'Therefore will he give them up,
Until the time that she which travaileth⁹ hath brought forth:
Then 'the remnant of his brethren¹⁰ shall return unto the children of Israel.
- 4** And 'he shall stand and feed⁷ in the strength of the LORD,
In the majesty of the name of the LORD his God;—and they shall abide:
- 5** For now shall he be great unto the ends of the earth;
And this man shall be the peace.¹¹
- When the Assyrian shall come into our land:—and when he shall tread in our palaces,
'Then shall we raise against him seven shepherds,¹²—and eight principal men:
- 6** And they shall waste the land of Assyria¹³ with the sword,
And the land of Nimrod¹⁴ in the entrances thereof.
Thus shall he deliver us from the Assyrian,
When he cometh into our land,—and when he treadeth within our borders.
- 7** And 'the remnant of Jacob shall be in the midst of many people
'As a dew from the LORD,—as the showers upon the grass,¹⁵
That tarrieth not for man,—nor waiteth for the sons of men.
- 8** And the remnant of Jacob shall be among the Gentiles,
In the midst of many people:—as a lion among the beasts of the forest,
As a young lion among the flocks of sheep:
Who, if he go through, both treadeth down, and teareth in pieces,
And none can deliver.
- 9** 'Thine hand shall be lifted up upon thine adversaries,
And all thine enemies shall be cut off.
- 10** 'And it shall come to pass in that day, saith the LORD,
That 'I will cut off thy horses out of the midst of thee,
And I will destroy thy chariots:¹⁶
- 11** And I will cut off the cities¹⁷ of thy land,—and throw down all thy strong holds:
- 12** 'And I will cut off witchcrafts out of thine hand;
And thou shalt have no more soothsayers:

* Lam. 2. 30; Mt. 5. 39; 27. 30.
† Mt. 2. 6; John 7. 42.
m Ge. 35. 19; Ru. 4. 11.
n 1 Sam. 23. 23.
o Ex. 18. 25.
p Ge. 49. 10; 1 Chr. 5. 2; 1a. 9. 6, 7; Zec. 9. 9; Lk. 1. 31-33.
q Pa. 90. 2; Pro. 8. 22, 23; John 1. 1; Rev. 1. 8.
r ch. 7. 13.
s ch. 4. 10; Mt. 1. 21; Gal. 4. 4.
t ch. 4. 7; 1a. 10. 20, 21; Jer. 31. 7-9.
u ver. 2; 1a. 61. 5.
x ch. 7. 14; see refs. 1a. 10. 11.
y Ex. 23. 21.
z John 20. 17.
a Mt. 10. 18; 1 Pet. 1. 5.
b Pa. 72. 8; 1a. 49. 6; 52. 13; Zec. 9. 10; 1a. 10. 20.
c Pa. 72. 7; 1a. 9. 6; Zec. 9. 10; Lk. 2. 14; Eph. 2. 14-17; Col. 1. 20.
d 1a. 59. 19; Zec. 12. 6-9.
e Ge. 10. 8-11.
f Lk. 1. 7.
g ver. 3.
h Deu. 32. 2; Pa. 72. 6; 110. 3; Hos. 14. 5.
i ch. 4. 13.
j Pa. 21. 8, 9; 1a. 26. 11.
k see 1a. 2. 6-22.
l Pa. 90. 7, 8; Hos. 1. 7; Zec. 9. 10.
m Zec. 4. 6.
n 1a. 8. 19, 20.
p 1a. 2. 6.

¹ An appellation of Zion, perhaps derived from the military spirit and skill shown by the people in the obstinate defence of their city.

² That is, the enemy.

³ The term 'judge' is here used probably for king, on account of the paronomasia or similarity between 'judge' and 'rod' in Hebrew; but it may refer to the rulers at large, who will be treated with indignity by their conquerors.

⁴ See note on Psa. cxxxii. 6.

⁵ The littleness of Bethlechem is referred to probably as forming a link of connection between the past and the future deliverance of Israel through the fact that the 'Ruler' in each case would spring from an origin so despised; and also as clearly showing that this Divine interposition was to be in complete accordance with the rules of God's government: comp. John i. 46; 1 Cor. i. 26, 27. It is worthy of notice, that David and his successors appear to have left their ancestral town in its original insignificance.

⁶ Districts, probably like our *hundreds*.

⁷ Coming forth to show my power and fulfil my purpose. Comp. Heb. ii. 10.

⁸ The word rendered 'goings forth' is the noun of place or manner derived from the verb meaning to 'come forth' used in the former clause; and it indicates that the Ruler, who hereafter shall 'come forth' from Bethlechem, had already repeatedly gone forth in ancient times, 'from everlasting,' in the exercise of the same beneficent authority and power. And this clearly proves the personal pre-existence of the Messiah as the Lord of all. Comp. John i. 1-3; Col. i. 16, 17; Heb. i. 2, 3.

⁹ Some commentators, including Hengstenberg and Henderson, suppose this to be the mother of our Lord,

and connect the passage with the prediction in Isa. vii. 14, on which see note. Others, among whom are Calvin and Pye Smith, think that the allusion is to the church, which has shortly before been represented (ch. iv. 9, 10) as being in the pangs of suffering, but which shall be delivered and blessed by the coming of the Messiah, the accession of the Gentiles, and the recovery of Israel.

¹⁰ Some refer this to the return of the Jews from Babylon, which was to precede Messiah's coming; others to their restoration to the true church, which shall be one of the fruits of His work.

¹¹ That is, 'the author of peace.' Comp. Isa. ix. 6; Eph. ii. 14.

¹² 'Seven' and 'eight' are used, as in Eccles. xi. 2, to signify an abundance—enough and more than enough. The degradation of Israel is represented by a lack of governors (see Isa. iii. 1-12), and its strength and safety by the large number of rulers and defenders.

¹³ The enemies who threatened Israel in the prophet's time (compare Isa. x.) represent all future foes of the people of Messiah.

¹⁴ So called because Nimrod had taken possession of it. See marginal reading of Gen. x. 11. The 'entrances' are either the mountain-passes, often called 'gates,' or the gates of their cities.

¹⁵ By a wonderful and unexpected exercise of God's power, his people shall be made numerous (comp. ver. 7 with Psa. cx. 3) and mighty (ver. 8) among the nations. Some suppose that the 'dew' and 'rain' indicate also the beneficial nature of their influence.

¹⁶ The objects of their carnal confidence. Comp. Isa. ii., xxxi., and notes.

¹⁷ Fortresses. In ver. 14, the 'cities' are probably the centres of idol-worship, such as Bethel.

- 13 Thy graven images also will I cut off,
And thy standing images out of the midst of thee;
And thou shalt 'no more worship the work of thine hands.
- 14 And I will pluck up thy groves¹ out of the midst of thee:
So will I destroy thy cities.
- 15 And I will 'execute vengeance in anger and fury upon the heathen,
Such as they have not heard.
- God's controversy with Israel; the reasonableness of his requirements.*
- 6 HEAR² ye now what the LORD saith;
Arise, contend thou before the mountains,³—and let the hills hear thy voice.
- 2 'Hear ye, O mountains, ' the LORD's controversy,
And ye strong foundations of the earth:
For ' the LORD hath a controversy with his people,—and he will plead with Israel.
- 3 O my people, ' what have I done unto thee?⁴
And wherein have I wearied thee?—testify against me.
- 4 ' For I brought thee up out of the land of Egypt,
' And redeemed thee out of the house of servants;
And I sent before thee Moses, Aaron, and ' Miriam.⁵
- 5 O my people, remember now what ' Balak king of Moab consulted,
And what Balaam the son of Beor answered him:⁶—from ' Shittim unto Gilgal:⁷
That ye may know ' the righteousness of the LORD.
- 6 Wherewith⁸ shall I come before the LORD,
And bow myself before the high God?
Shall I come before him with burnt offerings,—with calves of a year old?
- 7 ' Will the LORD be pleased with thousands of rams,
Or with ten thousands of ' rivers of oil?
' Shall I give my firstborn for my transgression,
The fruit of my body for the sin of my soul?⁹
- 8 He hath 'showed thee, O man, what is good;
' And what doth the LORD require of thee,
But ' to do justly, and to love mercy,—and ' to walk humbly with thy God?¹⁰
- 9 The LORD's voice crieth unto the city,
And ' the man of wisdom shall see ' thy name:¹¹
' Hear ye the rod, and who hath appointed it.
- 10 Are there yet the treasures of wickedness in the house of the wicked,
And the 'scant measure ' that is abominable?¹²
- 11 Shall I count them pure with ' the wicked balances,
And with ' the bag of deceitful weights?
- 12 ' For the rich men thereof are full of violence,
And the inhabitants thereof have spoken lies,
And ' their tongue is deceitful in their mouth.
- 13 Therefore also will I ' make thee sick in smiting thee,
In making thee desolate because of thy sins.
- 14 ' Thou shalt eat, but not be satisfied;
And thy casting down¹³ shall be in the midst of thee;

¹ Isa. 17, 7, 8; Eze. 36, 25; Zee. 13, 2.

² Isa. 2, 8.

³ ver. 8; Ps. 149, 7; 2 Thes. 1, 8, 9.

⁴ Deut. 32, 1; Ps. 50, 1, 4; Isa. 1, 2; u Hos. 12, 2.

⁵ Isa. 1, 18; 5, 3, 4; 43, 26; Hos. 4, 1; 12, 2; y Jer. 2, 5, 31.

⁶ Ex. 12, 61; 14, 30; 20, 2; Deut. 4, 20; Am. 2, 10.

⁷ Deut. 7, 8; 2 Sam. 7, 23.

⁸ Ex. 15, 20, 21.

⁹ Num. ch. 22 to ch. 25; Deut. 23, 4, 5.

¹⁰ Jos. 24, 9, 10; Rev. 2, 14.

¹¹ Num. 25, 1; 33, 49; Jos. 4, 19; 5, 10.

¹² Judg. 5, 11; 1 Sam. 12, 7.

¹³ 1 Sam. 15, 22; Ps. 50, 8—13; 51, 16; Isa. 1, 11—15; Hos. 6, 6.

¹⁴ Job 29, 6.

¹⁵ Judg. 11, 31; 2 Ki. 16, 3; 21, 6; 23, 10; Jer. 7, 31; 19, 5; Eze. 23, 37.

¹⁶ Ro. 9, 20; Jam. 2, 20.

¹⁷ Deut. 10, 12, 13.

¹⁸ Ge. 18, 19; 1 Sam. 15, 22; Pro. 21, 3; Isa. 1, 16—19; Hos. 6, 6; 12, 6; Mt. 23, 23.

¹⁹ mace refs. Ge. 5, 22.

²⁰ Ps. 107, 43; Pro. 22, 3.

²¹ Ex. 34, 6—7; Isa. 30, 27.

²² Job 5, 17; Jer. 14, 19, 20; Lam. 3, 39—42.

²³ Am. 8, 5.

²⁴ see refs. Le. 19, 35, 36; Eze. 45, 9, 10.

²⁵ Hos. 12, 7.

²⁶ Pro. 16, 11.

²⁷ Hos. 4, 1, 2.

²⁸ Jer. 9, 2—8; Hos. 7, 13.

²⁹ Le. 26, 16; Ps. 107, 17, 18.

³⁰ Le. 26, 26; Hos. 4, 10.

¹ See note on Judg. iii. 7.

² The prophet, in Jehovah's name, summons the earth to hear, whilst he pleads against Israel (vers. 1, 2), declaring the reasonableness of his requirements, and the strength of his claims upon their gratitude for his delivering, protecting, forbearing mercy (3—5). The people are then supposed to inquire what they shall offer to please him, proposing costly and even human sacrifices (6, 7); which God rejects, declaring that moral rectitude has always been his chief demand (8). He then makes proclamation of the coming punishment, and rebukes especially the sins of injustice and idolatry, on account of which it will be sent (9—16).

³ Call them to listen to this controversy between Jehovah and Israel. Comp. Deut. xxxii. 1; Isa. i. 2.

⁴ For similar expostulations, showing the reasonableness of God's commands, see Exod. xv. 20, and note.

⁵ Miriam was a prophetess: see Exod. xv. 20, and note.

⁶ Being compelled to bless instead of cursing Israel.

⁷ The meaning appears to be, And remember what happened to Israel from Shittim (where you might all just have perished for your sin) to Gilgal (the head quarters

of your nation upon your first entrance into Canaan).

⁸ Such an inquiry on the part of the people proved their criminal ignorance of what God had taught them, and their tendency towards the most cruel superstitions of heathenism.

⁹ See notes on Lev. xx. 2; 2 Kings xvi. 3.

¹⁰ These things had always been insisted upon as the weightier matters of the law (see Deut. x. 12, from which these words are partly derived, and 1 Sam. xv. 22). And this was done the more emphatically when the people began to pride themselves upon their temple and their ritual, to the neglect of moral and spiritual obedience. See Isa. i. 11—15.

¹¹ Rather, 'will see (i. e. will regard) thy name.' When God sends a message of warning to the city, the wise will attend to it. Or, 'and wisdom is theirs who regard (or fear) thy name;' i. e. it is the part of wisdom to attend. Attend, then, to the rod (i. e. the threatened chastisement), and to Him who has appointed it.

¹² See note on Amos viii. 5.

¹³ Or, 'and depression (i. e. feebleness) shall be within thee;' i. e. thy food shall not nourish thee.

- And thou shalt take hold,¹ but shalt not deliver;
 And *that* which thou deliverest will I give up to the sword.
- 15 Thou shalt ^a sow, but thou shalt not reap;
 Thou shalt tread the olives, but thou shalt not anoint thee with oil;
 And sweet wine,² but shalt not drink wine.
- 16 For the statutes of ^b Omri³ are ^c kept,—and all the works of the house of ^d Ahab,
 And ye walk in their counsels;
 That I should make thee ^e a desolation,—and the inhabitants thereof an hissing:
 Therefore ye shall bear the ^f reproach of my people.⁴
Judah is universally corrupt; but God is the refuge and deliverer of his people, and calls forth their adoring praise.
- 7 WOE⁵ is me!⁶—for I am as when they have gathered the summer fruits,⁷
 As ^g the grape gleanings of the vintage:
There is no cluster to eat: ^h my soul desired the first ripe fruit.⁸
- 2 The 'good man is perished out of the earth:
 And *there* is none upright among men:
ⁱ They all lie in wait for blood;—^j they hunt every man his brother with a net.
- 3 That they may do evil with both hands earnestly,⁹
^k The prince asketh, "and the judge *asketh* for a reward;
 And the great man, he uttereth his mischievous desire:—so they wrap it up.¹⁰
- 4 The best of them ^l is a brier:—the most upright *is sharper* than a thorn hedge:
^m The day of thy watchmen¹¹ and thy visitation cometh;
 Now shall be their perplexity.
- 5 ⁿ Trust ye not¹² in a friend,—put ye not confidence in a guide:
 Keep the doors of thy mouth from her that lieth in thy bosom.
- 6 For ^o the son dishonoureth the father,—the daughter riseth up against her mother,
 The daughter-in-law against her mother-in-law;
^p A man's enemies *are* the men of his own house.
- 7 Therefore¹³ I will look unto the LORD;
^q I will wait for the God of my salvation:—^r my God will hear me.
- 8 ^s Rejoice not against me, ^t O mine enemy:—^u when I fall, I shall arise;
 When I sit in darkness, ^v the LORD *shall be* a light unto me.
- 9 ^w I will bear the indignation of ^x the LORD,—because I have sinned against him,
 Until he plead my cause, and execute judgment¹⁴ for me:
^y He will bring me forth to the light,—and I shall behold his righteousness.
- 10 Then ^z *she that is mine enemy shall see it*,
 And ^{aa} shame shall cover her which said unto me, ^{ab} Where is the LORD thy God?
^{ac} Mine eyes shall behold her:
 Now shall she be trodden down ^{ad} as the mire of the streets.
- 11 In the day that thy ^{ae} walls are to be built,
 In that day shall ^{af} the decree¹⁵ be far removed.
- 12 In that day *also* ^{ag} he shall come even to thee from Assyria,
 And *from* the fortified cities,—and from the fortress even to the river,¹⁶
 And from sea to sea, and *from* mountain to mountain.¹⁷
- 13 Notwithstanding the land shall be desolate
 Because of them that dwell therein,—^{ah} for the fruit of their doings.¹⁸

^a see refs. Le. 28. 20;
 Am. 5. 11; Zeph. 1.
 13; Hag. 1. 6

^b 1 Ki. 16. 16, 25, 26,
 28.
^c Hos. 5. 11.
^d 1 Ki. 16. 30—33; 21.
 25, 26; 2 Ki. 9. 3.
^e 1 Ki. 9. 8; Jer. 18.
 15, 16; 18. 8.
^f Isa. 25. 8; Jer. 51. 51;
 Lam. 3. 1; Dan. 9. 16.

^g Isa. 17. 6; 24. 13.
^h Isa. 28. 4; Hos. 9. 10.
ⁱ see refs. Ps. 12. 1;
 14. 1, 2.

^k Isa. 59. 7.
^l Ps. 57. 6; Jer. 5. 26;
 Hab. 1. 15.
^m Hos. 4. 18.
ⁿ ch. 3. 11; Isa. 1. 23.

^o 2 Sam. 23. 6, 7; Eccl.
 5. 1; 9. 1; Job. 13.
^p Eccl. 12. 23, 24.

^q Ps. 118. 8, 9; Jer. 9.
 2—6.

^r Eccl. 22. 7; Mt. 10.
 21, 35, 36; Lk. 12.
 53; 21. 16; 2 Tim.
 3. 2, 3.
^s Jer. 12. 6; Obad. 7.

^t Ps. 55. 16, 17; 109.
 4; Isa. 6. 17.

^u Ps. 27. 14; 37. 7.
^v Ps. 4. 2, 3.

^w Pro. 24. 17; Lam. 4.
 21; Eccl. 35. 15.

^x Ps. 137. 7, 8; Jer.
 50. 11; Obad. 12.

^y Ps. 37. 24; 41. 10—
 12; Pro. 24. 16.

^z Ps. 27. 1; 112. 4; Isa.
 50. 10.
^{aa} Lam. 3. 39.

^{ab} Eccl. 26. 41; Job. 34.
 31, 32; Lam. 1. 18.

^{ac} Job 23. 10; Ps. 37. 6.
^{ad} ver. 8.

^{ae} Ps. 33. 20.
^{af} Ps. 42. 3, 10; 79. 10;
 115. 2; Joel 2. 17.

^{ag} ch. 4. 11.
^{ah} 2 Sam. 22. 43; Zec.
 10. 6.

^{ai} Am. 9. 11—15.
^{aj} Ezra 4. 12—24; Ne.
 2. 8.

^{ak} ch. 4. 1; Isa. 11. 16;
 19. 23, etc.; 27. 13;
 Hos. 11. 11.

^{al} ch. 3. 12; Jer. 21. 14.

1 Rather, 'And thou shalt remove,' *i. e.* thyself and thy treasures, from enemies.

2 Rather, 'And [thou shalt tread out] the grape-juice;' but shalt not drink wine. Comp. Amos v. 11.

3 See note on 1 Kings xvi. 25.

4 Who have proved faithless to my covenant.

5 The prophet laments the universal corruption of the people (vers. 1—4), which is such that all confidence is destroyed, even between members of the same family (5, 6). He finds solace in God alone, to whom he looks with submission and hope; and he obtains a cheering assurance of renewed Divine favour when the chastisement is past (7—13). This encourages him to pray (14); and his prayer is answered by a promise of deliverance such as God accomplished for his people in Egypt, humbling and confounding their foes (15—17); upon which the prophet breaks forth in adoration of Jehovah's long-suffering and pardoning grace (18—20).

6 The prophet here speaks as the representative of the remnant of the faithful.

7 I look in vain for a godly man, as one looks in vain for fine grapes or early figs when the fruit has been gathered.

8 Rather, 'no early fig which my soul desireth.'

9 Or, 'Their hands are well prepared for evil.'

10 Or, 'they pervert it;' *i. e.* the cause which is brought before them.

11 That is, the day of calamity predicted by thy watchmen, the prophets. See Hos. ix. 7.

12 This warning forcibly shows the faithlessness of the people in all the relations of life.

13 So desperate is the depravity, that God's people can find solace only in Him and his purposes of saving mercy.

14 See note on Psa. lxxii. 3.

15 Some apply this to tyrannical and persecuting edicts (see Psa. xciv. 20); others to the authority of foreign rulers, or to enactments in favour of idolatry: comp. ch. vi. 16. But it may be rendered, 'the line shall be extended;' *i. e.* the city shall be enlarged to admit those who come from Assyria, etc. (ver. 12). The church shall be greatly extended. Comp. Isa. liv. 2.

16 Rather, 'In that day shall they come to thee from Assyria to Egypt, and from Egypt even to the river,' *i. e.* the Euphrates. Comp. Isa. xix. 18—23, and notes.

17 That is, from regions far asunder.

18 Before these blessings can be enjoyed, the people must be chastised for their sins. Comp. Isa. lvi. 9, and note.

- 14 * Feed thy people with thy rod,—¹ the flock of thine heritage,
* Which dwell solitarily in ¹ the wood,¹ in the midst of Carmel:
Let them feed in Bashan and ¹ Gilead, as in the days of old.
- 15 * According to the days of thy coming out of the land of Egypt
Will I show unto him marvellous things.
- 16 The nations * shall see and be confounded at all their might;²
* They shall lay *their* hand upon *their* mouth,—their ears shall be deaf.³
- 17 They shall lick the ¹ dust like a serpent,
* They shall move out of their holes like worms of the earth:
* They shall be afraid of the Lord our God,—and shall fear because of thee.
- 18 * Who is a God like unto thee,—that * pardoneth iniquity,
And * passeth by the transgression of * the remnant of his heritage?
* He retaineth not his anger for ever,—because he delighteth in mercy.
- 19 * He will turn again, he will have compassion upon us;
* He will subdue our iniquities;
And * thou wilt cast all their sins into the depths of the sea.
- 20 * Thou wilt perform the truth to Jacob,—⁴ and the mercy to Abraham,
* Which thou hast sworn⁴ unto our fathers from the days of old.

p ch. 5. 4; Ps. 28. 9;
80. 1; Mt. 2. 6.
* Deut. 4. 20; 7. 6.
* Ex. 33. 16.
* Is. 37. 34; Jer. 50. 19.
* Num. ch. 32.
* Ps. 135. 22; 78. 12;
Is. 11. 16; Jer. 23.
7. 8.
* Ps. 126. 2; Is. 26. 11.
* see refs. Job 21. 5.
* Ge. 3. 14, 15; Ps. 72.
9. 1; Is. 49. 23.
* Ps. 18. 45.
* Jer. 33. 9.
* see refs. Ex. 15. 11.
* see refs. Ex. 34. 6, 7;
Jer. 50. 20.
* Am. 7. 8.
* see refs. ch. 4. 7; Joel
2. 32.
* see refs. Jer. 3. 5, 12.
* Deut. 30. 3; Jer. 31.
20; Lam. 3. 32.
* Ps. 130. 8; Ro. 6.
14; 8. 2, 13.
* Ps. 103. 12; Is. 38.
17; Jer. 50. 20.
* Lk. 1. 72, 73.
* Ps. 105. 10; Jer.
33. 25, 26.

¹ In the woods of Carmel and Bashan the flocks and herds roamed at large.

² Or, 'ashamed of all their might,' which shall now be felt to be feebleness in the presence of this display of God's power.

³ Either confounded by their present calamities, or afraid to hear of new ones.

⁴ This verse is applied, with a little variation, in the inspired song of Zacharias, to Him whose herald and forerunner his infant son was to be (Luke i. 72, 73).

NAHUM.

NOTHING is known respecting Nahum but that he was of Elkosh; which some have identified with Al-kush, in Assyria, near the modern Mosul; but it was probably a village in Galilee, which is mentioned long after by Jerome. The date of this prophecy is uncertain. Some suppose that it was uttered shortly after the conquest of Egypt and Ethiopia, and the complete subjugation of the kingdom of Israel, by the Assyrians, and during the interval which elapsed between the two invasions of Judah by Sennacherib, when Jerusalem had been drained of its treasures by Hezekiah in the vain hope of turning away the fury of the conqueror (2 Kings, ch. xviii., xix.). If such were its date, it was well adapted to comfort the believing Jews, by assuring them that not only should the purpose of the enemy fail and his forces be entirely destroyed, but his capital itself should be taken, and his empire overturned. But it is not unlikely that it was written after the latter portions of the book of Isaiah, as it contains some expressions which seem to be derived thence. In either case, this prophecy must have been to the believing Hebrews of that age, in some measure, what the Apocalypse was to the early Christians—a ground of assurance that the people of God should ultimately triumph in the great conflict in which they were engaged with the powers of darkness. It is also of permanent and universal value as displaying the mercy of God towards his people, and his justice towards his enemies. The prophet announces to Nineveh, and, through her, to all worldly powers which set themselves

against the people of God, that their ruin is certain, because Jehovah is a jealous and avenging God.

Nineveh, at the time when this prophecy of its destruction was uttered, was a city of vast extent and population, and the centre of the principal commerce of the world. Its wealth, however, was not altogether derived from trade. It was a 'bloody city,' 'full of lies and robbery' (ch. iii. 1). It plundered the neighbouring nations; and is compared to a family of lions, which 'fill their holes with prey and their dens with ravin' (ch. ii. 11, 12). It was also strongly fortified; its colossal walls, a hundred feet high, with their fifteen hundred towers, bidding defiance to all enemies. The doom which Jonah had pronounced had been delayed by the repentance of the people. But their repeated and aggravated sins brought upon them an irrevocable sentence; and so totally was the city destroyed, that, in the second century after Christ, not a vestige remained of it; and its very site was a matter of doubt and uncertainty until it was discovered a few years ago by Botta and Layard, who have drawn out from its long-buried ruins some monuments of the highest value, as enlarging our historical knowledge, and illustrating the truth of the prophecies and the accuracy of the narratives of Scripture.

This book is surpassed by none in elegance of language or sublimity of description. It consists of a single poem, which predicts the overthrow of the Assyrian empire, and the capture of Nineveh its capital.

God's justice and mercy manifested in the destruction of his enemies, and the deliverance of his people.

1 * THE¹ BURDEN ¹ OF NINEVEH. THE BOOK OF THE VISION OF NAHUM THE ELKOSHITE.

2 God is ² jealous,² and ⁴ the Lord revengeth;—the Lord revengeth, and is ³ furious;
The Lord will take vengeance on his adversaries,
And he ⁴ reserveth *wrath* for his enemies.

* see refs. Is. 13. 1.
* see refs. Jon. 1. 2.

* see refs. Ex. 20. 5.
* see refs. Deut. 32. 35.
* Le. 22. 28; Is. 50. 18.
* Ro. 2. 5, 6; 2 Pet.
2. 9.

1 Vers. 2—8 describe a sublime manifestation of Jehovah, who is terrible in his avenging justice, but gracious and faithful to all who trust in Him. The purpose of this Divine interposition is declared to be the vindication of His glory, in the destruction of his enemies and their

gods, and the deliverance of his oppressed people (9—14).

² Indignant at the invasion of His rights. The repetition of the name JEHOVAH, and of words signifying *vengeance*, gives great force and solemnity to this sublime introduction.

- 3 The LORD is ^a slow to anger, and ^a great in power,¹
 'And will not at all acquit *the wicked* :
 'The LORD *hath* his way in the whirlwind and in the storm,
 And the clouds *are* the dust of his feet.
- 4 'He rebuketh the sea, and maketh it dry,—and drieth up all the rivers :
 'Bashan languisheth, and Carmel,—and the flower of Lebanon languisheth.
- 5 'The mountains quake at him,—and ^c the hills melt,
 And ^c the earth is burned² at his presence.
 Yea, the world, and all that dwell therein.
- 6 'Who can stand before his indignation ?
 And ^c who can abide in the fierceness of his anger
 'His fury is poured out like fire,—and the rocks are thrown down by him.
- 7 'The LORD is good, ^a a strong hold ^a in the day of trouble ;
 And ^c he knoweth them ^c that trust in him.
- 8 'But with an overrunning flood he will make an utter end of ^b the place thereof,³
 And ^c darkness shall pursue his enemies.
- 9 'What do ye imagine against⁴ the LORD ?
 'He will make an utter end :—affliction shall not rise up ^c the second time.
- 10 For while *they* be folded together ^a as thorns,⁵
 'And while they are drunken as drunkards,
 'They shall be devoured as stubble fully dry.
- 11 There is *one* come out of thee,⁶
 'That imagineth evil against the LORD,—a wicked counsellor.
- 12 Thus saith the LORD :—Though *they* be quiet,⁷ and likewise many,
 Yet thus ^a shall they be cut down,—when he shall ^a pass through.
 Though I have afflicted thee,⁸—I will afflict thee no more ;
- 13 For now will I ^a break thy yoke from off thee,—and will burst thy bonds in sunder.
- 14 And the LORD hath given a commandment concerning thee,⁹
 'That no more of thy name be sown :
 Out of the house of thy gods will I cut off the graven image and the molten image :
 'I will make thy grave ;—for thou art vile.

The siege and capture of Nineveh foretold.

- 15 BEHOLD¹⁰ ^a upon the mountains the feet of him that bringeth good tidings,¹¹
 That publisheth peace !
 O Judah, keep thy solemn feasts,¹² perform thy vows :
 For ^a the wicked shall no more pass through thee ;—^a he is utterly cut off.
- 2 'He ^a that dashed in pieces [*or*, the disperser] is come up before thy face :¹³
 'Keep the munition, watch the way,
 Make *thy* loins strong,—fortify *thy* power mightily.
- 2 'For the LORD hath turned away the excellency of Jacob,
 As the excellency of Israel :¹⁴

1 Delay of punishment is the result not of want of power, but of Divine long-suffering; and it does not involve the acquittal of the wicked, though it gives them opportunity for repentance. God's patience, therefore, must not be supposed to arise from any defect of resources.

2 Or, 'heaves itself.'

3 That is, of Nineveh. To express emphatically the utter destruction of the city, its very 'place,' or site, is said to be destroyed.

4 If this be addressed to the Assyrians, the meaning is, that all their plots shall be vain, and that God will cut them off by a stroke which shall not need to be repeated. But it may be understood as being addressed to the Jews, and be rendered, 'What do ye think respecting Jehovah?' i. e. What do you imagine Jehovah's designs to be? Do you apprehend your own destruction? No, he will make an utter end of your enemies, so that you shall not suffer from them again.

5 This figure has been variously explained; but it probably alludes to the impenetrability of a closely planted thorn hedge, as the next represents the careless security of the drunkard. Unassailable and secure as the Assyrians may appear, they 'shall be consumed, like dry stubble, utterly.'

6 If the version in the text is correct, this is addressed to Nineveh, from which the Assyrian king went forth upon his expedition against Jerusalem. But it may, like the next verse, be an apostrophe to Jerusalem; and then it should be rendered, 'He hath departed from thee who

plotteth evil against Jehovah,' etc., i. e. Sennacherib.

7 Rather, 'perfect;' i. e. in strength. Whatever be their power and their numbers, they shall be cut down; and he (i. e. their mighty monarch) shall pass away.

8 That is, Jerusalem, or Judah.

9 The Assyrian; probably the monarch, as the head of the people. His race shall become extinct.

10 The prophet sees the messenger who announces the fall of the Assyrian oppressors (15). He describes the attack upon their capital, which they are challenged to defend with all their might (ii. 1), for God is about to deliver his people from them (2). He beholds the preparations for the assault (3, 4), the ineffectual defence, the storming of the city, the captivity or flight of its inhabitants, the pillage of its treasures, and the utter despair of the people (5—10); and he triumphs over the stronghold of rapacious tyranny, now desolated by Jehovah's wrath (11—13).

11 See notes on Isa. xl. 9, and lii. 7.

12 The destruction of the Assyrian invaders allowed the Israelites to resume their national festivals, and called for additional thank-offerings on their part, on account of their deliverance.

13 This appears to be addressed to Nineveh, against which the invader is coming.

14 Rather, 'For Jehovah restores (i. e. will restore) the excellency of Jacob as the excellency of Israel.' Some think that 'Jacob' and 'Israel' signify the two kingdoms into which the nation was divided. But it is more likely

- For ² the emptiers have emptied them out,—and marred their vine branches.¹
 3 The shield of his mighty men² is made ² red,³—the valiant men *are* in scarlet:
 The chariots *shall be* with flaming torches—in the day of his preparation,
 And the fir trees shall be terribly shaken.⁴
 4 The chariots shall rage in the streets,
 * They shall jostle one against another in the broad ways:
 They shall seem like torches,—they shall run like the lightnings.
 5 He shall recount⁵ his worthies:—they shall stumble in their walk;
 They shall make haste to the wall thereof,—and the defence⁶ shall be prepared.
 6 ⁶ The gates of the rivers⁷ shall be opened,—and the palace shall be dissolved.
 7 And Huzzab shall be led away captive,—she shall be brought up,
 And her maids shall lead *her* as with the voice of ⁸ doves,
 Tabering upon their breasts.⁸
 8 But Nineveh is of old like a pool of water;⁹—yet they shall flee away.
 Stand, stand, *shall they cry*;—but none shall look back.
 9 Take ye the spoil of silver, take the spoil of gold:
 For *there is* none end of the store and glory¹⁰—out of all the pleasant furniture.
 10 ¹⁰ She is empty, and void, and waste:¹¹
 And the ¹¹ heart melteth, and ¹² the knees smite together,
 * And much pain is in all loins,—and ¹³ the faces of them all gather blackness.
 11 Where is the dwelling of ¹⁴ the lions,¹²—and the feedingplace of the young lions,
 Where the lion, *even* the old lion, walked,
 And the lion's whelp, and none made *them* afraid?
 12 The lion did tear in pieces enough for his whelps,—and strangled for his lionesses,
 And filled his holes with prey,—and his dens with ravin.
 13 ¹³ Behold, I *am* against thee, saith the LORD of hosts,
 And 'I will burn her chariots in the smoke,¹³
 And the sword shall devour thy young lions:
 And I will cut off ¹⁴ thy prey from the earth,
 And the voice of ¹⁵ thy messengers¹⁴ shall no more be heard

The crimes of Nineveh, and its certain punishment.

- 3 WOE¹⁵ to the ¹⁶ bloody city!—it is all full of lies and robbery;
 The prey departeth not;
 2 ¹⁷ The noise of a whip, and the noise of the rattling of the wheels,
 And of the prancing horses, and of the jumping chariots;
 3 The horseman lifteth up¹⁸ both the bright sword and the glittering spear:
 And ¹⁹ there is a multitude of slain,—and a great number of carcases;
 And *there is* none end of *their* corpses—they stumble upon their corpses.

that 'Jacob' is used as the original name of God's people, and 'Israel' as their covenant name. He will give to the race of Jacob all the blessings conveyed in the promises to Israel.

1 Comp. Ps. lxxx. 8—16; Isa. v. 1—7, and notes.

2 Of the army which should come against Nineveh.

3 The shields seem to have been painted, or sprinkled with blood, to render their appearance more terrible.

4 Rather, 'With fire of steel is the chariot, at the time of his preparation, and the fir-lances are brandished.' Chariots were sometimes armed with scythes, and were commonly strengthened and decorated with polished steel or brass, which flashed in the sun-light.

5 Heb., 'remember'; probably with the view of calling them to his aid. But in vain; for, through fear or weakness, 'they stumble in the ways.'

6 Rather, 'the covert,' meaning perhaps the engine called by the Romans *testudo*; a shed to protect the besiegers and their battering-ram, in attacking the wall (see Layard's *Nineveh*, ii. 366—370); or more probably, as the rest of the verse refers to the besieged, a kind of breast-work to shield them from the missiles of the enemy.

7 Some take this to be a figurative description of the invasion, and the consequent dissolution of the Assyrian empire; but it may perhaps refer to the entrance of the invaders through the river-gates, or to an inundation of the Tigris and its tributaries, of which an account, not altogether accurate, is given by Diodorus Siculus, ii. 27.

8 Or, 'And it is determined (*i. e.* by Divine decree, see ch. i. 14); she (*i. e.* the city) is stripped bare; she is carried away; her maidens moan as with the voice of doves, smiting on their breasts.'

9 Water, especially in large quantities, is a frequent emblem of abundant population and prosperity, such as Nineveh had long enjoyed. But this is now rapidly flowing away, and cannot be stopped. Comp. Hos. xiii. 15; Rev. xvii. 1, 15.

10 Or, 'There is abundance of all precious vessels.' Gold was much used by the Assyrians in their ornaments, and even in adorning their buildings; bricks and tiles of gold and silver being placed in the exterior walls of their palaces (see Layard, vol. ii. 416). The ruins of Nineveh afford evidence that the palaces were plundered before they were set on fire.

11 Or, more emphatically, 'emptiness, and a void, and a waste!'

12 Comp. Gen. xlix. 9, and note.

13 Rather, 'into smoke;' *i. e.* completely. See Ps. xxxvii. 20.

14 Such as Rabshakeh, 2 Kings xviii. 17.

15 In ch. iii. the prophet connects the punishment of Nineveh with its crimes; for bloodshed must be avenged by slaughter (1—3), and meretricious guile by public infamy (4—7). Nor can she escape; for, as the mighty No-Amon has suffered (8—10), so shall Nineveh drink the cup of wrath; her forts, her warriors, and her defences shall fall (11—13). Let her lay in provisions for the siege, and strengthen her fortifications (14); yet she shall be destroyed, her multitudes shall flee, and her princes shall perish, without remedy; whilst all nations shall exult in her fall (15—19).

16 Or, 'The horseman making [his horse] prance, and the flame of the sword and the lightning of the lance; and a multitude of the slain,' etc.

y Ps. 80. 12. 13; Hos.

10. 1.

11. 13. 7. 8.

12. 13. 7. 8.

13. 7. 8.

14. 13. 7. 8.

15. 13. 7. 8.

16. 13. 7. 8.

17. 13. 7. 8.

18. 13. 7. 8.

19. 13. 7. 8.

20. 13. 7. 8.

21. 13. 7. 8.

22. 13. 7. 8.

23. 13. 7. 8.

24. 13. 7. 8.

25. 13. 7. 8.

26. 13. 7. 8.

27. 13. 7. 8.

28. 13. 7. 8.

29. 13. 7. 8.

30. 13. 7. 8.

31. 13. 7. 8.

32. 13. 7. 8.

33. 13. 7. 8.

34. 13. 7. 8.

35. 13. 7. 8.

36. 13. 7. 8.

37. 13. 7. 8.

38. 13. 7. 8.

39. 13. 7. 8.

40. 13. 7. 8.

41. 13. 7. 8.

42. 13. 7. 8.

43. 13. 7. 8.

44. 13. 7. 8.

45. 13. 7. 8.

46. 13. 7. 8.

47. 13. 7. 8.

48. 13. 7. 8.

49. 13. 7. 8.

50. 13. 7. 8.

51. 13. 7. 8.

52. 13. 7. 8.

53. 13. 7. 8.

54. 13. 7. 8.

55. 13. 7. 8.

56. 13. 7. 8.

57. 13. 7. 8.

58. 13. 7. 8.

59. 13. 7. 8.

60. 13. 7. 8.

61. 13. 7. 8.

62. 13. 7. 8.

63. 13. 7. 8.

64. 13. 7. 8.

65. 13. 7. 8.

66. 13. 7. 8.

67. 13. 7. 8.

68. 13. 7. 8.

69. 13. 7. 8.

70. 13. 7. 8.

71. 13. 7. 8.

72. 13. 7. 8.

73. 13. 7. 8.

74. 13. 7. 8.

75. 13. 7. 8.

76. 13. 7. 8.

77. 13. 7. 8.

78. 13. 7. 8.

79. 13. 7. 8.

80. 13. 7. 8.

81. 13. 7. 8.

82. 13. 7. 8.

83. 13. 7. 8.

84. 13. 7. 8.

85. 13. 7. 8.

86. 13. 7. 8.

87. 13. 7. 8.

88. 13. 7. 8.

89. 13. 7. 8.

90. 13. 7. 8.

- 4 Because of the multitude of the whoredoms of the wellfavoured harlot,
 'The mistress of witchcrafts,
 That selleth nations through her whoredoms,—and families through her witchcrafts,
- 5 'Behold, I *am* against thee, saith the LORD of hosts;
 And 'I will discover thy skirts upon thy face,
 "And I will show the nations thy nakedness,—and the kingdoms thy shame.
- 6 And I will cast abominable filth upon thee,—and 'make thee vile,
 And will set thee as 'a gazingstock.
- 7 And it shall come to pass, *that* all they that look upon thee 'shall flee from thee.
 And say, Nineveh is laid waste:—'who will bemoan her?
 Whence shall I seek comforters for thee?
- 8 'Art thou better than populous 'No! [*Heb.* No-Amon],
 That was situate among the rivers,—*that had* the waters round about it,
 Whose rampart *was* the sea,—and her wall *was* from the sea?²
- 9 'Ethiopia and Egypt *were* her strength,—and *it was* infinite;
 'Put³ and Lubim were thy helpers.
- 10 Yet *was* she carried away,—she went into captivity:
 'Her young children also were dashed in pieces—'at the top of all the streets:
 And they 'cast lots for her honourable men,
 And all her great men were bound in chains.
- 11 Thou also shalt be 'drunken:—'thou shalt be hid,⁵
 'Thou also shalt seek strength because of the enemy.⁶
- 12 All thy strong holds *shall be like* 'fig trees with the first-ripe figs:
 If they be shaken, they shall oven fall into the mouth of the eater.
- 13 Behold, 'thy people in the midst of thee *are* women:
 'The gates of thy land shall be set wide open unto thine enemies:
 The fire shall devour thy 'bars.
- 14 'Draw thee waters for the siege,—'fortify thy strong holds:
 Go into clay, and tread the mortar,—make strong the brickkiln.
- 15 There shall the fire devour thee;
 The sword shall cut thee off,—it shall eat thee up like 'the cankerworm.⁸
 Make thyself many as the cankerworm,—make thyself many as the locusts.
- 16 Thou hast multiplied thy merchants⁹ above the stars of heaven:
 The cankerworm spoileth, and fleeth away.
- 17 'Thy crowned¹⁰ *are* as the locusts,
 And thy captains as the great grasshoppers,
 Which camp in the hedges in the cold day,
 But when the sun ariseth they flee away,
 And their place is not known where they *are*.
- 18 'Thy shepherds slumber, O 'king of Assyria:
 Thy nobles shall dwell *in the dust*:¹¹
 Thy people is 'scattered upon the mountains,—and no man gathereth *them*.
- 19 There is 'no healing of thy bruise,—'thy wound is grievous:
 'All that hear the bruit¹² of thee shall clap the hands over thee:
 For 'upon whom hath not thy wickedness¹³ passed continually?

r Is. 47, 9, 12; Rev. 18.
2, 3.

s ch. 2. 13.

f Is. 47, 2, 3; Jer. 13.
22, 30; Eze. 16, 37;
Mic. 1, 11.
u Hab. 2. 16.
s Mal. 2. 9.
y Heb. 10. 33.

s Jer. 51. 9; Rev. 18.
10.
o Jer. 15. 5.

b Am. 6. 2.
c Jer. 40, 25, 26; Eze.
30. 14—15.

d Is. 20. 5.

e Go. 10. 6; Jer. 46. 9;
Eze. 27, 10; 30. 5;
38. 5.

f Ps. 137. 9; Is. 13. 16;
Hos. 13. 16.
g Lam. 2. 19.
h Joel 2. 3; Obad. 11.

i ch. 1. 10; Ps. 75. 8;
Is. 28. 9; Jer. 25. 17,
27; 51. 57.

k 1 Sam. 13. 6; Is. 2.
10, 19.

l ch. 2. 1.
m Hab. 1. 10; Rev. 6.
13.

n see refa. Is. 19. 16;
Jer. 50. 37.
o ch. 2. 6.

p Ps. 147. 13; Jer. 51.
30.
q see 2 Chr. 32. 3, 4;
Is. 37. 25.

r ch. 2. 1.

s Joel 1. 4.

t Rev. 9. 7.

u Ex. 15. 16; Ps. 76.
5, 6.

x Jer. 50. 18; Eze. 31.
3, etc.

y 1 Ki. 22. 17; Is. 13.
14.
z Jer. 30. 13—15.

a Mic. 1. 9.
b Job 37. 23; Is. 14. 8,
etc.; Lam. 2. 15;
Zeph. 2. 15.
c Is. 37. 18.

1 Comp. Isa. xx. 3; Jer. xvi. 25, and notes. No-Amon (which was called by the Egyptians, Tapé, *i. e.* the head; and by the Greeks, Thebæ) was one of the mightiest cities of the ancient world. It was celebrated even in the Homeric age for its warriors and its magnificence (Il. ix. 381—384), and still retains in the grandeur of its ruins proofs of its former splendour. Of the conquest of this city before the time of Nahum we have no record; but it is most probable that this prophecy alludes to the events predicted in Isa. xx.; where, as in this place, the captivity of the inhabitants is mentioned, but not the destruction of the city, which was not begun till a later period.

2 See note on Isa. xix. 5.

3 The name of an African people, sometimes rendered Libyans. See refa., and note on Ezek. xxvii. 10.

4 See Ps. lxxv. 8; Isa. li. 17—23, and notes.

5 That is, 'thou shalt disappear.'

6 Rather, 'a defence from the enemy.'

7 Whilst the people shall fall by the sword, the buildings will be destroyed by fire; as the recently discovered ruins of Nineveh show was the fact.

8 Or, 'locust.' From these animals three illustrations are here derived: their devastations represent the utter

destruction of Nineveh, their vast swarms its numerous merchants and princes, and their sudden flight its strange depopulation. Comp. Joel i., and notes.

9 On the commerce of the Assyrians with Tyre, see Ezek. xxvii. 23, 24.

10 That is, nobles, who wore a kind of diadem. But this word, and that rendered 'captains' (comp. Jer. li. 27), are probably of Assyrian origin, and refer to military chiefs of different grades.

11 Rather, 'thy nobles rest'; *i. e.* are dead. Compare 1 Kings xxii. 17.

12 That is, 'report.' The surrounding states will express their joy at the ruin of an empire, whose extensive rule has been so cruelly oppressive.

13 The 'wickedness' for which Nineveh was to be punished is attested by her own sculptures, which have been recently brought to light after being buried nearly 2500 years. In these are portrayed the burning of cities, and the impalement, decapitation, and flaying alive of prisoners, besides other cruel modes of torture. See Layard's Nineveh and Babylon, p. 456. One more denunciation was uttered against this wicked city some years later by Zephaniah (ii. 13—15); and shortly afterwards the whole was fulfilled, B. C. 606.

HABAKKUK.

NOTHING is known with certainty of the parentage and life of Habakkuk. Some suppose him to have prophesied in Judah during the reign of Josiah; but from ch. i. 2—4 it appears more likely that he lived in the reigns of Manasseh and Amon, or in that of Jehoiakim.

As Nahum foretold the destruction of the *Assyrians*, who carried the ten tribes captive, so Habakkuk foretels the judgments that shall come on the *Chaldeans*, who completed the captivity of Judah and Benjamin. But with the force and sublimity of the former prophet he

unites, like Jeremiah, the personal and the pathetic. His descriptions are in the form either of a complaint, or a song of triumph, or a prayer.

This book contains two parts. Ch. i. and ii. depict the sins of the Israelites; and foretel their punishment by the Chaldeans, which shall be followed by the overthrow of these enemies. Ch. iii. is a sublime psalm, in which the prophet dwells especially upon the last subject as a new manifestation of the God of Israel.

The approaching chastisements of the Jews by the Chaldeans; and the overthrow of the conquerors.

- 1 **“THE¹ BURDEN WHICH HABAKKUK THE PROPHET DID SEE.**
- 2 O LORD, how long shall I cry, ²and thou wilt not hear!
*Even cry out unto thee of violence, and thou wilt not save!*²
- 3 ³Why dost thou show me iniquity,—and cause me to behold grievance?
For spoiling and violence are before me:
And there are *that* raise up strife and contention.
- 4 Therefore the law is slack⁴,—and judgment doth never go forth:
For the ⁴wicked doth compass about the righteous;
Therefore wrong judgment proceedeth.
- 5 Behold ye, ⁴among the heathen, ⁵and regard,—and wonder marvellously:
For *I* will work a work in your days,
Which ye will not believe, though it be told *you*.
- 6 For, lo, ⁶I raise up the Chaldeans, ⁵that bitter and hasty nation,
Which shall march through the breadth of the land,
To possess the dwellingplaces *that* are not theirs.
- 7 They are terrible and dreadful:
Their judgment and their dignity shall proceed of themselves.⁶
- 8 Their horses also are swifter than the leopards,⁷
And are more fierce than the ⁴evening wolves:
And their horsemen shall spread themselves,⁸
And their horsemen shall come from far;
They shall fly⁹ as the eagle that hasteth to eat.
- 9 They shall come all for violence:—their faces shall sup up ¹⁰as the east wind;¹⁰
And they shall gather the captivity ¹¹as the sand.
- 10 And ¹¹they shall scoff at the kings,—and the princes *shall be* a scorn unto them:
They shall deride every strong hold:—¹²for they shall heap dust,¹¹ and take it.
- 11 Then shall *his* mind change,¹²—and he shall pass over, and offend,
¹³*Imputing* this his power unto his god.
- 12 ¹⁴Art thou not from everlasting,—O LORD my God, ¹⁵mine Holy One?
¹⁶We shall not die.—O LORD, ¹⁷thou hast ordained them for judgment;¹³

a see refs. Is. 13. 1.

b Job 19. 7; Lam. 3. 8.

c Jer. 9. 1—6; Mic. 7. 1—4.

d Job 21. 7; Ps. 94. 3. etc.; Jer. 12. 1.

e Is. 29. 14; Jer. 25. 15—29; Ac. 13. 41. f Is. 28. 22.

g Dan. 28. 49, 50; Jer. 5. 15. A fulfilled, 2 Chr. 36. 6.

h Deu. 28. 49; Is. 5. 26—28. i Jer. 5. 6; Zeph. 3. 3.

j Jer. 4. 13; 48. 40; 49. 22; Lam. 4. 19; Eze. 17. 3; Dan. 7. 4. k see refs. Eze. 17. 10. l Judg. 7. 12. m 2 Ki. 24. 12; 25. 6, 7. n Jer. 32. 24; 33. 4; 32. 4—7.

o Dan. 4. 4. p see refs. Deu. 33. 27; Ps. 93. 2; Lam. 5. 19. q Is. 43. 15; 49. 7. r Is. 27. 6—9; Jer. 5. 18; Eze. 37. 11—14. s 2 Ki. 19. 25; Ps. 17. 13; Is. 10. 5—7; Eze. 30. 25.

1 The prophet complains to God that the crimes which prevail among his people are not corrected (ch. i. 2—4); and is informed that God is preparing the proud and cruel Chaldeans as his scourge (5—11). He then pleads with God, and prays that, for the sake of His unchangeable justice, these cruel and impious oppressors may not be left unpunished (12—17); and watches for a reply (ii. 1). The answer comes, with a warning against unbelief and a promise to the patient believer (2—4): it describes the rapacity of the Chaldeans, and denounces woes upon them for their covetousness, luxury, cruel oppression, and impious idolatry (5—20).

2 Some regard this as an anticipation of the dreadful oppressions of the Chaldeans: but it probably represents the tyranny and disorders prevailing in the kingdom of Judah, which were recompensed by a punishment resembling the crime. See vers. 6—11.

3 The complaint is, that the Divine law has lost its power over men's minds; and that not only is judgment often delayed, but unjust judgment is pronounced.

4 The prophet addresses the Jews, announcing a won-

derful and fearful work of Jehovah which shall be accomplished in their own days—namely, the elevation of the Chaldean power, and its rapid and extensive conquests (vers. 6—10).

5 See note on Isa. xxiii. 13.

6 They shall be self-relying and arbitrary.

7 See note on Dan. vii. 6.

8 That is, they shall spread themselves over the country for plunder.

9 The length of their march shall not abate their impetuosity.

10 Rather, 'The eagerness of their faces is [as] an east wind,' which parches and destroys everything.

11 Rather, 'earth'; i. e. mounds: see Jer. xxxii. 24.

12 Or, 'Then their spirit will go forwards, and pass on and sin; this his might [will be] as his god.' The meaning is, that the king of Babylon will be led on by his successes to trust in his own power as if it were Divine.

13 That is, as the instruments of thy judgments for our 'correction.' Therefore thou wilt not allow them

- And, O *mighty God,¹ thou hast established them * for correction.
- 13 * *Thou art* of purer eyes than to behold evil,—and canst not look on iniquity:²
 * Wherefore lookest thou upon them that deal treacherously,
 * And holdest thy tongue when the wicked devoureth
*The man that is more righteous*³ than he?
- 14 And makest men as the fishes of the sea,
 As the creeping things, *that have* no ruler⁴ over them?
- 15 They *take up all of them with the angle,—^d they catch them in their net,
 And gather them in their drag.—^e Therefore they rejoice and are glad:
- 16 Therefore ^f they sacrifice unto their net,—and burn incense unto their drag;^g
 Because by them their portion *is* fat,—and their meat plenteous.
- 17 Shall they therefore empty their net,^h
 And not spare continually to slay the nations?
- 2 I will *stand upon my watch,—and set me upon the * tower,⁷
 * And will watch to see what he will say unto me,
 And what I shall answer when I am reproved.⁸
- 2 And the LORD answered me, and said,
 * Write the vision, and make it plain upon tables,
 That he may *run⁹ that readeth it.
- 3 For * the vision *is* yet for an appointed time;
 * But at the end it shall speak, and not lie:
 Though it tarry, * wait for it;—because it will * surely come, it will not tarry.
- 4 Behold, his soul *which* is lifted up is not upright in him:
 But the * just shall live by his faith.¹⁰
- 5 Yea also, because he * transgresseth by wine,
He is a proud man, * neither keepeth at home,¹¹
 Who enlargeth his desire * as hell,—and *is* as death, and cannot be satisfied,
 But * gathereth unto him all nations,—and heapeth unto him all people:
- 6 Shall not all these * take up a parable against him,
 And a taunting proverb against him, and say,
 Woe to him that increaseth *that which* is not his!—^y How long?
 And to him that ladeth himself with thick clay!¹²
- 7 * Shall they not rise up suddenly that shall bite thee,¹³
 And awake that shall vex thee,—and thou shalt be for booties unto them?
- 8 * Because thou hast spoiled many nations,
 All the remnant of the people shall spoil thee;
 * Because of men's blood, and *for* the violence of the land,¹⁴
 Of the city, and of all that dwell therein.
- 9 Woe to him that * coveteth an evil covetousness to his house,
 That he may * set his nest on high,
 That he may be delivered from the power of evil!¹⁵
- 10 Thou hast consulted shame to thy house by cutting off many people,
 And hast sinned *against* thy soul.
- 11 For * the stone shall cry out of the wall,
 And the beam out of the timber [*or*, fastening] shall answer it.¹⁶

* Heb. rock, Deu. 32.4.
 y Jer. 30. 11; Heb. 12.
 2. 6.
 a Job 15. 15; Ps. 5. 4,
 5; 1 Pet. 1. 15, 16.
 b Jer. 12. 1, 2.
 c Ps. 35. 22; Isa. 64. 12.

c Jer. 16. 16; Am. 4. 2.
 d Ps. 10. 9.
 e Lam. 2. 15, 16; Eze.
 33. 15.
 f ver. 11; Den. 8. 17;
 Is. 10. 13—15; 37. 24,
 25; Eze. 29. 3.

g Ps. 5. 3; Is. 21. 8, 11.
 h Is. 21. 5.
 i see ch. 1. 12—17; Ps.
 55. 8.

k Is. 8. 1; 30. 8; Jer.
 30. 21; Rev. 1. 11.
 l Dan. 12. 4; Rev. 22.
 17.

m Dan. 10. 14; 11. 27,
 35.

n Jer. 25. 12—14.
 o see refs. Ps. 27. 14;
 130. 5, 6; Mic. 7. 7.

p Lk. 16. 7, 8; Heb.
 10. 37.

q Is. 57. 13; John 3.
 36; Ro. 1. 17; Gal.
 2. 16; 3. 11; Heb.
 10. 38.

r see refs. Ps. 20. 1.
 s 2 K. 14. 10.

t Ps. 27. 20; 30. 16;
 Is. 5. 6.

u Is. 14. 16, 17; Jer.
 25. 8.

x Is. 14. 4—20; Mic.
 2. 4.

y Ps. 94. 3; Lk. 12. 20.

z Is. 13. 1—5, 17; Jer.
 51. 11.

a Is. 33. 1; Jer. 50. 10,
 37.

b ver. 17.

c Jer. 22. 13.

d Num. 24. 21; Ps.
 49. 11; Jer. 49. 16;
 Obad. 4.

e Lk. 19. 40.

utterly to destroy us, for thou art our God, the unchangeable Jehovah.

1 Heb., 'O Rock.' Comp. Deut. xxxii. 4.

2 Or, 'grievance;' as in ver. 3.

3 Though the Jews were wicked, the Chaldeans were much more deeply sunk in crime.

4 No chief to guard or defend them.

5 The victims of the Chaldeans being called 'fishes,' the 'hook' and 'net' are the policy and power by which their conquests were effected; and to which alone, instead of to God's permission, they ascribed their success: see ver. 11, and note.

6 As fishermen do, in order to cast it again for a fresh draught.

7 As a watchman looking for help.

8 Rather, 'in regard to my remonstrance,' namely, that in ch. i. 12—17.

9 Write that which I shall reveal to thee *legibly*, that even the hasty passer-by may read it (see Isa. viii. 1); and *durably*, for a long time will elapse before it is fulfilled (ver. 3).

10 Rather, 'Behold [the man of] presumption, his soul is not right in him; but the just by his faith shall live.'

He who rejects me (whether the proud and self-sufficient Chaldean, ch. i. 11, 16; or the mistrustful Hebrew, Num. xiv.; Isa. xxxi.) is ungodly, and displeasing to me; but he who patiently trusts my word shall be preserved by me as a righteous person. See Heb. x. 38.

11 Or, 'And moreover wine is treacherous; the mighty man is proud, and cannot rest.' As in the next clause the rapacity of the Chaldeans is compared to that of death, so here their treachery appears to be likened to that of wine (Prov. xxiii. 31, 32), or their insolence to that of the drunkard (Prov. xx. 1, and note).

12 Rather, 'with a mass of pledges.' The Chaldean, like a rapacious usurer, gathers what is 'not his.' But 'how long' shall he be suffered to do this? Shall he not 'suddenly' be punished? (ver. 7).

13 Rather, 'Shall not thy usurers (those who shall spoil thee as thou hast spoiled others) arise suddenly?'

14 That is, the violence which thou hast done in it.

15 From all chances of calamity.

16 By this bold personification, the very materials used in the sumptuous buildings of Babylon are described as accusing the king of the rapine by which they have been procured, and the crimes which they have witnessed.

- 12 Woe to him that buildeth a town with blood,
And stablisheth a city by iniquity!
- 13 Behold, *is it* not of the LORD of hosts—*that* the people shall labour in the very fire,¹
And the people shall weary themselves for very vanity?
- 14 For the earth shall be filled with the ^a knowledge of the glory of the LORD,²
As the waters cover the sea.
- 15 Woe unto him ^a that giveth his neighbour drink,
That putteth thy ^a bottle³ to him, and maketh him drunken also,
That thou mayest ^a look on their nakedness!
- 16 Thou art filled ^m with shame for glory:
^a Drink thou also, and let thy foreskin be uncovered:
The cup of the LORD's right hand shall be turned unto thee,
^a And shameful spewing *shall be* on thy glory.
- 17 For the violence of ^p Lebanon⁴ shall cover thee,
And the spoil of beasts, *which* made them afraid,
^a Because of men's blood, and for the violence of the land,
Of the city, and of all that dwell therein.
- 18 ^a What profiteth the graven image that the maker thereof hath graven it;
The molten image, and a ^a teacher of lies,⁵
That the maker of his work trusteth therein,—to make ^a dumb idols?
- 19 ^a Woe unto him that saith to the wood, Awake!
To the dumb stone, Arise, it shall teach!
Behold, it is laid over with gold and silver,⁶
^a And *there* is no breath at all in the midst of it.
- 20 But ^a the LORD is in his holy temple:—^a let all the earth keep silence before him.⁷

Habakkuk's psalm of prayer and praise.

3 A PRAYER⁸ OF HABAKKUK THE PROPHET ^a UPON SHIGIONOTH.⁹

3 O LORD, I have heard ^a thy speech,¹⁰ and was afraid:

O LORD, ^a revive thy work in the midst of the years,¹¹

^a In the midst of the years make known;—^a in wrath remember mercy.

3 ^a God came from ^a Teman,¹²—and the Holy One from mount ^a Paran. ^a Selah.

^a His glory covered the heavens,—and the earth was full of his praise.

4 And his brightness was as the light;¹³

He had horns *coming* out of his hand:—and there *was* ^a the hiding of his power.

5 ^a Before him went the pestilence,—and ^a burning ^a coals¹⁴ went forth at his feet.

6 He stood, and measured the earth:—he beheld, ^a and drove asunder the nations;¹⁵

¹ See Jer. li. 58, and note.

² The just and appropriate punishment of the Chaldean oppressors shall not only display the glory of a righteous and holy God, but shall prepare the way for the new manifestation of his glory in the gospel. See Isa. xi. 9; xlv. 1, and note.

³ Rather, 'Who pourest out thy heat (*i. e.* thy wrath), and makest him drunken.' Some understand this as applying literally to the well-known drunken habits of the Chaldeans; but it more probably refers to the prostration and ignominy to which they reduced the conquered nations (see Isa. li. 17, 21, 22, with notes); with perhaps a further allusion to their treacherous policy.

⁴ That is, 'the violence *done* to Lebanon.' See note on ver. 8.

⁵ All idols give false notions of the Deity; and lying oracles were uttered by the priests of many of them.

⁶ Rather, 'To the dumb stone, Arise. It teach! Behold, it is overlaid with gold and silver.' Who can imagine that such a thing can teach?

⁷ Idols have no 'breath,' and their pretended oracles are 'lies'; but Jehovah is present 'in his temple,' and speaks there with truth and authority.

⁸ This sublime psalm was evidently designed for public use. The prophet, alarmed by the approaching chastenings of his nation, which have been revealed to him, beseeches God to mingle mercy with wrath (ver. 2). He sees Jehovah again interposing, as of old, in glory like the rising sun (3, 4), in destructive power shaking the eternal hills (5, 6) and destroying his foes (7), and riding as a victor through the waters (8, 9); till all nature trembles, and the sun and moon shrink from his wrath (10, 11). But this wrath is against the oppressors of Israel, for He is come to save his people (12—15). Yet the pro-

phet's fear of coming judgments is not removed (16); but, however heavy they may be, he determines to confide in God, and thus rises to holy assurance and joyful expectation of future glory (17—19). The form and the imagery in which the destruction of the Chaldeans is here predicted, is derived in part from the records of former deliverances; and this new Divine interposition is evidently regarded chiefly as a pledge of the more glorious salvation by Christ.

⁹ See note on title of Psa. vii.

¹⁰ Thy revelation to me concerning the judgments which are to be executed.

¹¹ That is, during the time of the threatened chastening, do thou repeat and 'make known' 'thy work' of 'mercy' by delivering thy people.

¹² Rather, 'God will come from Teman,' etc.; *i. e.* He will renew his 'work,' interposing for Israel as He did in those ancient manifestations celebrated in Deut. xxxiii. 2; Judg. v. 4, 5; Psa. lxxviii. 7, 8. Future salvation is often announced by the prophets in terms borrowed from the past: see Isa. lii. 11, 12, and note. 'Teman' and 'Paran' (see notes on Gen. xxi. 21; Jer. xlix. 7) are put together for the desert through which the Israelites passed on their journey from Egypt to Canaan.

¹³ The coming of God is compared to the sun rising over the hills of Edom and Sinai, his rays (not 'horns') streaming forth, as it were, 'from his hand,' and lighting up the heavens and the earth. Yet this glorious appearance is not God himself; it is but the veil in which he wraps his omnipotence. Comp. Psa. civ. 2.

¹⁴ Rather, 'burning fever,' as in Deut. xxxii. 24, on which see note.

¹⁵ Rather, 'He stands, and shakes the earth; he looks, and agitates the nations.'

¹ Jer. 22. 13; Eze. 24. 9; Mic. 3. 10; Nah. 3. 1.

² Job 5. 13, 14; Pro. 21. 30; Jer. 51. 54.

³ Pa. 22. 27; 72. 19; Is. 11. 9; Rev. 15. 4.

⁴ Jer. 51. 7.

⁵ See refs. Job 21. 20; Hos. 7. 5.

⁶ Ge. 9. 22.

⁷ Hos. 4. 7.

⁸ Jer. 25. 26—29; 51. 57.

⁹ Is. 28. 7, 8.

¹⁰ Jer. 22. 23; Eze. 17. 3, 12; Zec. 11. 1.

¹¹ ver. 8.

¹² See refs. Is. 42. 17; 44. 9, 10; 48. 2.

¹³ Jer. 10. 8, 14, 15; Zec. 10. 2.

¹⁴ Pa. 115. 4—8; 1 Cor. 12. 2.

¹⁵ Pa. 97. 7; Jer. 51. 47.

¹⁶ Pa. 135. 17.

¹⁷ Pa. 11. 4; 115. 3.

¹⁸ Pa. 46. 10; 76. 8, 9; Zeph. 1. 7; Zec. 2. 13.

¹⁹ Pa. 7. 1 (title).

²⁰ ch. 1. 5—11.

²¹ Pa. 85. 6; Is. 63. 15—10; 61. 1—4.

²² Jer. 25. 11, 12; Dan. 9. 2.

²³ Ex. 32. 11—14; Num. 14. 10—23; Jer. 10. 24.

²⁴ See refs. Judg. 5. 4, 5.

²⁵ Jer. 49. 7.

²⁶ Num. 10. 12.

²⁷ Pa. 3. 2; 18. 11.

²⁸ Ex. 19. 16—20; 20. 18.

²⁹ Job 28. 14.

³⁰ Ex. 12. 29, 30; 1 Sam. 5. 9—11; Eze. 38. 22; Nah. 1. 3.

³¹ Pa. 18. 8; Dan. 7. 10.

³² Deut. 32. 24.

³³ Pa. 135. 8—12; Is. 33. 3.

- ' And the 'everlasting mountains were scattered,—the perpetual hills did bow :
 ' His ways *are* everlasting.¹
 7 I saw the tents of Cushan² in affliction :
 And the curtains of the land of Midian did tremble.
 8 ' Was the LORD displeased against the rivers ?
 ' Was thine anger against the rivers ?—*was* thy wrath against the sea,
 ' That thou didst ride upon thine horses—and thy chariots of salvation ?
 9 ' Thy bow was made quite naked,³
 According to the oaths of the tribes, *even thy word*.⁴ Selah.
 ' Thou didst cleave the earth with rivers [or, the rivers of the earth] :
 10 ' The mountains saw thee, *and* they trembled :
 The overflowing of the water passed by :
 ' The deep uttered his voice,—and⁵ lifted up his hands on high.⁶
 11 ' The sun *and* moon stood still⁷ in their habitation :
 At the light of thine 'arrows they went,—*and* at the shining of thy glittering spear.⁸
 12 ' Thou didst march through the land in indignation,
 ' Thou didst thresh the heathen in anger.
 13 ' Thou wentest forth for the salvation of thy people,
Even for salvation ' with⁹ thine anointed ;
 ' Thou woundest¹⁰ the head out of the house of the wicked,
 By discovering the foundation unto the neck.⁸ Selah.
 14 Thou didst strike through with his staves⁹ the head of his villages ;
 ' They came out as a whirlwind to scatter me :
 ' Their rejoicing *was* as to devour the poor secretly.
 15 ' Thou didst walk through the sea with thine horses,
Through the heap¹⁰ of great waters.
 16 ' When I heard, my belly trembled ;¹¹—my lips quivered at the voice :
 Rottenness entered into my bones,—and I trembled in myself,
 ' That I might rest in the day of trouble :
 When he cometh up unto the people, ' he will invade them with his troops.¹² *
 17 Although the fig tree shall not blossom,—neither *shall* fruit *be* in the vines ;
 The labour of the olive shall fail,—and the fields shall yield no meat ;
 The flock shall be cut off from the fold,—and *there shall be* no herd in the stalls :
 18 ' Yet I will 'rejoice in the LORD,—I will joy in the God of my salvation.¹³
 19 The LORD God *is* ' my strength,—and he will make my feet like 'hinds' feet,
 And he will make me to 'walk upon mine high places.¹⁴
 To the chief singer on my ' stringed instruments.

¹ Nah. 1. 5.
² Ga. 49. 26 ; Judg. 5.
 5 ; Rev. 6. 14.
³ Ps. 90. 2 ; Mic. 5. 2.

⁴ Ex. 14. 21, 22 ; Ps.
 114. 3, 5 ; Is. 11. 15,
 16.

⁵ ver. 15 ; Deu. 33. 26,
 27 ; Ps. 68. 4, 17 ; 104.
 3 ; Is. 10. 1.

⁶ Deu. 32. 23 ; Ps. 7.
 12, 13 ; Lam. 2. 4.
⁷ Ps. 78. 13, 16 ; 105. 41.

⁸ ver. 6 ; Ex. 19. 16,
 18 ; Judg. 5. 4, 5 ;
 Ps. 68. 7, 8 ; 77. 18 ;
 114. 4, 6.

⁹ Ps. 63. 3.
¹⁰ Ex. 14. 22—28 ; Jon.
 3. 16.

¹¹ Jos. 10. 12, 13.
¹² Ps. 19. 4.
¹³ Jos. 10. 11 ; Ps. 18.
 44 ; 77. 17, 18.

¹⁴ Ps. 1—3.
¹ Jer. 51. 33 ; Am. 1. 3 ;
 Mic. 4. 12.

² Ex. 14. 13, 14.
³ Ex. 19. 5, 6 ; Ps. 77.
 20 ; 105. 15.

⁴ Ex. 12. 29, 30 ; Jon.
 10. 24 ; 11. 4, 12 ; Ps.
 18. 40 ; 68. 21 ; 110. 6.

⁵ Ex. 11. 4—7.

⁶ Eccl. 38. 9—12.

⁷ Ex. 1. 10—16, 22.

⁸ ver. 8 ; Ps. 77. 19.

⁹ ver. 2 ; Ps. 110. 120 ;
 Jer. 23. 5.

¹⁰ Ps. 94. 12, 13 ; Jer.
 45. 3—5.

¹¹ ch. 1. 6 ; 2 Ki. 24. 1,
 2 ; Jer. 25. 9—11.

¹² Job 13. 15 ; Ps. 46.

1—5.

¹³ Is. 41. 16 ; 61. 10.

¹⁴ see refs. Ps. 18. 1 ;
 27. 1.

¹⁵ 2 Sam. 22. 33, 31 ;
 Ps. 18. 33.

¹⁶ Deu. 32. 13 ; 33. 29.

¹⁷ Heb. *Neginah*, Ps. 4.
 title.

¹ He comes as he did of old. Comp. Mic. v. 2, and note.

² This may refer to the deliverances of the Hebrews from their oppressors in ancient times (see Judg. iii. 8—10 ; vi., vii.), which are introduced here as pledges of future salvation.

³ Drawn out from its case, for use.

⁴ Various renderings have been given of this clause, of which the best appears to be, 'The spears were sworn [to thy] command ;' *i. e.* thy instruments of vengeance were certain to execute thy will.

⁵ See Psa. lxxvii. 16—19, and notes.

⁶ Or, 'Sun [and] moon, [each] stands [back] into the dwelling (*i. e.* shrinks into the chamber whence it rose, Psa. xix. 6), at the light of thine arrows [as] they went, at the bright flash of thy lance.' The lightning of God's wrath eclipses sun and moon.

⁷ Rather, 'for the salvation of thine anointed.'

⁸ Not only the 'head' of the building, but all the

rest, from 'the foundation up to the neck,' is destroyed.

⁹ Or, 'Thou hast pierced with his spears (see note on ver. 9) the head of his scattered tribes ;' or, perhaps, 'of his leaders.'

¹⁰ Or, 'the boiling up.' Here, as in ver. 8, Jehovah is described as riding as a conqueror.

¹¹ Calvin thinks that the prophet here returns again to the fear which he had entertained (see ver. 2) on account of God's voice in the threatenings which he uttered ; and that what he now represents himself as hearing are the judgments with which God had determined to visit the contumacy of his people.

¹² Or, 'Because I must wait for the day of calamity, for the invader to come up against my people.'

¹³ This triumphant close to the prophet's song most impressively illustrates the power of true religion to sustain the soul in the absence or loss of every earthly good.

¹⁴ See 2 Sam. i. 19, and note.

ZEPHANIAH.

ALL our knowledge of this prophet is derived from the title to his book, which informs us that he prophesied in the reign of Josiah, and records the names of his ancestors through four generations. Though the name of the head of the family is the same in Hebrew as that of the pious king Hezekiah, there is no reason to suppose that

he was the same person. The description which Zephaniah gives (ch. i. 4) of the disorders prevailing among the Jewish people, has led some to suppose that his messages must have been delivered before the great reformation which Josiah effected in the eighteenth year of his reign. But the prophecy may be of later date ; for

that reformation was evidently very partial; enforced by the example and authority of the monarch, but not heartily entered into by the princes and people (see note on 2 Kings xxii. 17).

This book may be divided into three parts, which are, however, intimately connected with one another:—

I. Denunciations of the sins and punishments of Judah, with a call to repentance (ch. i., ii. 1—3).

II. Exemplary judgments upon neighbouring nations (ch. ii. 4—16).

III. Severe rebukes and threatenings against Jerusalem, followed by gracious promises of restoration under the gospel (ch. iii.)

Judgments upon the Jews for their idolatry and other sins.

1 THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

2 "I will utterly consume all things from off the land," saith the LORD.

3 "I will consume man and beast;

I will consume the fowls of the heaven, and the fishes of the sea,³

And "the stumblingblocks with the wicked;⁴

And I will cut off man from off the land," saith the LORD.

4 I will also stretch out mine hand upon Judah,

And upon all the inhabitants of Jerusalem;

And "I will cut off the remnant of Baal from this place,

And the name of "the Chemarims⁵ with the priests;

5 And them "that worship the host of heaven upon the housetops;⁶

"And them that worship and "that swear by the LORD,

And that swear by "Malcham;⁷

6 And "them that are turned back from the LORD;

And those that "have not sought the LORD, nor inquired for him.

7 "Hold thy peace at the presence of the Lord God:

"For the day of the LORD is at hand:—for "the LORD hath prepared a sacrifice, He hath bid [*or*, sanctified⁸] his guests.⁹

8 And it shall come to pass in the day of the LORD's sacrifice,

That I will punish "the princes, and the king's children,⁹

And all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold,¹⁰

Which fill their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD,

That there shall be the noise of a cry from "the fish gate,

And an howling from the second,¹¹—and a great crashing from the hills.

11 "Howl, ye inhabitants of Maktesh,¹²

For all the merchant people¹³ are cut down;—all they that bear silver are cut off.

12 And it shall come to pass at that time,

That "I will search Jerusalem with candles,¹⁴

And punish the men that are "settled on their lees:

"That say in their heart,—The LORD will not do good, neither will he do evil.¹⁵

13 Therefore their goods shall become a booty,—and their houses a desolation:

They shall also build houses, but "not inhabit them;

And they shall plant vineyards, but "not drink the wine thereof.

14 "The great day of the LORD is near,—it is near, and hasteth greatly,

. Even the voice of the day of the LORD:—"the mighty man shall cry there bitterly.

15 "That day is a day of wrath,—a day of trouble and distress,

a 2 Ki. 22. 16, 17; Jer. 24. 8—10; 34. 22; Mic. 7. 13.

b Jer. 4. 23—29; Hos. 4. 3.

c Eze. 7. 19; 14. 3, 4, 7; Mal. 13. 41.

d 2 Ki. 23. 4, 5.

e Hos. 10. 5.

f 2 Ki. 23. 12; Jer. 19. 13.

g 1 Ki. 18. 21; 2 Ki. 17. 33, 41.

h Is. 48. 1; Hos. 4. 15. i Jos. 23. 7; 1 Ki. 11. 33, Malcom; Am. 5. 26, Moloch.

k Is. 1. 4; Jer. 2. 13, 17; 15. 6; Heb. 10. 38, 39.

l Hos. 7. 7.

m Hab. 2. 20; Zee. 2. 13.

n ver. 14; see refs. Is. 2. 12; and 26. 21.

o Is. 34. 6; 66. 21; Jer. 46. 10; Eze. 38. 17; Rev. 19. 17.

p 1 Sam. 16. 5.

q 2 Ki. 23. 30—34; 24. 11, 12, 15; 25. 6, 7; 2 Chr. 36. 6; Jer. 22. 11—19; 39. 6.

r 2 Chr. 33. 14.

s Jam. 5. 1.

t Jer. 16. 17; Lk. 15. 8.

u Jer. 48. 11; Am. 6. 1.

v Ps. 94. 7; Eze. 8. 12.

y Den. 28. 30, 39, 51; Am. 5. 11.

z Mic. 6. 15.

a ver. 7; Joel 2. 1, 11. b Is. 33. 7.

c ver. 18; Is. 22. 5; Jer. 30. 7; Joel 2. 2, 11; Am. 5. 18.

1 Without preface, the prophet utters his awful threatenings. The whole land shall be devastated, and its idolatrous inhabitants shall be destroyed (vers. 2—6). The punishment is near (7); it shall fall upon the princes and their lawless menials (8, 9), and upon all parts of the city (10, 11), searching out and chastising the practical atheism of the luxurious worldling (12, 13). The punishment is very near, and it is fearful, inevitable, and utterly destructive (14—18). Let, therefore, those who would escape its horrors seek God in humility and righteousness (ii. 1—3).

2 That is, Judea.

3 See note on Hos. ii. 21.

4 That is, the idols, with their worshippers. Comp. Ezek. xiv. 3.

5 See notes on 2 Kings xxiii. 5, and Hos. x. 5. The 'priests' were probably corrupt members of the house of Aaron.

6 From the housetops the objects of their worship were clearly seen. The worship of the heavenly bodies had

become very prevalent among the Jews: see 2 Kings xxiii. 5; Jer. vii. 17, 18; xlv. 17—19, 25.

7 See Amos v. 26, and note.

8 Rather, 'He hath consecrated his called ones;' i. e. the Chaldean invaders. Comp. Isa. xiii. 3; xxxiv. 6, and notes.

9 The various members of the royal family, who indulged in foreign and heathen luxuries. For the fulfilment of this, see refs.

10 This refers to the violence and fraud of the retainers of the nobles, who invaded other men's houses to seize their property.

11 See note on 2 Kings xxii. 14.

12 'Maktesh' signifies a hollow place (Judg. xv. 19), a mortar (Prov. xxvii. 22); and here it probably means one of the deep valleys of Jerusalem. Comp. Jer. xxi. 13.

13 Heb., 'the people of Canaan' (see Hos. xii. 7); the Jews being so called, because they were like the heathen in their eagerness for wealth and luxury.

14 Or, 'lamps;' i. e. with the closest scrutiny.

15 Taking no notice of men's conduct.

- A day of vasteness and desolation,—a day of darkness and gloominess,
A day of clouds and thick darkness,
16 A day of ⁴ the trumpet and alarm
Against the fenced cities, ⁵ and against the high towers.
17 And I will bring distress upon men,—that they shall ⁶ walk like blind men,
Because they have sinned against the Lord:
And ⁷ their blood shall be poured out as dust,—and their flesh ⁸ as the dung.
18 ⁹ Neither their silver nor their gold shall be able to deliver them
In the day of the Lord's wrath;
¹⁰ But the whole land shall be ¹¹ devoured by the fire of his jealousy:
For ¹² he shall make even a speedy riddance of all them that dwell in the land.
- 2 ¹³ Gather yourselves together, yea, gather together,—O nation ¹⁴ not desired;¹
Before ¹⁵ the decree bring forth,—*before* the day pass ¹⁶ as the chaff,
Before ¹⁷ the fierce anger of the Lord come upon you,
Before the day of the Lord's anger come upon you.
3 ¹⁸ Seek ye the Lord, ¹⁹ all ye meek of the earth,—which have wrought his judgment;
Seek righteousness, seek meekness:
²⁰ It may be ye shall be hid—in the day of the Lord's anger.
- Judgments upon surrounding heathen nations—the Philistines, Moabites, Ammonites,
Cushites, and Assyrians.*
- 4 FOR ²¹ Gaza² shall be forsaken,—and Ashkelon a desolation:
They shall drive out Ashdod ²² at the noon day,³—and Ekron shall be rooted up.⁴
5 Woe unto the inhabitants of ²³ the sea coasts,—the nation of the Cherethites!⁵
The word of the Lord is against you;—O ²⁴ Canaan, the land of the Philistines,
I will even destroy thee, that there shall be no inhabitant.
6 And the sea coast shall be dwellings ²⁵ and cottages⁶ for shepherds,
²⁶ And folds for flocks.
7 And the coast shall be for ²⁷ the remnant of the house of Judah;
They shall feed thereupon:
In the houses of Ashkelon shall they lie down in the evening:
For the Lord their God shall ²⁸ visit them,—and ²⁹ turn away their captivity.
- 8 ³⁰ I have heard the reproach of Moab,
And ³¹ the revilings of the children of Ammon,⁷
Whereby they have reproached my people,
And ³² magnified *themselves* against their border.
9 Therefore ³³ as I live, saith the Lord of hosts,—the God of Israel,
Surely ³⁴ Moab shall be as Sodom,—and ³⁵ the children of Ammon as Gomorrah,
³⁶ Even the breeding of nettles, and saltpits,—and a perpetual desolation:
³⁷ The residue of my people shall spoil them,
And the remnant of my people shall possess them.
10 This shall they have ³⁸ for their pride,
Because they have reproached and magnified *themselves*
Against the people of the Lord of hosts.
11 The Lord ³⁹ will be terrible unto them:—for he will famish all the gods of the earth;⁸
⁴⁰ And *men* shall worship him,⁹
Every one from his place, *even* all ⁴¹ the isles of the heathen.
- 12 ⁴² Ye Ethiopians¹⁰ also,—ye *shall be slain* by ⁴³ my sword.
13 And he will stretch out his hand against the north,—and ⁴⁴ destroy Assyria;
And will make ⁴⁵ Nineveh¹¹ a desolation,—and dry like a wilderness.
14 And ⁴⁶ flocks shall lie down in the midst of her,—all ⁴⁷ the beasts of the nations:
Both the ⁴⁸ cormorant¹² and the bittern shall lodge in the upper lintels of it;
Their voice shall sing in the windows;—desolation *shall be* in the thresholds:
For he shall uncover the ⁴⁹ cedar work.

⁴ Jer. 4. 19.
⁵ Isa. 32. 14.
⁶ See refs. Deu. 28. 24, 25.
⁷ Ps. 79. 2, 3; see refs. Isa. 26. 21; Jer. 9. 22; 16. 4.
⁸ ver. 11; see refs. Pro. 11. 21. 1—12.
⁹ ch. 3. 8.
¹⁰ vers. 2—4.
¹¹ see No. 9. 1; Est. 4. 16; see refs. Isa. 21. 22; Joel 1. 14; 2. 16.
¹² Jer. 12. 7—9.
¹³ Job 21. 18; Ps. 1. 4; Isa. 17. 13; Hos. 13. 3; ch. 1. 18; 2 Ki. 23. 25.
¹⁴ Ps. 105. 4; Am. 5. 4—6, 11, 15.
¹⁵ Jer. 25. 20; 76. 9; Isa. 61. 1.
¹⁶ see refs. Joel 2. 13, 14.
¹⁷ Jer. ch. 47; Eze. 25. 15; Am. 1. 6—9; Zec. 9. 5, 6.
¹⁸ Jer. 6. 4; 15. 8.
¹⁹ Jer. 47. 7; Eze. 25. 16.
²⁰ Jos. 13. 3.
²¹ see vers. 14, 15; Isa. 17. 2.
²² ver. 9; Isa. 11. 11; Mic. 4. 7; 5. 7, 8; Hag. 1. 12; 2. 2.
²³ Ex. 4. 31; 1 Ki. 1. 68.
²⁴ ch. 3. 20; Ps. 126. 1; Jer. 23. 14.
²⁵ Jer. 48. 27—29; Eze. 25. 8.
²⁶ Eze. 25. 3—7.
²⁷ Jer. 49. 1.
²⁸ Isa. ch. 15; Jer. ch. 49; Eze. 25. 9; Am. 2. 1.
²⁹ Am. 1. 13.
³⁰ Ge. 10. 24, 25; Deu. 25. 23; Isa. 13. 19; 31. 13; Jer. 49. 18, 50, 40.
³¹ ver. 7; Mic. 5. 7, 8.
³² Isa. 16. 6; Jer. 48. 29.
³³ see refs. Ps. 22. 27; Mal. 1. 11; John 4. 21.
³⁴ Ge. 10. 5; Isa. 42. 4, 10.
³⁵ see refs. Isa. 18. 1; Jer. 48. 9.
³⁶ Ps. 17. 13; Jer. 47. 6, 7.
³⁷ Isa. 10. 12; Eze. 31. 3, 17; Nah. 1. 1; 2. 10; 3. 15, 18.
³⁸ see refs. Jon. 1. 1.
³⁹ ver. 6.
⁴⁰ Isa. 13. 19—22.
⁴¹ Jer. 31. 11, 14.
⁴² Jer. 22. 14.

¹ Or, 'Bend yourselves, yea, bend, O unfeeling nation.' The hardhearted people are called to humble themselves before God.

² The prophet enforces his call to repentance by predicting the fate of the Philistines (vers. 4—7), the Moabites and Ammonites (8—11), the Cushites (12), and the Assyrians (13—15).

³ At an unexpected time. See 2 Sam. iv. 5; Jer. xv. 8.

⁴ The very name of Ekron appears to be lost, nor is the spot known on which it stood.

⁵ The Philistines. See note on Jer. xlvii. 4.

⁶ Perhaps, 'cisterns.' The rich plains of the coast

of Palestine shall be untilled, supporting only a shepherd population.

⁷ See notes on Isa. xv. 1; Jer. xlix. 1; Amos i. 13.

⁸ By depriving them of their sacrifices.

⁹ The final result of God's judgment is here predicted. See note on Isa. xlii. 1.

¹⁰ Rather, 'Cushites;' a general name for the southern nations, here mentioned in connection with the northern oppressors of Israel.

¹¹ See notes on the book of Nahum.

¹² Comp. Isa. xlii. 21; xiv. 23; xxxiv. 11—15, and notes.

- 15 This *is* the rejoicing city ^a that dwelt carelessly,
^b That said in her heart, I *am*, and *there is* none beside me:
 How is she become a desolation,—a place for beasts to lie down in!
 Every one that passeth by her ^c shall hiss.—and ^d wag his hand.
- Reproofs of the sins of the Jews, and promises of future conversion and restoration.*
- 3 WOE¹ to her that is filthy and polluted,—^e to the oppressing city!
 2 She ^f obeyed not the voice;²—she ^g received not correction [*or*, instruction ^h];
ⁱ She trusted not in the LORD;—she drew not near to her God.
 3 ^k Her princes within her *are* roaring lions;—her judges *are* ^l evening wolves;
 They gnaw not the bones till the morrow.³
 4 Her ^m prophets *are* light and treacherous persons:
 Her priests have polluted the sanctuary,—they have done ⁿ violence to the law.
 5 ^o The just LORD ^p is in the midst thereof;⁴—he will not do iniquity:
 Every morning doth he bring his judgment to light,—he faileth not;
 But ^q the unjust knoweth no shame.
 6 ^r I have cut off the nations:⁵—their towers *are* desolate;
 I have made their streets waste, that none passeth by:
 Their cities *are* destroyed, so that there is no man,—that there is none inhabitant.
 7 ^s I said, Surely thou wilt fear me,—thou wilt receive instruction;
^t So their dwelling should not be cut off,—howsoever I punish them:⁶
^u But they rose early, and ^v corrupted all their doings.
- 8 Therefore ^w wait ye upon me, saith the LORD,
 Until the day that I rise up to the prey.
 For my determination *is* to ^x gather the nations,⁷
 That I may assemble the kingdoms,
 To pour upon them mine indignation,—*even* all my fierce anger:
 For all the earth ^y shall be devoured with the fire of my jealousy.
- 9 For⁸ then will I turn to the people ^z a pure language,
^a That they may all call upon the name of the LORD,—to serve him with one consent.
- 10 ^b From beyond the rivers of Ethiopia
 My suppliants, *even* the daughter of my dispersed,—shall bring mine offering.⁹
- 11 In that day ^c shalt thou not be ashamed¹⁰—for all thy doings,
 Wherein thou hast transgressed against me:
 For then I will take away out of the midst of thee them that ^d rejoice in thy pride,
 And thou shalt no more be haughty because of my holy mountain.
- 12 I will also leave in the midst of thee ^e an afflicted¹¹ and poor people,
 And they shall trust in the name of the LORD.
- 13 ^f The remnant of Israel ^g shall not do iniquity,—^h nor speak lies;
 Neither shall a deceitful tongue be found in their mouth:
 For ⁱ they shall feed and lie down, ^j and none shall make *them* afraid.
- 14 ^k Sing, O daughter of Zion;—shout, O Israel;
 Be glad and rejoice with all the heart,—O daughter of Jerusalem.
- 15 The LORD ^l hath taken away thy judgments,—^m he hath cast out thine enemy:
ⁿ The king of Israel, *even* the LORD, ^o is in the midst of thee:
^p Thou shalt not see evil any more.
- 16 In that day ^q it shall be said to Jerusalem, Fear thou not:
 And to Zion, ^r Let not thine hands be slack.
- 17 The LORD thy God ^s is in the midst of thee *is* mighty;—he will save,
^t He will rejoice over thee with joy;

^a Isa. 47. 8; Eze. 28. 2, 9.
^b see Isa. 44. 7, 8; Eze. 28. 2, 9; Rev. 18. 7.
^c Job 27. 23; Lam. 2. 15; Eze. 27. 36.
^d Nah. 3. 19.

^e Isa. 5. 7; Jer. 6. 6.
^f No. 9. 20; Jer. 7. 23.
^g Jer. 5. 3.
^h Pa. 50. 17; Pro. 1. 7.
ⁱ Isa. 30. 1, 2.
^j Isa. 29. 13; 43. 22.
^k Isa. 1. 23; Eze. 22. 6, 25–27; Mic. 3. 1–3, 9–11.
^l Jer. 23. 6; Hab. 1. 8.
^m Jer. 23. 11–17, 26–27, 32; Lam. 2. 14; Hos. 9. 7.
ⁿ Eze. 22. 26.
^o Deut. 32. 4; Eccl. 3. 16, 17.
^p vers. 15, 17; see Mic. 3. 11.
^q Jer. 3. 3; 6. 15; 8. 12.
^r see Jer. 25. 9–11, 18–26.

^s So Jer. 8. 6; 36. 3.
^t Jer. 25. 5.
^u 2 Chr. 36. 15; Jer. 7. 13; Mic. 2. 1.
^v Gen. 6. 12.
^w Pa. 27. 14; 37. 34; Pro. 20. 22; see refs. 1s. 26. 21.
^x Joel 3. 2, 9–16.

^y ch. 1. 18; Eze. 36. 5, 6.
^z Isa. 18. 18.
^a Pa. 22. 27; 84. 9; Zec. 8. 20–23; Ac. 2. 4, etc.
^b Pa. 68. 31; 1s. 11. 11, 14, 17; 27. 12, 13; 60. 4, etc; Mal. 1. 11; Ac. 8. 27.
^c vers. 19, 20.
^d Jer. 7. 4; Mic. 3. 11; Mt. 3. 9.
^e 1s. 11. 32; Zec. 11. 11; Mt. 3. 3; 1 Cor. 1. 27, 28; Jam. 2. 5.
^f ch. 2. 7; Mic. 1. 7.
^g 1s. 35. 8; 60. 21; Zec. 11. 20, 21.
^h 1s. 63. 8; Rev. 14. 5; 21. 27.
ⁱ Jer. 23. 4; Eze. 34. 13–15, 20; Mic. 4. 4; 7. 14.
^j Jer. 30. 10; Eze. 39. 26.
^k Pa. 48. 11; 1s. 12. 6; 35. 1, 2; 54. 1; 61. 10; Zec. 2. 10; 9. 9.
^l Pa. 85. 3; 1s. 40. 2.
^m Mic. 7. 10.
ⁿ John 1. 49.
^o vers. 5, 17; Eze. 48. 35; Rev. 7. 15; 21. 3, 4.
^p 1s. 51. 22; 60. 18; Eze. 30. 29; Am. 9. 15.
^q see refs. 1s. 33. 20–22; 35. 3, 4; Hag. 2. 4, 5.
^r Heb. 12. 12.
^s ver. 15.
^t Deut. 30. 9; 1s. 62. 5; 65. 19; Jer. 32. 41.

1 Turning again to Jerusalem, the prophet denounces woe against it as polluted, unjust, unteachable; its rulers being cruelly oppressive, and its religious teachers faithless and deceitful (vers. 1–4). Even Jehovah's presence has not shamed, nor his judgments on other nations warned them (5–7). Therefore they must suffer in the day of vengeance (8). But, after this, a new era shall begin; the people shall be pure, devout, accepted, humble, truthful (9–13). Let, then, the true Israel exult; for their Divine King will come and give them joy and glory (14–20).

2 The voice of God's messengers, the prophets.

3 Rather, 'for the morning'; i. e. They leave nothing for the morning, but greedily devour all immediately.

4 As they have prided themselves upon Jehovah's presence, they ought to have imitated the justice which constantly marked his doings; but they went on shamelessly in iniquity.

1028

5 Rather, 'I have cut off nations.' This may refer to the nations mentioned in ch. ii., or to others which had been destroyed. By their punishment the Jews should have taken warning. See note on ch. ii. 4.

6 Or, 'And her dwelling shall not be cut off, according to all that I appointed against her.' Had the Jews profited by the exemplary punishment of others, they might have escaped the doom appointed for them.

7 Both the Jews and the neighbouring nations on which judgment was to be executed.

8 The rest of this chapter is very similar to Isa. xi., xxxv., lx.; Ezek. xxxvi., xxxvii.; and the same general principles are applicable to its interpretation. See the notes on those chapters.

9 Comp. Isa. xi. 11, and note.

10 Thy punishment and disgrace shalt have ceased.

11 Or, 'humble'; 'poor in spirit' (Matt. v. 3), in opposition to pride in religious advantages (ver. 11).

- He will rest in his love,¹—he will joy over thee with singing.
- 18 I will gather them that ^aare sorrowful for the solemn assembly,² ^bwho are of thee, To whom the reproach of it was a burden.
- 19 Behold, at that time ^cI will undo all that afflict thee:
And I will save her that ^dhalteth,—and gather her that was driven out;
^eAnd I will get them praise and fame
In every land where they have been put to shame.
- 20 At that time ^fwill I bring you again,—even in the time that I gather you:
^gFor I will make you a name and a praise—among all people of the earth,
^hWhen I turn back your captivity before your eyes,—saith the LORD.

^a Ps. 42. 2-4; 137. 3-6; Lam. 1. 4, 7; 2. 6.
^b Is. 41. 11-16; Jer. 39. 16; Mic. 7. 10.
^c Jer. 31. 8; Eze. 34. 16; Mic. 4. 6, 7.
^d Is. 60. 14; 61. 7; 62. 7.
^e Is. 11. 11, 12; 27. 12; 56. 8; Eze. 29. 25; 34. 13; 37. 21; Am. 9. 14.
^f Is. 61. 9; 62. 12; Mal. 3. 12.
^g Jer. 23. 14.

¹ Rather, 'He will be silent in his love;' *i. e.* in his mercy he will mention thine iniquities no more. See Jer. xxxi. 34; Mic. vii. 19.

² That is, those who mourned the loss of public worship, and grieved for the disgrace of Zion.

HAGGAI.

HAGGAI was the first of the three prophets sent to the Jews after their return from the captivity, and began to prophesy about sixteen years after that event, in the second year of the reign of Darius Hystaspis. In the year after their arrival, the Jews had laid the foundations of the temple; but, having been interrupted by an interdict which the Samaritans obtained from the king of Persia, Pseudo-Smerdis, in opposition to the decree of Cyrus in their favour, they lost all courage, became indifferent, and neglected to resume their work, although the death of Pseudo-Smerdis appears to have given them the opportunity to do so. The time was not come, they said, to build the house of the Lord: and, meanwhile,

they gave themselves to building and adorning their own houses, cultivating their fields and vineyards, and tending their flocks. But God visited his disobedient people with stroke upon stroke, to bring them back to himself (ch. i. 4-11; ii. 15-19; Zech. viii. 9-12); and sent the prophets Haggai and Zechariah to arouse them to the performance of their duty, and to encourage them in it. See Ezra v. 1, 2.

This book contains four prophetic messages, which were all directed to this object, and were delivered in the space of about four months. They are so exceedingly brief, that they are supposed to be only a summary of the original prophecies.

Reproofs of the people for neglecting the building of the temple; with exhortations and encouragements to exertion.

- 1 IN¹ ^athe second year of Darius the king,² in the sixth month,³ in the first day of the month, came the word of the LORD by Haggai the prophet unto ^bZerubabel the son of Shealtiel, governor of Judah, and to ^cJoshua the son of ^dJosedech,⁴ the high priest, saying,
- 2 Thus speaketh the LORD of hosts, saying,
^eThis people say, The time is not come,
The time that the LORD's house should be built.
- 3 Then came the word of the LORD ^fby Haggai the prophet, saying,
- 4 ^gIs it time for you, O ye,⁵ to dwell in your cieled houses,
^hAnd this house *lie waste*?
- 5 Now therefore thus saith the LORD of hosts;—ⁱConsider your ways.⁶
- 6 Ye have ^jsown much, and bring in little;—^kye eat, but ye have not enough;
Ye drink, but ye are not filled with drink;—ye clothe you, but there is none warm;
And ^lhe that earneth wages earneth wages, to put it into a bag with holes.
- 7 Thus saith the LORD of hosts;—Consider your ways.
- 8 Go up to the mountain, and bring wood,—and ^mbuild the house;
And I will take pleasure in it,—and I will be glorified,⁷ saith the LORD.
- 9 ⁿYe looked for much, and, lo, it came to little;
And when ye brought it home, ^oI did blow upon it.
Why? saith the LORD of hosts.

^a Ezra 4. 24; 5. 1; Zec. 1. 1.
^b 1 Chr. 3. 17, 19; Ezra 3. 2; 5. 2; Mt. 1. 12;
^c 1 Chr. 3. 27.
^d Ezra 3. 2; 5. 2.
^e 1 Chr. 6. 15.
^f Pro. 22. 13; Ecc. 9. 10.
^g Ezra 5. 1.
^h 2 Sam. 7. 2; Ps. 132. 3-5.
ⁱ Ps. 74. 7; Lam. 4. 1.
^j ver. 7; Lam. 3. 40.
^k ver. 9; ch. 2. 16; Deu. 28. 38-40; Hos. 4. 10; Mic. 6. 14, 15.
^l Job 30. 22.
^m Zec. 3. 10.
ⁿ vers. 2-4.
^o ver. 6; ch. 2. 16.
^p ch. 2. 17; Is. 40. 7; Mal. 2. 2.

¹ Haggai, addressing the leaders of the Jews (ver. 1), reproves them for neglecting the temple, whilst they rebuilt their own houses (2-4); shows them that their depressed condition is to be attributed to God's displeasure at their sinful supineness, exhorts them to exertion, and promises them a blessing (5-11). In less than a month after this appeal, the people resumed the building of the temple (12-15).

² That is, the king of Persia, of whose empire Judea was a province. This Darius was the son of Hystaspes. The events here referred to are related in Ezra v., vi., on which see notes.

3 U 2

³ Probably of the Hebrew year.

⁴ Josedech was son of Seraiah, the high priest who was slain when Jerusalem was taken. See 2 Kings xxv. 18-21.

⁵ Or, 'even for you.' As a contrast to the spirit here condemned, see Psa. cxxxii. 1-5.

⁶ Consider both how wrong your ways have been, and to what they have led you. You have seen how easily God can take from you what you refuse to give Him.

⁷ The meaning may be either, 'I will accept it as done for my glory;' or, 'I will display my glory in it' (see ch. ii. 9).

- Because of mine house that *is* waste,—and ye run¹ every man unto his own house.
 10 Therefore ² the heaven *over* you is stayed from dew,
 And the earth is stayed *from* her fruit.
 11 And I ³ called for a drought—upon the land, and upon the mountains,
 And upon the corn, and upon the new wine,
 And upon the oil, and upon *that* which the ground bringeth forth,
 And upon men, and upon cattle,—and ⁴ upon all the labour of the hands.
 12 ‘Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the
 high priest, with all the remnant² of the people, obeyed the voice of the Lord
 their God, and the words of Haggai the prophet, as the Lord their God had sent
 him, and the people did fear before the Lord.
 13 Then spake Haggai ⁵ the Lord’s messenger in the Lord’s message unto the
 people, saying, ⁶ ‘I am with you,’³ saith the Lord.
 14 And ⁷ the Lord stirred up the spirit of Zerubbabel the son of Shealtiel,
⁸ governor of Judah, and the spirit of Joshua the son of Josedech, the high priest,
 and the spirit of all the remnant of the people; ⁹ and they came and did work in
 15 the house of the Lord of hosts, their God, ¹⁰ in the four and twentieth day⁴
 of the sixth month, in the second year of Darius the king.

The superior glory of the second temple foretold.

- 2 IN⁵ the seventh month, in the one and twentieth day of the month, came the
 2 word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the
 son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high
 priest, and to the residue of the people, saying,
 3 ‘Who *is* left among you—that saw this house in her first glory?
 And how do ye see it now?—⁴ *is it* not in your eyes in comparison of it as nothing?’⁶
 4 Yet now ⁵ be strong, O Zerubbabel, saith the Lord;
 And be strong, O Joshua, son of Josedech, the high priest;
 And be strong, all ye people of the land,—saith the Lord, and work :
⁶ For I am with you, saith the Lord of hosts :
 5 ⁷ According to the word that I covenanted with you—when ye came out of Egypt,
 So ⁸ my spirit remaineth⁷ among you :—fear ye not.
 6 For thus saith the Lord of hosts :—⁹ Yet once,⁸ it is a little while,
 And ¹⁰ I will shake the heavens, and the earth,—and the sea, and the dry land;⁹
 7 ¹¹ And I will shake all nations,—¹² and the desire¹⁰ of all nations shall come :
 And I will fill this house with glory,—saith the Lord of hosts.
 8 ¹³ The silver is mine, and the gold is mine,—saith the Lord of hosts.
 9 ¹⁴ The glory of this latter house shall be greater than of the former,
 Saith the Lord of hosts :
 And in this place will I give ¹⁵ peace,¹¹—saith the Lord of hosts.

*Remonstrance with the people, and promise of prosperity as the reward of obedience; with
 a special message to Zerubbabel assuring him of Divine protection and favour.*

- 10 IN¹² the four and twentieth day of the ninth month, in the second year of
 11 Darius, came the word of the Lord by Haggai the prophet, saying, Thus saith

1 You hasten forward your own buildings.
 2 The few who had returned to Judea.
 3 To protect you from your enemies, and give you favour
 with the king, and success in your work. Comp. Ezra v., vi.
 4 In less than a month after Haggai’s first message.
 5 To comfort and encourage those who mourned over
 the inferiority of the new temple to the former, the
 prophet is bidden to assure them that God’s covenant and
 spiritual influence are still with them (vers. 1—5), and
 that a glory greater than that of the former temple shall
 rest on that which is now in building (6—9).
 6 Comp. Ezra iii. 12, and note.
 7 Though you broke my ancient covenant, I have not
 abrogated it, nor taken from you the teachings of my
 inspired prophets.
 8 There shall be *one* great change, and that *soon*. The
 occasion of this prophecy was the change which was now
 taking place in the temple and worship of God by the
 diminution of its outward magnificence and splendour.
 The prediction therefore may be understood as foretelling
 another great religious change, namely, that which was
 caused by the introduction of Christianity; which, spring-
 ing out of the very system and worship now restored,
 shall cause a moral revolution through ‘all nations,’
 and give to the service of Jehovah a higher glory than

it ever possessed before. This clearly predicts the spiritual
 glory of the gospel. See Heb. xii. 26.

9 This figure is often used to signify great commotions
 and changes, political, social, or religious.

10 Heb., ‘the desires,’ i. e. the objects of their desire.
 Some regard this as applying to the Messiah *personally*;
 but the plural form of the word in the Hebrew forbids
 such an explanation of the passage. The meaning may
 be either, that the wealth (ver. 8) which they delight
 in ‘shall come’ as an offering to Jehovah (comp. Isa.
 lx. 5; lxi. 6), or that the blessings which they desire
 shall come to them. There seems to have been for
 some time previously to our Lord’s coming a general
 dissatisfaction with the existing forms of religion, and a
 widely prevailing, though vague desire for something
 better. See Plato, Alcib. 2, ss. 22, 23.

11 The worship which is now being re-established shall
 prepare the way for the gospel of peace.

12 Two months after the preceding message Haggai
 again stirs up the people, by showing them that God will
 not accept their worship whilst his temple is neglected
 (10—14); he reminds them of God’s chastenings, and
 promises them prosperity upon their obedience (15—19).
 To this is added a special promise of protection to their
 pious leader amidst approaching dangers (20—23).

7 see refs. La. 26. 19;
 1 Ki. 8. 35.

8 Deu. 28. 22; 1 Ki. 17.
 1; 2 Ki. 8. 1.

9 ch. 2. 17.

10 Ezra 5. 1, 2.

11 Isa. 44. 26; Mal. 2. 7.

12 ch. 2. 20; Isa. 41. 10;
 Jer. 30. 11; Mt. 28.
 20; Ro. 8. 31.

13 2 Chr. 36. 22; Ezra

1. 1; 7. 27, 28.

14 Ezra 5. 2, 8.

15 comp. with ver. 1.

16 Ezra 3. 12.

17 Zec. 4. 9, 10.

18 Zec. 8. 9.

19 ch. 1. 13.

20 Ex. 29. 45, 46.

21 No. 9. 20; Isa. 63. 11;

Zec. 1. 6; Mal. 3. 6

22 ver. 21; Heb. 12. 26

23 Joel 3. 16.

24 Dan. 2. 44, 45.

25 Ge. 19. 10; Zec. 9.

26 9, 10; Mal. 3. 1.

27 1 Chr. 29. 14—16;

Ps. 24. 1.

28 John 1. 14.

29 Ps. 85. 8, 9; Isa. 9. 6.

30 Mic. 5. 5; Lk.

2. 14; Ac. 10. 36;

Eph. 2. 14—17.

12 the LORD of hosts; ^a Ask now the priests *concerning* the law, saying, 'If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered 13 and said, No. Then said Haggai, If *one that is* 'unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be 14 unclean.¹ Then answered Haggai, and said,

'So *is* this people, and so *is* this nation before me, saith the LORD; And so *is* every work of their hands;—and that which they offer there *is* unclean. 15 And now, I pray you, "consider—from this day and upward,² From before a stone was laid upon a stone in the temple of the LORD:

16 Since those *days* were, ^a When *one* came to an heap of twenty *measures*,—there were *but* ten: When *one* came to the press³ for to draw out fifty *vessels* out of the press,³ There were *but* twenty.

17 ^b I smote you with blasting and with mildew and with hail ^c In all the labours of your hands;—^a yet ye *turned* not to me,⁴—saith the LORD.

18 Consider now from this day and upward, From the four and twentieth day of the ninth *month*, Even from ^b the day that the foundation of the LORD's temple was laid, Consider *it*.

19 ^c Is the seed yet in the barn?⁵—Yea, as yet the vine, and the fig tree, And the pomegranate, and the olive tree, hath not brought forth. ^d From this day will I bless you.

20 AND again the word of the LORD came unto Haggai in the four and twentieth 21 *day* of the month, saying, Speak to Zerubbabel, 'governor of Judah, saying,

^e I will shake the heavens and the earth;⁶ 22 And ^f I will overthrow the throne of kingdoms, And I will destroy the strength of the kingdoms of the heathen; And ^g I will overthrow the chariots, and those that ride in them; And the horses and their riders shall come down,

^h Every one by the sword of his brother.⁷ 23 In that day, saith the LORD of hosts, Will I take thee, O Zerubbabel, my servant,—the son of Shealtiel, Saith the LORD, ⁱ And will make thee as a signet:⁸—for 'I have chosen thee, Saith the LORD of hosts.

^a Lev. 10. 11; Deu. 24. 10; Mal. 2. 7.
^b Lev. 6. 27.

^c Num. 5. 2, 3; 19. 11—13.

^d Pro. 15. 8; 21. 27; Tit. 1. 15.

^e ch. 1. 5; Ezra 3. 10.

^f ch. 1. 6, 9—11; Zec. 8. 10—12.

^g ch. 1. 9; Deu. 28. 22; 1 Ki. 8. 37; Am. 4. 9.
^h ch. 1. 11.
ⁱ Jer. 5. 3; Am. 4. 6, 8—11.

^j ch. 1. 14, 15; Zec. 8. 9.

^k Zec. 8. 12.

^l Zec. 8. 11—15; Mal. 3. 10.

^m ch. 1. 14.

ⁿ vera. 6, 7; Heb. 12. 29.
^o Eze. 21. 27; Dan. 2. 31, 35, 44, 45; Zeph. 3. 8; Mt. 21. 7.

^p Mic. 5. 10; Zec. 4. 6; 9. 10.

^q Is. 9. 19; 19. 2.

^r see refs. S. Song 8. 6; Jer. 22. 21.
^s Is. 12. 1; 43. 10; Zec. 4. 6—14.

1 The holy offering does not sanctify whatever touches it; but the unclean pollutes anything that comes in contact with it: so your good works do not compensate for your neglect of my temple; but this neglect makes everything else that you do unacceptable. Hence your want of that success which would be a mark of Divine favour towards you. Comp. James ii. 10.

2 That is, *backwards*; whilst the temple had been neglected.

3 Or, 'to draw out fifty vats;' a measure doubtless large, but probably indefinite, like our 'hogsheaf.'

4 The people did not lay to heart these calamities as the judgments of God upon their sins.

5 This may mean either, Is not your store exhausted? yet, little as you have, you shall soon have plenty; or, 'Your grain is sown,' and you cannot tell what the

produce will be, but I promise you an abundant harvest.

6 See notes on ver. 6.

7 That is, one by another.

8 The seal which, according to ancient custom, contained a person's signature, was of the highest value to him, and kept with jealous care. So, amidst all the convulsions of the nations, God will preserve his faithful servant Zerubbabel. The reigns of Darius and his successor were marked by great and disastrous wars, which might have brought great trouble upon the Jewish prince, as a dependant on the Persian kings, had he not been favoured with Divine protection. This promise, like that in Matt. xxviii. 20; Mark xvi. 16, 17, may be regarded as having a further application to all God's servants who are called to similar duties, and especially to their Divine Master.

ZECHARIAH.

ZECHARIAH, like Jeremiah and Ezekiel, was of the priestly race; his grandfather Iddo being the chief of one of the classes of priests who returned from Babylon with Zerubbabel and Joshua (see Neh. xii. 4); at which time Zechariah must have been very young. He was contemporary with Haggai, and co-operated with him in exhorting and encouraging the Jews to rebuild the temple and to restore its public ordinances. But, in addition to

this, he was commissioned to deliver many important prophecies relating to the future.

The prophecies of Zechariah, like those of Daniel, extend to the 'times of the Gentiles' (Luke xxiii. 24); but in Zechariah the history of the chosen people forms the centre of his predictions; and that history is set forth both in direct prophecy, and in symbolical acts and visions.

Although the language and style of this book are by no means obscure, there is considerable difficulty in explaining its visions and prophecies. Yet some portions are very clear, and they diffuse light around them. Much, too, may be learned from a comparison with the writings of the earlier prophets, to which repeated allusions may be found.

The book of Zechariah may be divided into three parts:

I. The first part (ch. i.—vi.) contains a series of eight visions, which were communicated to the prophet in the second year of Darius, revealing the dispensations of God's providence relative both to the Jews and to the nations which had oppressed them.

II. The next part (ch. vii., viii.) contains prophecies of prosperity and enlargement to Jerusalem; intermixed with warnings and exhortations.

III. The remaining six chapters contain a series of predictions, unfolding the future history of the people of God from that period to the end of the world; with which are mingled many prophecies relating to the person, character, and work of the Messiah, the promulgation of the gospel, the calling of the Gentiles, and the final glory and blessedness of the church of God, uniting Jew and Gentile in one holy community under their great High Priest and King (ch. ix.—xiv.)

Introductory calls to repentance.

- 1 IN¹ the eighth month,² in the second year of Darius,³ came the word of the LORD unto Zechariah, (the son of Berechiah, the son of Iddo,) the prophet, saying,
- 2 The LORD hath been sore displeased with your fathers.
- 3 Therefore say thou unto them,—Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts,
- 4 And I will turn unto you, saith the LORD of hosts.
- 4 Be ye not as your fathers,—unto whom the former prophets have cried, saying, Thus saith the LORD of hosts;
- 5 Turn ye now from your evil ways,—and from your evil doings:
- 6 But they did not hear,—nor hearken unto me, saith the LORD.
- 5 Your fathers,⁴ where are they?—and the prophets, do they live for ever?
- 6 But my words and my statutes,⁵—which I commanded my servants the prophets, Did they not take hold of your fathers?
- And they returned and said,⁶—Like as the LORD of hosts thought to do unto us,
- 7 According to our ways, and according to our doings,—so hath he dealt with us.

Zechariah's first vision—the angel standing in the myrtle grove and the four horses; promises of the restoration of Jerusalem.

- 7 UPON⁷ the four and twentieth day of the eleventh month, (which is the month Sebat,⁸) in the second year of Darius, came the word of the LORD unto Zechariah, (the son of Berechiah, the son of Iddo,) the prophet, saying,
- 8 I saw by night, and behold⁹ a man riding upon a red horse,⁹ and he stood among the myrtle trees that were in the bottom;¹⁰ and behind him were there
- 9 red horses, speckled, and white. Then said I, O my lord, what are these?
- And the angel that talked with me said unto me, I will show thee what these be.
- 10 And the man that stood among the myrtle trees answered and said,¹¹ These are
- 11 they whom the LORD hath sent to walk to and fro through the earth. And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.
- 12 Then the angel of the LORD answered and said,¹² O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which
- 13 thou hast had indignation these threescore and ten years?¹³ And the LORD answered the angel that talked with me with good words and comfortable words.
- 14 So the angel that communed with me said unto me, Cry thou, saying,

a Ezra 4. 24; Hag. 1. 1.

b Ezra 5. 1; Mt. 23. 35.

c Deut. 4. 30, 31; Jer.

3. 12—14; 4. 1; 25.

5; 35. 15; Eze. 33.

11; Mic. 7. 19; Mal.

3. 7; Lk. 15. 18—20;

Jam. 4. 8.

d Jer. 12. 15; 29. 12—

15; Lk. 15. 21, 22.

e 2 Chr. 36. 15, 16; Jer.

25. 3—7.

f Is. 31. 6; Jer. 3. 12;

18. 11; Eze. 18. 30;

Hos. 14. 1.

g Jer. 11. 6—8.

h Job 11. 10—12; Ecc.

1. 4.

i Num. 23. 19; Is. 55.

j Eze. 12. 25—29;

Mt. 24. 35.

k Lam. 1. 18; 2. 17; 4.

12.

l Is. 3. 8—11.

m ver. 12; see ref. Jos.

5. 13; Rev. 6. 4.

n ch. 6. 2—7.

o ver. 8, 11.

p ver. 11; ch. 4. 10;

q ver. 8, 10; Pa. 103.

20, 21.

r ver. 8, 10, 11.

s Pa. 71. 10; 79. 5;

102. 13; Rev. 6. 10.

t ch. 7. 5; 2 Chr. 36.

21; Jer. 25. 11, 12;

Dan. 9. 2.

u Is. 40. 1, 2; 57. 19;

Jer. 29. 10, 13; 30.

10—22; Zeph. 3. 14

—20.

x ver. 9, 13.

1 Vers 1—6 are an introductory section, renewing God's ancient calls to repentance.

2 Just two months after Haggai began to prophesy, and about one month after the temple was recommenced.

3 See note on Hag. i. 1.

4 The generation to whom God's word was revealed has passed away: but that word has still its bearing upon you. Comp. Isa. xl. 6—8.

5 Rather, 'decrees.' The things which I had decreed 'took hold of' (i. e. befel) your fathers.

6 That is, to Jehovah; acknowledging that their sufferings were the fruit of their sins.

7 From this verse to ch. vi. 8 we have a series of symbolical visions, which appear to have been beheld by the prophet in one night, all referring to the rebuilding of the temple and city. The first is a vision of the Angel of Jehovah as a warrior (comp. Josh. v. 13, and note), standing in a myrtle grove, and followed by others, who, after having patrolled the whole world, report that all is now at rest (8—11). He then intercedes for Jerusalem, and obtains a cheering promise of its restoration, which an interpret-

ing angel communicates to the prophet (12—17). The vision appears to refer to the state of general peace under Darius Hystaspis which followed the bloody and chequered scenes connected with the overthrow of the Babylonian monarchy and the establishment of the Persian empire. But though the whole earth had rest, and the seventy years of predicted desolation and captivity had expired, the Jews were still molested. And a consolatory reply is given to the angel's inquiry, expressing the determination of Him who controls the affairs of all nations to secure to Jerusalem the fulfilment of his promises of mercy.

8 About three months after the former message. 'Sebat' was the Chaldean name of the eleventh month.

9 Similar representations of God's controlling and protecting providence are given in Gen. xxxii. 1, Josh. v. 13; 2 Kings vi. 17. The red, piebald (or perhaps brown), and white horses, may respectively denote sanguinary, unsettled, and peaceful periods. See Rev. vi. 4, etc.

10 Or, 'in the deep valley,' which the myrtle prefers.

11 See note on 2 Kings xxv. 8.

Thus saith the LORD of hosts;

I am jealous for Jerusalem—and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen *that are at ease*:

For I was but a little displeased,—and they helped forward the affliction.¹

16 Therefore thus saith the LORD:—^aI am returned to Jerusalem with mercies:

^bMy house shall be built in it, saith the LORD of hosts,

And ^ca line shall be stretched forth upon Jerusalem.²

17 Cry yet, saying,—Thus saith the LORD of hosts;

^dMy cities through prosperity shall yet be spread abroad;³

^eAnd the LORD shall yet comfort Zion,—and ^fshall yet choose Jerusalem.

Second vision—the four horns and four workmen; prediction of the deliverance of the Jews.

18, 19 THEN lifted I up mine eyes, and saw, and, behold, four ^ghorns.⁴ And I

said unto the angel that talked with me, What *be* these? And he answered me,

^hThese are the horns which have scattered Judah, Israel, and Jerusalem.

20, 21 And the LORD showed me four carpenters. Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray⁵ them, to cast out the horns of the Gentiles, which ⁱlifted up *their* horn over the land of Judah to scatter it.

Third vision—the angel with the measuring line; promise of protection and prosperity to Jerusalem.

2 I⁶ LIFTED up mine eyes again, and looked, and, behold, ^ka man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, ^lTo measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

3 And, behold, ^mthe angel that talked with me went forth, and another angel went out to meet him, and said⁷ unto him, Run, speak to this young man,⁸ saying,

ⁿJerusalem shall be inhabited as towns without walls,

For the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her ^oa wall of fire⁹ round about,

^pAnd will be the glory in the midst of her.

6 Ho! ho! *come forth*, and flee ^qfrom the land of the north, saith the LORD:

For I have ^rspread you abroad—as the four winds of the heaven, saith the LORD.

7 ^sDeliver thyself, O Zion,¹⁰—that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts;

^tAfter the glory¹¹ ^uhath he sent me¹² unto the nations which spoiled you:

For he that ^vtoucheth you toucheth the apple of his eye.¹³

9 For, behold, I will ^wshake mine hand upon them,

^xAnd they shall be a spoil to their servants:

And ^yye shall know that the LORD of hosts hath sent me.

10 ^zSing and rejoice, O daughter of Zion:

^{aa}For, lo, I come,—and I ^{ab}will dwell in the midst of thee, saith the LORD.

11 ^{ac}And many nations shall be joined to the LORD ^{ad}in that day,

And shall be ^{ae}my people:—and I will dwell in the midst of thee,

And ^{af}thou shalt know that the LORD of hosts hath sent me unto thee.

¹ I had indeed appointed them to execute my chastisements—but they did it without regard to my purposes, and wantonly indicted upon my people the greatest cruelties.

² That is, the measuring line for rebuilding it.

³ Rather, 'My cities shall overflow with prosperity.'

⁴ In the second vision (vers. 18—21) Zechariah sees four 'horns,' the emblems of *power*, in this case hostile to Israel; and four 'workmen,' who come to terrify the 'horns,' and to deliver Israel. The 'four horns' probably signify enemies from every quarter; and the 'four workmen' in like manner seem to be God's agents for the deliverance of his people, who overpower all these foes.

⁵ That is, to dismay and deter them.

⁶ In the third vision the prophet sees an angel who is about to measure Jerusalem (vers. 1, 2), but is told that its abundant population shall need no walls, for Jehovah will protect it (3—5). Upon this the exiles who still remain in Babylon are invited to return, and the nations which have oppressed Israel are threatened (6—9). And Zion is called to rejoice in Jehovah's favour; while all

men silently reverence him (10—13). This prophecy is evidently one of that class in which the deliverance from Babylon is regarded as an earnest of 'the great salvation' wrought by Messiah. See Isa. xlix., lx., and notes.

⁷ That is, as many suppose, the *first* angel said.

⁸ Some think that this 'young man' is Zechariah himself: but it may be the measurer. Comp. Mark xvi. 5.

⁹ Within which she shall be perfectly secure. Comp. Psa. lxxxiv. 11.

¹⁰ That is, O ye that belong to Zion.

¹¹ Probably meaning, after (*i. e.* in addition to) the glory promised (see ver. 5).

¹² Many regard these as the words of 'the Lord of hosts,' who, as being 'sent' by Jehovah, must be the Divine Messiah, whose mission of deliverance includes the punishment of those who have 'spoiled' Israel. See Isa. lxiii. 1, and note. Others think that they are the words of the angel (ver. 3), and expressive simply of Jehovah's will and intention.

¹³ Comp. Deut. xxxii. 10, and note.

^g ch. 8. 2; Joel 2. 18.

^h 51. 8.

ⁱ ch. x. 10, 11; 8. 3;

Isa. 12. 1; 54. 8.

^j ch. 4. 9; Ezra 6. 14,

15; Hag. 1. 14.

^k ch. 3. 1, 2.

^l Na. 11. 3, 30; Ps. 69.

30; Jer. 31. 23; Am.

9. 14.

^m Is. 40. 1, 2; 51. 3.

ⁿ ch. 2. 12; 3. 2; 1.

132. 13, 14; Is. 14. 1.

^o Dan. 7. 3—8.

^p Ezra 4. 1; 4. 7; 5. 3;

Jer. 50. 17, 18.

^q Ps. 75. 4, 5.

^r ch. 1. 16; Eze. 40. 3.

^s Rev. 11. 1; 21. 15, 16.

^t ch. 1. 9.

^u ch. 1. 17; Jer. 30. 18,

19; 31. 27; Eze. 36.

10, 11.

^v ch. 9. 8; Is. 4. 5;

20. 1.

^w Is. 60. 19; Rev. 21.

23.

^x ver. 7; Is. 48. 20; 52.

11; Jer. 1. 14; 31. 8;

50. 8; 51. 6, 45, 50.

^y Deut. 28. 64; Jer. 31.

10; Eze. 17. 31.

^z Mic. 4. 10; Rev. 18. 4.

^{aa} ver. 4, 5; ch. 1. 16.

^{ab} ver. 8, 11; Is. 48. 10;

Mal. 3. 1.

^{ac} Deut. 32. 10; Ps. 17.

8; Ac. 9. 4; 2 Thess.

1. 6.

^{ad} Is. 11. 15; 10. 16.

^{ae} Is. 14. 2; Eze. 39. 10.

^{af} ch. 4. 9; Jer. 28. 9.

^{ag} ch. 9. 9; Is. 12. 5;

54. 1; Zeph. 3. 14.

^{ah} Ps. 40. 7; Is. 40. 9,

10.

^{ai} ch. 8. 3; Is. 26. 12;

Eze. 37. 27; Zeph. 3.

17; John 1. 14; 2 Cor.

6. 16.

^{aj} ch. 8. 20—23; Is. 2.

2, 3; 49. 22; 60. 3, etc.

^{ak} ch. 3. 10.

^{al} Ex. 12. 49.

^{am} Is. 9; Eze. 33. 33.

12 And the LORD shall 'inherit Judah his portion—in the holy land,
And 'shall choose Jerusalem again.

13 'Be silent, O all flesh, before the LORD :¹

^m For he is raised up ⁿ out of his ^o holy habitation.

*Fourth vision—the High Priest standing before the angel, and Satan at his right hand ;
prophecy of the Messiah.*

3 AND² he showed me ^p Joshua³ the high priest standing before ^q the angel
of the LORD,⁴ and ^r Satan⁵ standing at his right hand to resist him.

2 And the LORD said unto Satan,—'The LORD rebuke thee, O Satan ;
Even the LORD that 'hath chosen Jerusalem rebuke thee :

^u Is not this a brand plucked out of the fire?⁶

3 Now Joshua was clothed with ^v filthy garments,⁷ and stood before the angel.

4 And he answered and spake ^w unto those that stood before him, saying, ^x Take
away the filthy garments from him. And unto him he said, Behold, ^y I have
caused thine iniquity to pass from thee, ^z and I will clothe thee with change of

5 raiment. And I⁸ said, Let them set a fair ^a mitre upon his head. So they set a
fair mitre upon his head, and clothed him with garments. And the angel of the

6 LORD stood by. And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts ;

If thou wilt walk in my ways,—and if thou wilt ^b keep my charge,
Then thou shalt also ^c judge my house,—and shalt also keep my courts,
And I will give thee places to walk ^d among these that ^e stand by.

8 Hear now, O Joshua the high priest,—thou, and thy fellows that sit before thee :

For they ^f are ^g men ^h wondered at :¹⁰

For, behold, I will bring forth ⁱ my servant the ^j Branch.

9 For, behold, the stone that I have laid before Joshua ;

^k Upon one stone¹¹ shall be ^m seven eyes :

Behold, ⁿ I will engrave the graving thereof,—saith the LORD of hosts,

And ^o I will remove the iniquity of that land in one day.¹²

10 ^p In that day, saith the LORD of hosts,

Shall ye call every man his neighbour—^q under the vine and under the fig tree.¹³

Fifth vision—the golden chandelier and its supply of oil ; assurance of success to Zerubbabel.

4 AND¹⁴ ^r the angel that talked with me came again, and waked me, ^s as a

2 man that was wakened out of his sleep, and said unto me, What seest thou? And
I said, I have looked, and, behold, ^t a candlestick all ^u of gold, with a bowl
upon the top of it, ^v and his seven lamps thereon, and seven pipes to the seven

3 lamps,¹⁶ which are upon the top thereof ; ^w and two olive trees by it, one upon
the right ^x side of the bowl, and the other upon the left ^y side thereof.

1 In adoration of Jehovah, who thus displays his power and grace.

2 The reparation of the city having been promised, Zechariah next beholds in vision the priesthood delivered from its degradation, its guilt removed, and all its honourable functions and privileges restored (ch. iii. 1—7). Yet this is but a partial accomplishment of God's promises ; a sign of the Great Priest, Foundation, and Temple, through whom sin shall be forgiven, and the safety and happiness of the human race secured (8—10).

³ See Hag. i. 1 ; Ezra ii. 1, and note.

⁴ See note on ch. ii. 8.

5 Or, 'the accuser;' who, in ancient courts of justice, stood at the right hand of the accused : see Psa. cix. 6. Satan here appears as accusing Joshua, the representative of the Jews, in order to obstruct their deliverance.

⁶ That is, a remnant rescued from destruction. See Amos iv. 11.

⁷ Denoting the sins and pollutions of the people, and especially of the priesthood.

⁸ If this rendering is correct, the prophet seems to interpose a request. But the Chaldee, Syriac, and Vulgate read 'he said,' which accords better with the context.

⁹ That is, thou shalt have free access to my palace among my favoured attendants. Some, however, render the passage, 'I will give thee guides;' and understand it as meaning that Jehovah's angelic attendants shall always render their aid to Joshua.

¹⁰ Rather, 'men of wonder,' or sign ; i. e. men intended for signs and tokens : comp. Isa. xx. 3 ; Ezek. xii. 11 ;

1028

xxiv. 24. You and your brethren, now restored to your country and to your priestly functions, are a sign and pledge of the fulfilment of my great promise of the Messiah. Hence he is here spoken of as 'the Branch,' a title intimating the revival in him of Israel's glory : see Isa. iv. 2 ; xi. 1, and notes.

¹¹ That is, the foundation of the temple, which had been laid in the presence of Joshua (see Ezra iii. 8—13). This one building shall be specially watched over by God's omniscient providence, and shall be adorned with his glory : comp. ch. iv. 10, and note.

¹² That is, speedily.

¹³ See 1 Kings iv. 25, and note.

¹⁴ In this vision, the prophet sees a golden chandelier, which is unfailingly supplied with oil (vers 1—3) ; and it is explained to him, as being designed to afford encouragement amidst the difficulties which beset the restoration of God's house : for Zerubbabel, who has commenced, shall complete the structure (4—9) under the omniscient providence of God (10), who will supply abundant grace to his people (11—14).

¹⁵ Or, 'aroused me,' from the meditations suggested by the preceding vision.

¹⁶ Heb., 'seven and seven pipes to the lamps;' meaning apparently, either twice seven pipes to the whole, or seven to each lamp. This candelabrum bears some resemblance to that in the temple ; but it has only one central bowl, which feeds all the lamps, and is itself supplied by two olive-trees. These peculiarities show that it is not the temple lampstand, but an ideal object.

¹ Deut. 32. 9 ; Ps. 135. 4 ; Jer. 10. 16.
² ch. i. 17.

³ Ps. 46. 10 ; Hab. 2. 20 ; Zeph. 1. 7.
⁴ Ps. 76. 8, 9 ; 78. 65.
⁵ Ps. 68. 5 ; Isa. 57. 15.
⁶ Deut. 28. 15 ; Isa. 63. 15.

⁷ Hag. 1. 1.
⁸ ch. i. 8.
⁹ Job 1. 6—12 ; Ps. 109. 6 ; 1 Pet. 5. 8 ; Rev. 12. 10.
¹⁰ Ps. 109. 31 ; Lk. 22. 3, 32 ; Jude 4.
¹¹ ch. i. 17 ; Ro. 8. 23.
¹² Am. 4. 11 ; Rom. 11. 5 ; Jude 23.

¹³ Ezra 9. 15 ; Isa. 61. 6.
¹⁴ ver. 7 ; 1 Ki. 22. 19.
¹⁵ Isa. 43. 25.
¹⁶ Ps. 32. 1, 2 ; 51. 9 ; Isa. 6. 5—7.
¹⁷ Ps. 71. 7 ; Isa. 8. 18 ; 22 ; Ro. 3. 22 ; Rev. 19. 8.
¹⁸ ch. 6. 11 ; Ex. 29. 6.

¹⁹ Ge. 28. 5 ; Le. 8. 35 ; Num. 1. 54 ; 1 Ki. 2. 3 ; Ere. 41. 16.
²⁰ Num. 12. 7 ; Deut. 17. 8, 12 ; Hos. 4. 1 ; 9. 15 ; Mal. 2. 7.
²¹ ch. i. 14 ; 6. 5.
²² Ps. 71. 7 ; Isa. 8. 18 ; 20. 3 ; 1 Cor. 1. 9.
²³ A Ere. 12. 11 ; 24. 24 ; 1 Cor. 4. 9—13.
²⁴ see refs. 14, 22 ; Ere. 34. 24, 24.
²⁵ see refs. 14. 4, 2 ; Lk. 1. 78.
²⁶ Ps. 118. 22 ; Isa. 28. 16 ; Ac. 4. 11.
²⁷ ch. 4. 10 ; 9. 1 ; 2 Chr. 16. 9 ; Ezra 5. 5 ; Rev. 5. 6.
²⁸ Ex. 28. 21, 36 ; 2 Tim. 2. 15.
²⁹ ch. 13. 1 ; Jer. 31. 34 ; 50. 20 ; Dan. 9. 21 ; 27 ; Mic. 7. 18, 19 ; John 1. 29 ; Heb. 10. 10—18.
³⁰ ch. 2. 11.
³¹ 1 Ki. 4. 25 ; Isa. 36. 10 ; Mic. 4. 4.
³² ch. 2. 4.
³³ Dan. 8. 18.
³⁴ Ex. 25. 31 ; Mt. 5. 14 ; Rev. 1. 12, 20.
³⁵ Ex. 25. 37 ; Rev. 4. 5 ; vers. 11, 12, 14 ; Rev. 11. 4.

4 So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying,

Not by might, nor by power,¹—but by my spirit, saith the Lord of hosts.

7 Who art thou, O great mountain?—Before Zerubbabel thou shalt become a plain: And he shall bring forth the headstone thereof With shoutings, crying, Grace! grace unto it!

8 Moreover the word of the Lord came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house; His hands shall also finish it;

And thou shalt know that the Lord of hosts hath sent me unto you.

10 For who hath despised the day of small things?

For they shall rejoice,—and shall see the plummet in the hand of Zerubbabel With those seven; they are the eyes of the Lord, which run to and fro through the whole earth.²

11 Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones,³ that stand by the Lord of the whole earth.

Sixth and seventh visions—the flying roll and the flying ephah; the punishment of the wicked, and the removal of sin.

5 THEN⁴ I turned, and lifted up mine eyes, and looked, and, behold, a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.⁵

3 Then said he unto me, This is the curse that goeth forth, over the face of the whole earth:⁶ for every one that stealeth shall be cut off, as on this side according to it; and every one that sweareth shall be cut off, as on that side⁷

4 according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof and the stones thereof.⁸

5 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah⁹ that goeth forth. He said moreover, This is their resemblance¹⁰ through all the earth. And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. And he said, This is wickedness.¹¹ And he cast it¹² into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

1 Let not your weakness and poverty dishearten you in rebuilding the temple and re-establishing the worship of Jehovah. His providence and grace will furnish unlooked-for supplies; just as the unscen oil in the trees and in the bowl feeds the lamps. Your difficulties shall vanish, and your work shall be completed with grateful joy (ver. 7). This is evidently capable of application to the spiritual efforts both of the individual Christian and of the church collectively.

2 Rather, 'And those seven eyes of Jehovah, those that run to and fro in all the earth, rejoice and see the plummet in the hand of Zerubbabel.' God's all-watchful providence (ch. iii. 9; Prov. xv. 3) beholds with joy and favour the work of Zerubbabel; and, however some may 'despise' the small beginning, He will take care that the work shall be gloriously completed.

3 Some suppose these 'two anointed ones' to be Zerubbabel and Joshua—the civil and religious leaders of the people—through whom God would revive and sustain their pious zeal. Others regard them as representing the Law and the Prophets, the two teachers of ancient Israel. Calvin thinks that they denote the abundance and constancy with which God supplies grace to his people.

4 In ch. v. two visions of a different character follow; namely, of a flying roll (vers. 1—4), and of a flying ephah

(5—11), each represented as charged with the iniquities of the country (3, 4, 8). The flight of these beyond its borders (11) appears to symbolize the removal from the land of all existing causes of offence.

5 Making the length more than ten yards, and the breadth more than five. The unusually large size of the roll indicates the great number of sins and curses which it contained.

6 Rather, 'of the whole land;' i. e. of Judea.

7 The roll was written on both sides (comp. Ezek. ii. 10); containing on one side the crimes against the second table of the Law, represented by 'theft,' and on the other those against the first table, represented by 'swearing.'

8 Utterly destroying all that he has.

9 The ephah was one of the largest measures used by the Hebrews, containing about a bushel. Some think that it denotes the full measure which the sins of the Jews had attained before their captivity.

10 Or, 'appearance;' i. e. their sin is as large as this.

11 That is, This woman represents wickedness. That the size of the woman does not agree with that of the measure is not strange in a vision.

12 Rather, 'cast her,' the woman. He hides and effectually imprisons her.

v Hos. 1. 7; Hag. 2. 3
—3; 1 Cor. 2. 4, 5;
2 Cor. 10. 4.
a ch. 2. 1; Jer. 51. 25;
Mt. 21. 31.
a Is. 40. 4; Mt. 21. 21.
b ver. 9; Ezra 6. 14;
Ps. 118. 22; Mt. 21.
42; Eph. 2. 20.
c Ezra 3. 11—13.
d Eph. 1. 6, 7.
e Ezra 3. 10.
f ch. 6. 12, 13; Ezra 6.
15; Mt. 18. 18.
g ch. 2. 9, 11; 6. 15.
h ch. 2. 8; Is. 49. 16.
i Hag. 2. 3; Mt. 13.
j 91—93.
k Am. 7. 7, 8.
l see ref. ch. 3. 9;
Pro. 15. 3; Rev. 4. 5.

mer. 3.

n Ex. 20. 7; 40. 15;
Rev. 11. 4.
o ch. 3. 7; Lk. 1. 10.
p see ch. 6. 5; Jon. 3.
11, 13.

q Exe. 2. 9, 10.

r Mal. 4. 6.

s see ref. Ex. 20. 15.

t ch. 8. 17; see ref.
Le. 19. 12; Mal. 3. 5.
u Job 18. 15.
v see Le. 14. 45.

y ch. 1. 9.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: ¹ and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To ² build it an house in ³ the land of Shinar: ² and it shall be established, and set there upon her own base.

Eighth vision—the four chariots going forth into various countries.

6 AND³ I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.⁴ In the first chariot *were* ⁵ red⁵ horses; and in the second chariot ⁶ black horses; and in the third chariot ⁷ white horses; and in the fourth chariot ⁸ grisled and bay horses. Then I answered ⁹ and said unto the angel that talked with me, What *are* these, my lord?

5 And the angel answered and said unto me, ⁶ These *are* the four spirits⁶ of the heavens, which go forth from ⁷ standing before the Lord of all the earth. The black horses which *are* therein go forth into ⁸ the north country; and the white go forth after them;⁷ and the grisled go forth toward the south⁸ country. And the bay went forth, and sought to go that they might ⁹ walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my ⁹ spirit in the north country.⁹

Symbolical crowns to be made and placed on the head of the high priest; prophecy of the Messiah and the future church.

9, 10 AND¹⁰ the word of the LORD came unto me, saying, Take of *them* of the captivity,¹¹ *even* of Heldai, of Tobijah, and of Jedaiah,¹² ¹³ which *are* come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; then take silver and gold, and make ¹⁴ crowns,¹³ and set *them* upon the head of ¹⁵ Joshua the son of Josedech, the high priest; and speak unto him, saying, Thus speaketh the LORD of hosts, saying,

Behold ¹⁶ the man whose name is The ¹⁷ Branch;

And he shall grow up¹⁴ out of his place,

¹⁵ And he shall build the temple of the LORD:¹⁵

13 Even he shall build the temple of the LORD;—and he ¹⁶ shall bear the glory, And shall sit and rule upon his throne;—and ¹⁷ he shall be a priest upon his throne: And ¹⁸ the counsel of peace shall be between them both.¹⁶

14 And the crowns shall be to Helem,¹⁷ and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, ¹⁸ for a memorial in the temple of the LORD. And

¹ That is, very strong. Some suppose that these two women denote the Assyrians and Babylonians; who, by carrying the Israelites into captivity, cured them of idolatry, their grossest sin. But they seem only to be accessories in the picture. It is probable that all this foreshadows the purification of the future church.

² 'Shinar' is the country around Babylon; where, as in its appropriate home, the Jews left their propensity to idolatry.

³ In this vision (vers. 1—8), the prophet beholds four chariots going forth into various countries. Its general design seems to be, to represent God's dispensations of mercy and judgment towards various nations; but the exact meaning of the several parts of the vision is obscure.

⁴ This represents solidity. What these 'mountains of brass' mean is doubtful. Some think them to be the Medes and Persians: others, with greater probability, the fixed decrees from which proceed God's providential dealings. See Ps. xxxvi. 6.

⁵ See note on ch. i. 8.

⁶ Agents of God's will. Or, perhaps, 'winds;' i. e. destructive agencies.

⁷ If this is the correct rendering, the meaning may be, that the 'north' (probably Assyria and Babylonia) is destined to suffer desolation, and then to enjoy peace. But it may be rendered, 'go forth westward.'

⁸ That is, towards Egypt.

⁹ The judgments which have been inflicted on Babylon have now satisfied my justice.

¹⁰ Some of the exiles living in Babylon having brought gifts for the rebuilding of the temple, the prophet is commanded to make the silver and gold into crowns;

which are first to be placed on the high priest's head, and then to be laid up in the temple as memorials of the promise that, in the Messiah, the royal dignity shall be restored and be united with the priesthood; and there shall be a new temple, in which distant nations shall present their gifts and worship (9—15).

¹¹ Rather, 'Take from them of the captivity,' etc.; 'yea, take silver and gold,' etc. (ver. 11).

¹² These were probably a deputation from the Jews still remaining in Babylon, who had sent them with contributions of gold and silver to help forward the rebuilding of the temple at Jerusalem.

¹³ As these were symbols of the priestly and royal dignities, they were probably the kingly crown, and the golden plate, or ornament on the tiara (Exod. xxviii. 36), of the high priest. Whether they were separate or combined into one head-dress is not said.

¹⁴ Literally, 'shall branch up;' i. e. out of the stem of Jesse, or David; his relation to whom is signified by this title. See ch. iii. 8; Isa. iv. 2; xi. 1, and notes.

¹⁵ As Zerubbabel had been assured that he should finish the temple then building (ch. iv. 9), this prophecy clearly points to another temple to be built by and for the Messiah as Royal Priest. See Eph. ii. 19—22; 1 Pet. ii. 4.

¹⁶ The meaning probably is, between the two offices just mentioned. The Messiah unites all the functions and honours of the priestly and kingly offices. All this is clearly applied to our Lord in Heb. ch. vii. Compare also Gen. xiv. 18; Ps. cx., and notes.

¹⁷ The same person as Heldai (ver. 10). 'Hen' may be the same as Josiah (ver. 10); but some render the clause, 'and to the generosity of the son of Zephaniah.'

¹ Jer. 29. 5, 28.
² Ge. 10. 10; Is. 11. 11.

³ ch. i. 8; Rev. 6. 4.
⁴ Rev. 6. 5, 6.
⁵ Rev. 6. 2.
⁶ ch. i. 8; Rev. 6. 8.
⁷ ch. 5. 10.

⁸ ch. i. 10, 11; Ps. 104.
⁹ Heb. i. 7, 14.
¹⁰ ch. 4. 10, 14; 1 Kl. 22. 19; Dan. 7. 10;
¹¹ Is. i. 10.
¹² Jer. i. 14, 15.
¹³ ch. i. 10; Ge. 13. 17.

¹⁴ Judg. 8. 7; Eccl. 10. 4; Est. 5. 13; 16. 42.

¹⁵ Ezra 7. 14—16.

¹⁶ 2 Kl. 25. 18.
¹⁷ ch. 3. 5; Est. 28. 36; 29. 6; Le. 8. 9.

¹⁸ ch. 13. 7; Is. 32. 1, 2; Mic. 5. 5.
¹⁹ see refs. ch. 3. 8.
John 1. 45.
²⁰ ch. 4. 9; Mt. 16. 18; Eph. 2. 20—22; Heb. 3. 3.
²¹ Ps. 21. 5; 72. 17—19; Is. 22. 24; Dan. 7. 13, 14; Phil. 2. 7—11; Heb. 2. 7—9.
²² Ps. 110. 4; Heb. 3. 1; 6. 20.
²³ Eph. 2. 13—18; Col. 1. 18—20.
²⁴ Ex. 12. 14; Mk. 14. 9.

ye *that are far off* shall come and build in the temple¹ of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.²

Inquiry respecting two national fasts, and God's reply through the prophet, with reproofs and promises of mercy.

- 7 AND³ it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu; when they had sent unto the house of God⁴ Sherezer and Regemmelech, and their men, to pray before the LORD [*Heb.* to entreat the face of the LORD], and to *“speak”* unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in *“the fifth month,”* *“separating myself,”* as I have done these so many years?
- 4, 5 Then came the word of the LORD of hosts unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye *“fasted and mourned in the fifth”* and seventh month,⁶ even those seventy years, did ye at all fast *“unto me, even to me?”* And when ye did eat, and when ye did drink, did not ye eat *“for yourselves,”* and drink *“for yourselves?”* Should ye not hear the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited *“the south and the plain”*?⁸
- 8, 9 And the word of the LORD came unto Zechariah, saying, Thus speaketh⁹ the LORD of hosts, saying, *“Execute true judgment, And show mercy and compassions every man to his brother: And *“oppress not the widow, nor the fatherless,—the stranger, nor the poor; *“And let none of you imagine evil against his brother in your heart.* But *“they refused to hearken,—and *“pulled away the shoulder,”* And *“stopped their ears, that they should not hear.* Yea, they made their *“hearts as an adamant stone, *“Lest they should hear the law,—and the words which the LORD of hosts hath sent* In his spirit by the former prophets: Therefore came a great wrath from the LORD of hosts. Therefore it is come to pass,—that as he cried, and they would not hear; So *“they cried, and I would not hear,—saith the LORD of hosts: But *“I scattered them with a whirlwind, among all the nations *“whom they knew not.*******

Thus *“the land was desolate after them,—that no man passed through nor returned: For they laid *“the pleasant land desolate.**

- 8 Again the word of the LORD of hosts came to me, saying, Thus saith the LORD of hosts;—*“I was jealous¹² for Zion with great jealousy,*

1 As the spiritual temple of the Messiah is the subject of the prophecy, these words predict the conversion of the Gentiles to Christ. See Eph. ii. 19—22.

2 Their disobedience could not frustrate the plans of God; but it might, and did, exclude the Jews for many ages from the blessings promised.

3 Messengers having come, as some suppose from the Jews in Babylon, to inquire of the prophet whether a national fast which had been instituted at the commencement of the captivity ought to be continued (ch. vii. 1—3), Zechariah is bidden to remind them of what had been taught by earlier prophets respecting the nature of a true and acceptable fast (4—10), and of their fathers' neglect of these teachings, which had brought punishment upon them (11—14). But he is also commanded to assure them of God's interest in Jerusalem, where he purposes still to dwell; making the city sacred, populous, and secure (viii. 1—6), and by his wonderful power gathering and blessing his people (7, 8). He further reminds them of the distress they were in before they began to rebuild the temple (9, 10): and God promises to turn the curse into a blessing (11—15), if they will obey his precepts (16, 17). Then shall their fasts be turned to feasts (18, 19), and the people of many cities shall come and join in their worship (20—22), desiring the privileges of the 'Israelite indeed' (23). It is clear that the blessedness and glory of the spiritual worship and the true Israel are the ultimate objects of this cheering prophecy.

4 Rather, 'when Bethel sent Sherezer,' etc. 'Bethel' may perhaps be put here for the inhabitants of the town of

Bethel, or it may mean the 'house (i. e. the people) of God.'

5 It was the priest's duty (see Mal. ii. 7) to direct the people in the worship of God, and the observances of his law.

6 These two fasts were of merely human appointment; that of the fifth month commemorating the destruction of the temple by the Chaldeans; that of the seventh the murder of Gedaliah: see refs. The question was whether, when the seventy years of captivity were expired and the temple was rebuilt, these fasts should be continued. The Jews still retain them in their calendar.

7 Have your fasts and your feasts been seasons of true humiliation before God, or of real thankfulness to Him? The question implies that they had not, otherwise they would not have been accompanied by the sins rebuked in ver. 10. Compare Isa. i. 11—20; lviii. 3—6; to which probably ver. 7 refers.

8 This 'plain' is the low country along the coast of the Western Sea. These parts were probably at this time almost depopulated, the 'plain' being the track of the great armies passing between Egypt and Asia.

9 Rather, 'Thus spoke;' i. e. to your ancestors: see refs., and ver. 11.

10 See note on Neh. ix. 29.

11 Rather, 'sent.' So ver. 13, 'it came to pass.' See note on ver. 9. These allusions to the conduct and punishment of their ancestors showed the peculiar guilt of their descendants, who refused to take warning from them.

12 Rather, 'I have been jealous;' i. e. against the foes of Zion.

¹ Isa. 58. 6—8; 57. 19; 60. 10; Eph. 2. 13, 19.
² ch. 2. 9; 4. 6.

³ Deu. 17. 9—11; 33. 10; Mai. 2. 7.
⁴ ch. 3. 19; Jer. 52. 12.
⁵ see ch. 12. 12—14.

⁶ Isa. 58. 5.
⁷ ch. 3. 19; 2 Ki. 25. 25; Jer. 41. 2.
⁸ ver. 1; ch. 1. 12.
⁹ see Isa. 58. 4—6; Ro. 14. 6.

¹⁰ Deu. 34. 2; Jer. 17. 26.

¹¹ ch. 8. 16; Isa. 58. 6, 7; Jer. 7. 5—7, 23; Mic. 6. 8; Mt. 23. 23.

¹² Ex. 22. 21, 22; Deu. 24. 17; Isa. 1. 17; Jer. 5. 28.
¹ ch. 8. 17; Ps. 36. 4; Mic. 2. 1.
² ch. 1. 4.
³ Na. 9. 29; Jer. 7. 24; Hos. 4. 16.
⁴ Ac. 7. 57.
⁵ Exe. 11. 19; 36. 26.
⁶ Ne. 9. 29, 30.

⁷ 2 Chr. 36. 16; Dgn. 9. 11, 12.

⁸ Pro. 1. 24—28; Isa. 1. 15; Jer. 11. 11; 14. 12; Mic. 3. 4.
⁹ ch. 2. 6; Deu. 4. 27; 28. 64; Exe. 36. 19.
¹⁰ Deu. 28. 35, 49; Jer. 5. 15.
¹¹ Le. 26. 22; Dan. 9. 16—18; Zeph. 3. 6.
¹² Jer. 3. 19; Dan. 8. 9.

¹³ ch. 1. 14; Nah. 1. 2.

And I was jealous for her with great fury.

3 Thus saith the LORD;

^a I am returned¹ unto Zion,—and ^b will dwell in the midst of Jerusalem:

And Jerusalem ^c shall be called a City of truth;

And ^d the mountain of the LORD of hosts ^e the Holy Mountain.

4 Thus saith the LORD of hosts;

^f There shall yet old men and old women dwell in ^g the streets of Jerusalem,

And every man with his staff in his hand for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts;

If it be marvellous in the eyes of the remnant of this people in these days,

^h Should it also be marvellous in mine eyes?—saith the LORD of hosts.

7 Thus saith the LORD of hosts:—Behold, ⁱ I will save my people

From the east country,—and from the ^k west country;²

8 And I will bring them, ^l and they shall dwell in the midst of Jerusalem:

^m And they shall be my people,—and I will be their God,

ⁿ In truth and in righteousness.³

9 Thus saith the LORD of hosts;—^o Let your hands be strong,

Ye that hear in these days these words by the mouth of ^p the prophets,

Which ^q were in ^r the day ^s that the foundation of the house of the LORD of hosts

was laid,

That the temple might be built.

10 For before these days there was no ^t hire for man, nor any hire⁴ for beast;

^u Neither ^v was there ^w any peace to him that went out or came in,

Because of the affliction:⁵—for I set all men every one against his neighbour.

11 But now I ^x will not be unto the residue of this people

As in the former days,—saith the LORD of hosts.

12 ^y For the seed ^z shall be prosperous;—the vine shall give her fruit,

And ^{aa} the ground shall give her increase,—and ^{ab} the heavens shall give their dew;

And I will cause the remnant of this people to possess all these ^{ac} things.

13 And it shall come to pass,—^{ad} That as ye were ^{ae} a curse among the heathen,

O house of Judah, and house of Israel;

So will I save you, and ^{af} ye shall be a blessing.

Fear not, ^{ag} but ^{ah} let your hands be strong.

14 For thus saith the LORD of hosts;

^{ai} As I thought to punish you,—when your fathers provoked me to wrath,

Saith the LORD of hosts,—^{aj} and I repented not:

15 ^{ak} So again have I thought in these days

To do well unto Jerusalem and to the house of Judah.—Fear ye not.⁶

16 These ^{al} are the things that ye shall do;

^{am} Speak ye every man the truth to his neighbour;

Execute the judgment of truth and peace in your gates:

17 ^{an} And let none of you imagine evil in your hearts against his neighbour;

And ^{ao} love no false oath:—for all these ^{ap} are things that I hate, saith the LORD.

18, 19 And the word of the LORD of hosts came unto me, saying, Thus saith the

LORD of hosts; ^{aq} The fast of the fourth month,⁷ ^{ar} and the fast of the fifth, ^{as} and

the fast of the seventh, ^{at} and the fast of the tenth, shall be to the house of Judah

^{au} joy and gladness, and cheerful feasts. ^{av} Therefore love the truth and peace.

20 Thus saith the LORD of hosts;

^{aw} It shall yet come to pass, that there shall come people,

And the inhabitants of many cities:

21 And the inhabitants of one city shall go to another, saying,

^{ax} Let us go speedily [*Heb.* going] ^{ay} to pray before the LORD,

And to seek the LORD of hosts:—I will go also.

22 Yea, ^{az} many people and strong nations shall come

To seek the LORD of hosts in Jerusalem,—and to pray before the LORD.

^a ch. 1. 16.

^b ch. 2. 10, 11.

^c Is. 1. 21, 26; 60. 14.

^d Is. 2. 2, 3.

^e Is. 65. 25; Jer. 31. 23.

^f see 1 Sam. 2. 31; Is.

65. 20—22; Lam. 2.

20, etc.; 5. 11—14

^g ch. 2. 4; Jer. 30. 19,

20; 33. 10, 11.

^h Ge. 18. 14; Num. 11.

23; Jer. 32. 27; Lk.

1. 37; 18. 27; Rom.

4. 21.

ⁱ Is. 11. 11—16; 43. 5,

6; Eze. 37. 21; Am.

9. 14, 15.

^k see Ps. 50. 1; 113. 3;

Mal. 1. 11.

^l Jer. 3. 17, 18; 23. 8.

^m ch. 13. 9; Le. 24. 12;

Jer. 30. 22; 31. 1, 33.

ⁿ Jer. 4. 2.

^o ver. 13; Hag. 2. 4.

^p Ezra 5. 1, 2.

^q Hag. 2. 18.

^r Hag. 1. 6, 9, 10; 2. 16,

17.

^s 2 Chr. 15. 5.

^t Le. 26. 4, 5; Eze. 34.

24, 27; Hos. 2. 21

33; Joel 2. 22; Hag.

2. 19.

^u Ps. 67. 6.

^v see Hag. 1. 10.

^y Deut. 28. 37; Jer. 42.

18.

^z vers. 20—23; Ge. 12.

2, 3; Ru. 4. 11, 12;

Is. 19. 24, 25; Mic.

5. 7; Zeph. 3. 20;

Hag. 2. 19; Gal. 3.

14.

^{aa} ver. 9; Is. 35. 3, 4.

^{ab} Jer. 31. 28.

^{ac} ch. 1. 6; 2 Chr. 36.

10.

^{ad} Jer. 29. 11—14; 32.

42.

^{ae} ver. 19; ch. 7. 9; see

Hos. 4. 1, 2; Mic. 6.

12; Eph. 4. 25.

^{af} ch. 7. 10; Pro. 3. 29.

^{ag} ch. 5. 3, 4.

^{ah} 2 Kl. 25. 3, 4; Jer.

52. 6, 7.

^{ai} ch. 7. 3, 5; Jer. 52.

12—15.

^{aj} 2 Kl. 25. 25; Jer. 41.

1, 2.

^{ak} Jer. 52. 4.

^{al} Est. 8. 17; 9. 22; Is.

35. 10; 51. 11.

^{am} ver. 16.

^{an} ch. 2. 11; Is. 2. 3;

Jer. 16. 19; Mic. 4.

1, 2.

^{ao} ch. 7. 2.

^{ap} Is. 55. 5; 60. 3, etc.;

68. 23; Jer. 4. 2.

¹ See Ezek. ix. 3; x. 4, 18, 19; xi. 22, 23; xliii. 1—7, and notes.

² From all places, wherever they are dispersed.

³ They shall act towards me, as I have always done towards them, truly and uprightly. God's truth and justice are then illustrated by a reference to their depressed condition before they set to work at the temple, as contrasted with the great blessings which he will bestow upon them (vers. 9—17).

⁴ That is, no reward of labour.

⁵ Rather, 'the enemy;' probably their Samaritan neighbours and others.

⁶ My threatenings have been accomplished; fear not, then, that I shall fail to fulfil my promises.

⁷ The fast of the tenth month commemorated the beginning of the siege of Jerusalem, and that of the fourth month its capture: see Jer. lii. 4, 6, 7. Respecting the other fasts, see note on ch. vii. 5.

- 23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ¹ten men¹ shall take hold ²out of all languages of the nations, even shall ³'take hold of the skirt² of him that is a Jew, saying, "We will go with you: for we have heard ⁴*that God is with you*.

Predictions concerning heathen neighbours; prophecy of the King of Zion, and of his triumphs and glory.

- 9 **THE**³ burden of the word of the LORD—in the land of Hadrach,⁴ And ⁵Damascus *shall be* ⁶the rest thereof:⁵ When⁶ ⁷the eyes of man, as of all the tribes of Israel,—*shall be toward the LORD*.
2 And ⁸Hamath also shall⁷ border thereby;
⁹Tyrus, and ¹⁰Zidon, though it⁸ be very ⁹wise.
3 And Tyrus did build herself a strong hold,
And ¹⁰she heaped up silver as the dust,—and fine gold as the mire of the streets.
4 Behold, ¹¹the Lord will cast her out,—and he will smite ¹²'her power in the sea;
And she ¹³shall be devoured with fire.
5 ¹⁴Ashkelon shall see ¹⁵it, and fear;—(Gaza also *shall see it*, and be very sorrowful;
And Ekron; for her expectation shall be ashamed:
And the king shall perish from Gaza,—and Ashkelon shall not be inhabited.
6 And a bastard¹⁶ shall dwell ¹⁷in Ashdod,
And I will cut off the pride of the Philistines.
7 And I will take away his blood out of his mouth,
And his abominations from between his teeth:¹⁸
But ¹⁹he that remaineth, even he, *shall be* ²⁰for our God,
And he shall be as a governor in Judah,—²¹and Ekron as a Jebusite.
8 And ²²I will encamp about mine house because of the army,
Because of him that passeth by,—and because of him that returneth:
And ²³no oppressor shall pass through them any more:
For now ²⁴have I seen with mine eyes.¹¹
9 ²⁵Rejoice greatly, O daughter of Zion;—shout, O daughter of Jerusalem:
Behold, ²⁶thy King cometh unto thee:—²⁷he is just, and having salvation;¹²
²⁸Lowly, and riding upon an ass,—and upon a colt the foal of an ass.
10 And I ²⁹will cut off the chariot from Ephraim,—and the horse from Jerusalem,
And the battle-bow shall be cut off:—and he shall speak ³⁰'peace unto the heathen:
And his dominion *shall be* ³¹from sea even to sea,
And ³²from the river even to the ends of the earth.
11 As for thee¹³ also, ³³by¹⁴ the blood of thy covenant
I have sent forth thy ³⁴'prisoners out of¹⁵ the pit wherein is no water.¹⁵
12 ³⁵Turn you¹⁶ to the strong hold, ³⁶ye prisoners of hope:
Even to-day do I declare *that* ³⁷'I will render double¹⁷ unto thee;

1 That is, many men.

2 In the manner of one who desires to go with another, and will not take a refusal. See Isa. iii. 6.

3 Here begins a series of prophecies which some expositors apply, in part, to the victories of the Maccabees over Antiochus, and other events about to occur shortly, but which evidently in their chief intention refer to a more remote futurity. The prophet commences by denouncing the destruction of the neighbouring states which have been hostile to Israel (vers 1—6), followed by a promise that the remnant of those nations shall be joined to the chosen people (7). He promises protection to Zion (8); calls her to rejoice in the coming of her King Messiah, who shall be a gentle and peaceful Prince, yet possessing universal dominion (9, 10), and in faithfulness to his covenant achieving the salvation of his captive people (11, 12). He then describes the triumphs of this King and his hosts over all opposing powers, and the glory, prosperity, and happiness that shall result from his conquests (13—17). These prophecies are very similar to those in Isa. xi., liv., lx., and are to be interpreted in the same way.

4 The name 'Hadrach' does not occur elsewhere; but it may be inferred from the context that it was either a part of Syria or a city near Damascus.

5 That is, of the burden; the place on which the impending judgment shall settle.

6 Rather, 'For the eyes of men and of all the tribes of Israel,' etc. These judgments shall compel men to acknowledge Jehovah's hand.

7 Rather, 'And Hamath also [which] borders thereby;'
i. e. Hamath shall share in the same judgment.

8 That is, Tyre. See Isa. xxiii.; Ezek. xxvi.—xxviii., and notes, particularly Ezek. xxviii. 3, 4, 17.

9 Meaning, perhaps, a mongrel, degraded race.

10 The remnant of the people shall forsake their idolatrous and abominable practices for the worship of 'our God,' and thus be incorporated (like the ancient Jebusites in Jerusalem), with God's people.

11 While the above revolutions are taking place in the neighbouring states, God will guard his own people against the armies that march to and fro, and not suffer any enemy to injure them; for which purpose his eyes will be continually on the watch.

12 Heb., 'saved.' As to his subjects he is 'just;' as to his enemies he is 'saved' from all their designs, and therefore he becomes 'the Author of salvation' to his people. Yet he does not ride in the chariot or on the horse of the warrior (ver. 10), nor in regal state upon 'the king's mule;' but, as one who is both peaceful and lowly, upon 'the foal of an ass.' Comp. Matt. xxi. 4, etc.

13 This is addressed still to Zion.

14 That is, on account of the blood of thy covenant; i. e. the covenant which I have made with thee. See Exod. xxiv. 8.

15 That is, 'out of their prison;' empty cisterns being often used as dungeons (see Jer. xxxviii. 6).

16 Rather, 'return.' The stronghold is Zion, now securely guarded by Jehovah.

17 That is, abundantly. See note on Isa. xl. 2.

r see Num. 14. 22.

s Isa. 60. 18; Rev. 7. 9.

t Isa. 3. 6; 4. 1.

u Isa. 1. 16, 17.

v 1 Cor. 14. 25.

y see refs. Isa. 13. 1.

z Jer. 49. 23—27; Am.

a 1. 3. 5.

b 1a. 9. 8.

b 2 Chr. 20. 12; Pa.

15b. 15; 1a. 17. 7. 8.

c Jer. 49. 23.

d 1a. ch. 24; Eze. ch.

26. to ch. 28; Am.

1. 9.

e 1 Ki. 17. 9; Eze. 28.

21; Obad. 20.

f Eze. 29. 3. 5, 12.

g Job 27. 16; 1a. 23. 8;

Eze. 28. 4. 5.

h 1a. 23. 1—7; Eze. 28.

16.

i Eze. 26. 17; 28. 2. 8.

j Jer. 47. 1, 4—7; Zeph.

2. 4.

m Am. 1. 8.

n ch. 8. 23.

o 1a. 44. 5.

p Judg. 1. 16.

q ch. 2. 5; Pa. 34. 7.

r ch. 14. 11; 1a. 60. 18;

Eze. 28. 24, 25.

s Ex. 3. 7, 9.

t ch. 2. 10; 1a. 62. 11;

Zeph. 3. 14, 15; Mt.

21. 1, 5; John 12. 15.

u Pa. 2. 6; Jer. 23. 5;

30. 9; 1a. 19. 38;

John 1. 49; 19. 15.

x Pa. 45. 6, 7.

y Mt. 11. 20.

z Hos. 1. 7; 2. 18; Mic.

5. 10, 11; Hag. 2. 22.

a Pa. 72. 7, 17; 1a. 11.

10; Mic. 2—4;

Eph. 2. 13—17.

b Pa. 2. 8—12; 72. 8—

11; Mic. 5. 4.

c Gen. 11. 24; 1 Ki. 1.

21.

d Ex. 21. 8; Heb. 10.

29; 13. 20.

e Pa. 42. 7; 49. 9; 51.

14; 61. 1; Col. 1. 13.

f Pa. 30. 3; 40. 2; Jer.

38. 6.

g Nah. 1. 7; Heb. 6.

18.

h 1a. 38. 18; 49. 9; Jer.

31. 17; Lam. 3. 21,

22.

i 1a. 40. 2; 61. 7.

- 13 When I have bent Judah for me,—filled the bow with Ephraim,¹
And raised up thy sons, O Zion,—against thy sons, O Greece,
And made thee as the sword of a mighty man.
- 14 And the Lord 'shall be seen over them,
And 'his arrow shall go forth as the lightning:
And the Lord God "shall blow the trumpet,
And shall go ° with whirlwinds of the south.²
- 15 The Lord of hosts shall defend them;
And 'they shall devour, and subdue with sling stones;³
'And they shall drink, 'and make a noise as through wine;
And they shall be filled like bowls,⁴—and as 'the corners of the altar.
- 16 And the Lord their God shall save them in that day—'as the flock of his people:
For 'they shall be as the stones of a crown,
'Lifted up as an ensign upon his land.⁵
- 17 For 'how great is his goodness, and 'how great is his beauty!
'Corn shall make the young men cheerful,—and new wine the maids.

Promises of strength, prosperity, and glory to Israel.

- 10 ASK⁷ ye ° of the Lord⁸ 'rain ° in the time of the latter rain;⁹
So the Lord shall make bright clouds [or, lightnings^d],
'And give them showers of rain,—to every one grass in the field.
- 2 For the 'idols¹⁰ have spoken vanity,—and 'the diviners have seen a lie,
And have told false dreams;—they 'comfort in vain:
'Therefore they went their way¹¹ as a flock,
They were troubled, 'because there was no shepherd.
- 3 'Mine anger was kindled against the shepherds,—'and I punished the goats.¹²
For the Lord of hosts "hath visited his flock the house of Judah,
And °hath made them as his goodly horses¹³ in the battle.
- 4 'Out of him came forth 'the corner,—out of him 'the nail,
Out of him the battle-bow,—out of him every oppressor¹⁴ together.
- 5 And they shall be as mighty men, which 'tread down their enemies
In the mire of the streets in the battle:
And they shall fight, 'because the Lord is with them,
And the riders on horses¹⁵ shall be confounded.
- 6 And I will strengthen the house of Judah,—and I will save the house of Joseph,
And 'I will bring them again to place them;—for I 'have mercy upon them:
And they shall be 'as though I had not cast them off:
For I am the Lord their God, and 'I will hear them.
- 7 And they of Ephraim shall be like a mighty man,
And their 'heart shall rejoice as through wine:
Yea, 'their children¹⁶ shall see it, and be glad;
Their heart shall rejoice in the Lord.
- 8 I will 'hiss¹⁷ for them, and gather them;—'for I have redeemed them:
'And they shall increase as they have increased.¹⁸
- 9 And 'I will sow them¹⁹ among the people:
And they shall 'remember me in far countries;

¹ Rather, 'For I will use Judah as my bow, and Ephraim as my arrow, and raise up, etc.; making my people, now saved and led by the Messiah (ver. 14), the conquerors of the world for Him. The 'Greeks' are selected, perhaps, as the most martial people known to the prophet.

² See Isa. xxi. 1, and note.

³ Rather, 'and shall trample upon sling-stones.'

⁴ That is, the blood of the slain, like a lion: see Numb. xxiii. 24.

⁵ Rather, 'like the bowl,' filled with sacrificial blood, which was sprinkled on 'the corners of the altar.'

⁶ The earth now subject to Messiah. See Isa. lxii. 3.

⁷ That the foregoing blessings may be enjoyed, the people must seek them earnestly from Jehovah (ver. 1), not repeating the idolatries and incurring the chastisements of their fathers (2, 3); for God yet designs to give them power and honour (3—5). Ephraim shall be blessed as well as Judah; being freed, strengthened, and multiplied (6—9), as when the Hebrews were brought from Egypt and from Assyria, and planted in Canaan (10). Nor shall any difficulty or opposition hinder their restoration (11, 12). This passage resembles Isa. xi., lii. 4 (on which

see notes), in the application of God's past interpositions to his future dealings with his church.

⁸ Jehovah is the source of all good. If, then, you would have the blessings promised, ask Him for them. See note on Ezek. xxxvi. 37.

⁹ See note on Deut. xi. 14.

¹⁰ Heb., 'the *teraphim*.' See note on Gen. xxxi. 19.

¹¹ Rather, 'departed'; i. e. into captivity.

¹² The leaders or 'chief ones,' as in Isa. xiv. 9.

¹³ That is, bold and powerful. All the figures which follow show the power and dignity which Jehovah will bestow upon his people. See refs.

¹⁴ Rather, 'every ruler' (Isa. lx. 17).

¹⁵ In which their foes trusted (Psa. xx. 7).

¹⁶ Who are of tender age, not yet fit for war. Or it may mean, not only themselves, but their posterity.

¹⁷ See note on Isa. v. 26.

¹⁸ As in their most prosperous days (1 Kings iv. 20).

¹⁹ I will so multiply them, that they shall spread over the world. Some, however, render the clause, 'Though I scatter them among the people, yet they shall remember me,' etc. If I have to chastise, I will yet cause them to repent.

¹ ch. 2.5; 12.8.

m Ps. 18. 14; 27. 17;

14. 8.

n Is. 18. 3.

o Is. 21. 1; 66. 15.

p ch. 10. 5; 12. 6; Mic.

5. 8.

q ch. 10. 7; Ps. 78. 65.

r Is. 4. 18, 25; Deu.

12. 27.

s Ps. 100. 3; Is. 40. 10.

t Is. 62. 3; Mal. 3. 17.

u Is. 11. 10—12; Zeph.

3. 20.

v Ps. 31. 19.

w Ex. 15. 11.

x Is. 62. 8, 9; Joel 3.

18; Am. 9. 13, 14.

a Jer. 14. 22; Eze. 36.

37; Mt. 7. 7, 8.

b Deu. 11. 14.

c Job 29. 23; Joel 2. 23.

d Jer. 10. 13.

e Ps. 65. 9—13; Eze.

31. 26.

f Is. 11. 9, 10; Jer. 10.

8; Heb. 2. 18; Heb.

teraphim, Judg. 17. 5.

g Jer. 14. 13, 14; 27.

9, 10; Lam. 2. 14.

h Job 13. 4; 21. 34.

i Jer. 50. 17.

j Eze. 31. 5, 8.

k Is. 11. 3, 8, 17; Jer.

23. 1, 2; Eze. 31. 2,

10.

m Eze. 31. 16, 17.

n Zeph. 2. 7; Lk. 1. 68.

o S. Song 1. 9.

p ch. 12. 6—8; Pro. 8.

14—16; Is. 41. 14—

16; 54. 16.

q Num. 24. 17; 1 Sam.

14. 38; Ps. 118. 22;

Is. 19. 17.

r Ezra 9. 8; Is. 22. 23

—25.

s Ps. 18. 42.

t Jer. 9. 15, 16; Is. 41.

13.

u ch. 8. 7, 8; Jer. 3. 18;

Eze. 37. 21.

v Is. 11. 1; Jer. 31. 20;

Hos. 1. 7.

w Is. 54. 4, 8; Jer. 30.

18—20; Eze. 36. 11.

x ch. 13. 9; Is. 65. 23,

24.

y ch. 9. 15; Ps. 104. 15.

b ch. 8. 5; 9. 17.

c Is. 5. 26.

d ch. 9. 11; Jer. 31. 10,

11.

e Is. 49. 19—22; Jer.

34. 22; Eze. 36. 10,

11, 37.

f Jer. 31. 27; Hos. 2.

23.

g Deu. 30. 1—4.

- And they shall live with their children, and turn again.
- 10 ^a I will bring them again also out of the land of Egypt,
And gather them out of Assyria;
And I will bring them ⁱ into the land of Gilad and Lebanon;
And ^a place shall not be found for them.
- 11 ⁱ And he shall pass through the sea with ¹ affliction,
And shall smite the waves in the sea,—and all the deeps of the river ² shall dry up:
And ^m the pride of Assyria shall be brought down,
And ⁿ the sceptre of Egypt shall depart away.
- 12 And ^o I will strengthen them in the LORD;
And ^p they shall walk up and down in his name,—saith the LORD.

The punishment of the impenitent.

- 11 OPEN ^s thy doors, O Lebanon, ^t that the fire may devour thy cedars.
- 2 ^u Howl, fir tree; for the cedar is fallen;—because the mighty are spoiled.
Howl, O ye oaks of Bashan;—for the forest of the vintage ^v is come down.
- 3 ^w There is a voice of the howling of the shepherds;—for their glory is spoiled:
A voice of the roaring of young lions; ^x—for the pride of Jordan ^y is spoiled.
- 4 Thus saith the LORD my God;—^z Feed the flock of the slaughter; ^{aa}
- 5 ^{ab} Whose possessors slay them,—and ^{ac} hold themselves not guilty:
And they ^{ad} that sell them ^{ae} say,—Blessed be the LORD; for I am rich:
And ^{af} their own shepherds pity them not.
- 6 For ^{ag} I will no more pity the inhabitants of the land, saith the LORD:
But, lo, I will deliver the men
Every one ^{ah} into his neighbour's hand, and into the hand of his king: ^{ai}
And they shall smite the land,—and out of their hand I will not deliver them.
- 7 And I will ^{aj} feed the flock of slaughter, *even* you, ^{ak} O poor of the flock. ^{al}
And I took unto me two staves; ^{am} the one I called Beauty, ^{an} and the other I
8 called Bands; and I fed the flock. Three ^{ao} shepherds also I cut off ^{ap} in one
9 month; ^{aq} and ^{ar} my soul loathed them, ^{as} and their soul also abhorred me. Then said I,
^{at} I will not feed you:—^{au} that that dieth, let it die;
And that that is to be cut off, let it be cut off;
^{av} And let the rest eat every one the flesh of another. ^{aw}
- 10 And I took my staff, *even* Beauty, and cut it asunder, that I might break my
11 covenant which I had made with all the people. ^{ax} And it was broken in that
day: and so ^{ay} the poor of the flock ^{az} that waited upon me knew that it was the
12 word of the LORD. And I said unto them, If ye think good, ^{ba} give me my price; ^{bb}
13 and if not, forbear. So they ^{bc} weighed for my price thirty *pieces* of silver. And
the LORD said unto me, Cast it unto the ^{bd} potter:—^{be} a goodly ^{bf} price ^{bg} that I was

^a see refs. Is. 11. 11, 16;
Hos. 1. 11; 11. 11.

^u Mic. 7. 14.

^z Is. 49. 20; 54. 2, 3.

ⁱ Ps. 66. 10—12; Is. 11.
15, 16; 42. 15, 16;
43. 2.

^m Is. 14. 25.

ⁿ Eze. 30. 13.

^o ver. 6; Ps. 68. 34, 35;
Is. 41. 10; Eph. 6. 10.
^p Is. 2. 5; Mic. 4. 5;
Col. 2. 6; 1 Thes. 4.
1; 1 John 1. 6, 7.

^q ch. 10. 10; Jer. 22. 6,
2, 22.

^r ch. 14. 1, 2; Mt. 24.
1, 2.

^s Is. 2. 12—17; 10. 33.

^t Is. 32. 19.

^u Jer. 23. 34—36.

^x ver. 7; Eze. 34. 23;
Mt. 13. 24.

^y Jer. 23. 1, 2; Eze. 22.
25—27.

^z Jer. 2. 3; 50. 7.

^{aa} Is. 5. 8; 2 Pet. 2. 3.

^{ab} Deut. 23. 10; Hos. 12.
8; Lk. 18. 11, 12.

^{ac} Eze. 34. 4, 6, 18, 19,
21; John 10. 1, 12, 13.

^{ad} ver. 9, 14; ch. 8. 10;
Jer. 13. 14; Mt. 10.
21, 34—36.

^{ae} Dan. 9. 26; John 19.
15.

^{af} Is. 4. 11.

^{ag} Is. 61. 1; Zeph. 3.
12; Mt. 11. 5; Jam.
2. 5.

^{ah} Hos. 5. 7.

^{ai} Hos. 9. 15.

^{aj} Lk. 19. 14.

^{ak} Jer. 23. 33, 39.

^{al} Jer. 15. 1—3; 43. 11.

^{aw} see refs. Deu. 23. 53
—55.

^{ax} ver. 7; Zeph. 3. 12.

^{ay} see ver. 4, 7.

^{az} see Jer. 21. 32; Mt.
15.

^{ba} Mt. 27. 3—10.

^{bb} Is. 63. 2, 3.

^{bc} Mt. 24. 10.

¹ Or, 'of affliction'; *i. e.* he shall remove the obstacles in their way, as he made a passage through the Red Sea for them. Some render it, 'He shall pass through the sea; he shall cleave and smite the waves of the sea.'

² That is, the Nile.

³ As in the prophecies of Isaiah, the prophecy of Messiah and the true Israel is accompanied with a disclosure of the fate of the impenitent and apostate, both rulers (vers. 1—3) and people (4—6). The prophet, personating the Messiah, desires to feed them (7); but they reject him and despise his ministry; he, therefore, will no more be their Shepherd, but breaks his crooks (8—14); and in his place God will let them have false shepherds, who shall destroy the flock and be punished themselves (15—17). This has been exemplified in the rejection of Jesus by the Jews, and their readiness to follow false Christs.

⁴ Lebanon and Bashan, with their forests, are often put for the princes and nobles (see Is. ii. 12, 13, and note; x. 34; Ezek. xvii. 3), here called 'shepherds' and 'lions.' Some, however, think that these terms refer to the city or the temple of Jerusalem.

⁵ Rather, 'the fortified forest'; *i. e.* that which seemed least liable to injury.

⁶ The 'shepherds,' or rulers, may be called 'lions,' because, instead of protecting, they preyed upon the people.

⁷ See note on Jer. xii. 5.

⁸ That is, the flock devoted to slaughter, and valued only for that purpose. In Palestine and Arabia the flocks are kept and prized much more for their wool and their milk than for their flesh.

⁹ This probably refers to the subjection of the Jews,

not only to the Romans, but also to other oppressors, through many ages.

¹⁰ Or, 'verily a most miserable flock!'

¹¹ That is, shepherds' crooks.

¹² Or, 'Pleasantness.' As the crook 'Bands' denotes the 'brotherhood' between Judah and Israel (ver. 14), this probably refers to a state of peace and comfort. The two crooks together seem to refer to God's merciful dealings with his people; who, when these fail, shall be scattered and utterly wretched. Comp. Matt. xxiii. 37, 38.

¹³ Rather, 'The three.' This probably means 'all,' possibly with reference to the three classes of rulers among the Jews—the priests, magistrates, and prophets. All these were unfaithful.

¹⁴ That is, within a short space of time.

¹⁵ That is, Let them suffer the worst consequences of war and famine: see 2 Kings vi. 26—29. During the siege of Jerusalem by the Romans, this was actually done. See Jos. Bell. Jud. b. 5, c. 10, s. 3; b. 6, c. 3, ss. 3, 4.

¹⁶ Restraining them from dispersing Israel.

¹⁷ Or, 'and the truly miserable flock,' etc. Those of the enfeebled nation who observed this, saw in it the fulfilment of God's threatenings.

¹⁸ I asked the rulers what they deemed the hire of a good shepherd. The contemptible sum they offered showed how little value they set both upon the shepherd and upon his work.

¹⁹ That is, 'a goodly price indeed!' The value set on a slave's life (Exod. xxi. 32)! Cast it publicly, in the temple itself, to the potter, the despised and polluted workman of Tophet (Jer. xviii., xix.) This passage is quoted in Matt. xxvii. 9, 10, on which see note.

prized at of them! And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even* Bands, that I might break the brotherhood between Judah and Israel.

15 And the LORD said unto me, 'Take unto thee yet the instruments of a foolish¹ shepherd.

16 For, lo, I will raise up a shepherd in the land,
Which shall not visit those that he cut off;²—neither shall seek the young one,
Nor heal that that is broken,—nor feed that that standeth still:³
But he shall eat the flesh of the fat,—and tear their claws⁴ in pieces.

17 'Woe to the idol⁵ shepherd that leaveth the flock!

'The sword *shall* be upon his arm, and upon his right eye:

His arm shall be clean dried up,—and his right eye shall be utterly darkened.⁶

Destruction of the enemies of God's people; the repentance, deliverance, and purification of Israel.

12 'THE⁷ burden of the word of the LORD^a for Israel,
Saith the LORD,^b which stretcheth forth the heavens,
And layeth the foundation of the earth,
And ^cformeth the spirit of man within him.

2 Behold, I will make Jerusalem^d a cup of trembling⁸

Unto all the people round about,

When they shall be in the siege—both against Judah *and* against Jerusalem.⁹

3 'And in that day will I make Jerusalem—^ea burdensome stone¹⁰ for all people:

All that burden themselves with it shall be cut in pieces,

'Though all the people of the earth be gathered together against it.

4 In that day, saith the LORD,

'I will smite every horse with astonishment,—and his rider with madness:

And 'I will open mine eyes upon the house of Judah,¹¹

And will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart,

The inhabitants of Jerusalem *shall be* my ^fstrength

In the LORD of hosts their God.¹²

6 In that day will I make the governors of Judah

'Like an hearth¹³ of fire among the wood,—and like a torch of fire in a sheaf;

And ^gthey shall devour all the people round about,

On the right hand and on the left:

And ^h'Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah first,¹⁴

That the glory of the house of David

And the glory of the inhabitants of Jerusalem

Do not magnify *themselves* against Judah.

8 In that day shall the LORDⁱ defend the inhabitants of Jerusalem;

And ^j'he that is feeble among them at that day shall be as David;¹⁵

And the house of David *shall be* as God,—^kas the angel of the LORD before them.

^a Isa. 54. 10; Eze. 34. 2

^e Jer. 23. 1; Eze. 13. 3; 34. 2; John 10. 12, 13.
^f Mic. 3. 6, 7.

^a see refs. Isa. 13. 1.
^b Jer. 30. 10, 11, 16, 17.
^c Isa. 42. 5; 41. 24; 45. 12, 18; 48. 13.

^c see refs. Num. 16. 22.

^d Isa. 51. 17, 22, 23.

^e vers. 4, 6, 8, 9, 11;
ch. 13. 1; 14. 4, 6, 8,
9, 13; 16. 2, 11.
^f Mic. 2. 14.
^g Mic. 4. 11—13.

^h Ps. 76. 6; Eze. 38. 4

ⁱ ch. 9. 8; Jer. 21. 4.

^k Joel 3. 16.

^l Obad. 18.

mech. 9. 15.

ⁿ ch. 1. 16; 2. 4; Jer. 30. 18.

^o ch. 2. 5; 9. 8, 15, 16.

^p Joel 3. 10.

^q Ex. 32. 34; Isa. 63. 9;
Mal. 3. 1.

1 That is, 'wicked;' for 'folly,' in the Scriptures, is equivalent to *wickedness*.

2 Rather, 'He will not attend to those that are perishing, the strayed he will not seek,' etc.; 'that which standeth (is healthy) he will not feed,' etc. Christ, the 'Good Shepherd,' being rejected, the people shall be given over to selfish deceivers.

3 This probably denotes the sound portion of the flock—those which, instead of being prostrated by disease, retain sufficient strength to continue standing.

4 Rather, 'and break their hoofs.' Instead of keeping his flock from harm, he will injure and destroy them.

5 Rather, 'the worthless shepherd.'

6 God will justly deprive him of the power and understanding which he has abused.

7 Ch. xii. xiii. 1—6 appear to form one prophecy; in which Jehovah, the Almighty Creator (ver. 1), promises to deliver and to purify Jerusalem. He will make her terrible to her foes (2), destructive (3), and confounding (4), by his Divine strength (5), so that she shall consume them (6); whilst the feeblest of her sons and dependants shall become mighty (7—9). He will also give the people a deeply contrite spirit, especially on account of their rejection of Him (10—14); will cleanse away all their

guilt (xiii. 1); and will teach them to hate the sins which they once cherished (2—6). Many interpret this as a prophecy of a national restoration of the Jews; but it seems better to regard it as a representation of the salvation and purity of God's true Israel. See note on Ezek. xxxvi. 16.

8 Compare Isa. li. 17. Some render the words, 'a threshold of bruising;' i. e. that all who come to attack her shall stumble at the very threshold.

9 Rather, 'And against Judah also shall it be, in the siege against Jerusalem.' This may refer either to the 'trembling' which is to affect Judah as well as other nations; or to the 'burden' (ver. 1) which is 'against Judah' as well as 'against Israel.'

10 A stone so heavy, that any who attempt to carry it shall be lacerated or bruised. Comp. Matt. xxi. 44.

11 Constantly guarding it.

12 Or, 'My strength, O inhabitants of Jerusalem, is in the LORD of hosts their God.'

13 Rather, 'Like a firepan among logs of wood.'

14 That is, the rural population. The more obscure and feeble shall be first delivered, that the princes and the citizens may not despise them.

15 The hero of Israel (2 Sam. xvii. 8; xviii. 3).

- 14** Behold, ^a the day of the Lord cometh,
And thy spoil¹ shall be divided in the midst of thee.
- 2** For ^b I will gather all nations against Jerusalem to battle;
^c And the city shall be taken,—and ^d the houses rifled, and the women ravished;
And half of the city shall go forth into captivity,
And the residue of the people ^e shall not be cut off from the city.
- 3** Then shall the Lord go forth,
^f And fight against those nations,—^g as when he fought in the day of battle.²
- 4** And his feet shall stand in that day
^h Upon the mount of Olives, which is before Jerusalem on the east,
And the mount of Olives shall cleave in the midst thereof
Toward the east and toward the west,—*and there shall be a very great valley;*
And half of the mountain shall remove toward the north,
And half of it toward the south.³
- 5** And ye shall flee *to* the valley of the mountains;⁴
For the valley of the mountains shall reach unto Azal;⁵
Yea, ye shall flee, like as ye fled from before the ⁱ earthquake⁶
In the days of Uzziah king of Judah:
^j And the Lord my God shall come,—*and* ^k all the saints⁷ with thee.
- 6** And it shall come to pass in that day,
That the light shall not be clear,—*nor* dark.⁸
- 7** But it shall be ^l one day,—^m which shall be known to the Lord,
Not day, nor night;⁹
But it shall come to pass, *that* at ⁿ evening time it shall be light.
- 8** And it shall be in that day,—*that* living ^o waters shall go out from Jerusalem;
Half of them toward the former ^p sea,—and half of them toward the hinder sea:¹⁰
In summer and in winter shall it be.
- 9** And the Lord shall be ^q king over all the earth:
In that day shall there be ^r one Lord,—and his name one.¹¹
- 10** All the land shall be turned ^s as a plain from ^t Goba to ^u Rimmon
South of Jerusalem:—and it shall be lifted up,¹²—*and* ^v inhabited in her place,
From Benjamin's gate unto the place of the first gate, unto the corner gate,
^w And *from* the tower of Hananeel¹³ unto the king's winepresses.
- 11** And ^x men shall dwell in it,—and there shall be ^y no more utter destruction;¹⁴
^z But Jerusalem shall be safely inhabited.
- 12** And this shall be the plague wherewith the Lord will smite all the people
That have fought against Jerusalem;
Their flesh shall consume away while they stand upon their feet,
And their eyes shall consume away in their holes,
And their tongue shall consume away in their mouth.
- 13** And it shall come to pass in that day,
That ^a a great tumult from the Lord shall be among them;
And they shall lay hold every one on the hand of his neighbour,
And ^b his hand shall rise up against the hand of his neighbour.
- 14** And ^c Judah also shall fight at Jerusalem;¹⁵
^d And the wealth of all the heathen round about shall be gathered together,
Gold, and silver, and apparel, in great abundance.
- 15** And ^e so shall be the plague of the horse,
Of the mule, of the camel, and of the ass,
And of all the beasts that shall be in those tents,—as this plague.¹⁶

^a see refs. Isa. 2. 12;
and 26. 21; Joel 2.
31; 3. 14; Mal. 4. 5;
Ac. 2. 20.
^b see refs. Isa. 21. 22.
^c Lk. 21. 20—24.
^d Isa. 13. 16.

^e ch. 13. 8, 9; Mt. 24.
22.

^f Joel 3. 2, 9—17.
^g Ex. 15. 1—6.

^h Eze. 11. 23; see refs.
26. 19—22; 43. 2;
Ac. 1. 11, 12.

ⁱ ver. 10; Joel 3. 12, 14.

^j Am. 1. 1.

^k Isa. 60. 15, 16; Dan.
7. 9—14, 21—27; Mt.
16. 27; 21. 30, 31;
25. 31; Jude 14; Rev.
1. 7.

^l Deut. 33. 2; Joel 3.
11; 1 Thes. 3. 13.
^m Rev. 21. 23; 22. 5.
ⁿ Mt. 24. 36.

^o Isa. 30. 26; 60. 19, 20;
Rev. 20. 1—7; 21. 23.
^p Eze. 47. 1—12; Joel
3. 18; Rev. 22. 1.
^q Joel 2. 23.

^r Dan. 2. 44; see refs.
7. 27; Rev. 11. 15.
^s Mt. 24. 19; Eph. 3.
1, 15; 4. 5, 6.
^t Isa. 40. 3, 4; Jk. 3.
1—5.

^u Jos. 21. 17.
^v Jos. 15. 32.
^w ch. 2. 4; 12. 6.
^x No. 3. 1; 12. 39; Jer.
31. 38.
^y Jer. 31. 40.
^z Jer. 23. 4.

^a ch. 12. 4; 1 Sam. 14.
15—20.

^b Judg. 7. 22; 2 Chr.
20. 23; Eze. 39. 21.
^c ch. 10. 4, 5; 12. 5—7.

^d Isa. 23. 18; Eze. 30.
9—22.

^e ver. 12.

¹ That is, the spoil of Jerusalem.

² As he formerly fought against the enemies of Israel—the Egyptians, Canaanites, and others.

³ The marvellous salvation of God's people from the punishment of ancient Israel appears to be here figuratively represented by the opening of a way through the mountain, as God anciently opened one through the sea.

⁴ Or, 'Ye shall flee by the valley of *my* mountains,' i. e. those which I make by cleaving the Mount of Olives.

⁵ Probably the name of a place close to Jerusalem.

⁶ See note on Amos i. 1.

⁷ Or, 'holy ones,' perhaps angels, as in Deut. xxxiii. 2.
⁸ Rather, 'And it shall be in that day, there shall not be light; the splendour [luminaries] shall withdraw.'

⁹ Some think this means a kind of twilight; representing a mixture of knowledge and ignorance, of prosperity and adversity. But others render the verse, 'And there shall be one day—it is known to Jehovah—not day and

night (i. e. day succeeded by night), but at evening there shall be light;' referring to an eternal 'day' of glory, which shall arrive at a time known only to Jehovah: see Matt. xxiv. 36.

¹⁰ Half toward the Dead Sea, and half toward the Mediterranean. No permanent stream flows by Jerusalem; but it is to be the source of living waters flowing in all directions. Comp. Ezek. xlvii. 1, and note.

¹¹ Jehovah alone shall be regarded as God.

¹² Jerusalem, though built on hills, is surrounded by hills still higher: but the new city is to be conspicuous from afar. Comp. Isa. ii. 2.

¹³ See note on Jer. xxxi. 38.

¹⁴ Or, 'there shall be no more curse:' see Rev. xxii. 3.

¹⁵ Or, 'in Jerusalem,' against those who in ver. 12 are said to fight 'against Jerusalem.'

¹⁶ The plague upon the enemies of God's church shall be as extensive as those of Egypt: see Exod. ix. 1—7.

- 16 And it shall come to pass,
That every one that is left of all the nations which came against Jerusalem
Shall even go up from year to year
To worship the King, the LORD of hosts,—and to keep ^a the feast of tabernacles.¹
- 17 ^a And it shall be, that whoso will not come up of *all* the families of the earth
Unto Jerusalem to worship the King, the LORD of hosts,
Even upon them ⁱ shall be no rain.²
- 18 And if the family of Egypt go not up, and come not,—^a that have no rain;
There shall be the plague,³—wherewith the LORD will smite the heathen
That come not up to keep the feast of tabernacles.
- 19 This shall be the punishment of Egypt,—and the punishment of all nations
That come not up to keep the feast of tabernacles.
- 20 In that day shall there be upon the bells [*or*, bridles] of the horses,
'**HOLINESS UNTO THE LORD**;⁴
And the pots in the LORD's house shall be like the bowls before the altar.
- 21 Yea, every pot in Jerusalem and in Judah—shall be holiness unto the LORD of hosts:
And all they that sacrifice shall come—and take of them,⁵ and see the therein:
And in that day there shall be no more the ^m Canaanite⁶
In ⁿ the house of the LORD of hosts.

^f ch. 8. 20–22; Is. 60. 6–9; 66. 23.
^g Is. 23. 34–36, 43; Na. 8. 14; Hos. 12. 9; John 7. 2, 37–39.
^h Is. 60. 12.
ⁱ see Deu. 11. 17.
^k Deu. 11. 10, 11.
^l Ex. 28. 36–38; Is. 23. 18; Obad. 17; 1 Cor. 3. 16, 17; Heb. 12. 14; 1 Pet. 2. 5, 9.
^m Is. 35. 8; Eze. 44. 9; Joel 3. 17; Rev. 21. 27; 22. 15.
ⁿ Eph. 2. 19–22; 1 Tim. 3. 15.

¹ They shall join as God's people in his worship. That no literal observance of a feast is intended may be argued from the unreasonableness of supposing that all nations shall come every year to Jerusalem. Comp. Isa. lxxi. 23, and note.

² One of the heaviest national curses, entailing famine and lingering death. See 1 Kings xvii.

³ That is, the punishment. For those who think that one threatening cannot touch them, God has other punishments.

⁴ This was formerly written only on the tiara of the high priest. What has hitherto been common shall now

be sacred, and what has been sacred shall be more holy still. And this shall extend to all, even the meanest things, in this blessed city of God.

⁵ That is, the common vessels in Jerusalem. This shows the large number of worshippers.

⁶ Whom the Israelites were commanded to exterminate. The imagery and the expressions used in the latter part of this chapter are evidently derived from the Jewish ritual and polity; the rewards and punishments of the new dispensation being described, as they often are in the prophetic writings, under figures borrowed from the old.

MALACHI.

MALACHI was the last of the Old Testament prophets, and is supposed to have prophesied about a hundred years after Haggai and Zechariah. As the word 'Malachi' means *my angel*, or *my messenger* (*i. e.* of the Lord), it has been supposed by some to be rather an appellation than a proper name. Nothing is known of his personal history: but he evidently lived after the second temple had been built, and its offerings and sacrifices had been re-established; for it is an insincere and mercenary spirit in those services, especially among the priests, which he labours to correct. It is probable that he was contemporary with Nehemiah, or immediately followed him. The offences which he particularly censures are those which excited the indignation of that pious governor, and called forth his earnest endeavours for their removal.

It appears from this book that the moral and religious state of the people had greatly declined since the time of Haggai and Zechariah. For whereas at the former period they were addressed chiefly in the language of promise and encouragement, in the time of Malachi they

had more need of reproofs and warnings. They were the slaves of formalism and self-righteousness; satisfied with themselves; complaining of God; irritated at the afflictions which he sent them; and not hesitating even to accuse him of injustice, and to blaspheme his name.

Malachi reproves both the priests and the people; announces the unexpected appearance of the Lord for whom they looked, preceded by his harbinger to prepare his way; declares the distinction that shall be finally made between the righteous and the wicked; and concludes with an assurance of approaching salvation to those who fear God, upon whom 'the Sun of righteousness shall arise with healing in his wings'; and with a solemn injunction to the people of God to observe the law of Moses, while expecting the promised Saviour.

The manner in which this book concludes implies that the Jewish people were to expect no more prophets till the Messiah's forerunner should come: and from this period the spirit of prophecy appears to have ceased until the commencement of the New Testament era.

Israel's ungrateful returns for God's peculiar mercies; and special reproofs of the priests.

I ^a **THE¹ BURDEN OF THE WORD OF THE LORD TO ISRAEL² BY MALACHI.**

^b **I have loved you, saith the LORD.—Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD:**

^a see refs. Is. 13. 1.
^b Deu. 1. 6–8; 10. 15; Is. 41. 8, 9; Jer. 31. 3.

¹ The Jews, forgetful of their obligations to God, are reminded of his peculiar mercy towards them in preferring them to their kinsmen and neighbours of Edom (vers. 1–5): and the priests, who bear a special relation to Jehovah (6), are severely reprov'd for their scandalous contempt of his worship and disregard of his honour; which he will yet maintain, though he will

reject their offerings as worthless and offensive (7–14). As they have neglected their spiritual duties, and perverted their judicial office, notwithstanding God's covenant and the example of their pious ancestors; they shall be made contemptible in the sight of all (ii. 1–9).

² The Jews of Malachi's time are addressed as 'Israel,' though consisting, for the most part, of descendants of

- 3 Yet ^a I loved Jacob,—and I hated Esau,¹
And ^a laid his mountains and his heritage waste—for the dragons of the wilderness.²
- 4 Whereas Edom saith, We are impoverished,
^a But we will return and build the desolate places;
^s Thus saith the Lord of hosts,—They shall build, but I will throw down;
And they shall call them, The border of wickedness,
And, ^s The people against whom the Lord hath indignation for ever.
- 5 And your eyes shall see, and ye shall say,
^a The Lord will be magnified from the border of Israel.³
- 6 A son ^a honoureth *his* father,—and a servant his master:
^a If then I *be* a father, where *is* mine honour?
And if I *be* a master, where *is* my fear?
Saith the Lord of hosts unto you, ^o Priests, that despise my name.⁴
^m And ye say, Wherein have we despised thy name?
- 7 Ye offer ^m polluted bread⁵ upon mine altar;
And ye say, Wherein have we polluted thee?
In that ye say, ^o The table of the Lord is contemptible.
- 8 And ^m if ye offer the blind for sacrifice, *is it* not evil?
And if ye offer the lame and sick, *is it* not evil?
Offer it now unto thy governor;
Will he be pleased with thee, or ^a accept thy person?—Saith the Lord of hosts.
- 9 And now, I pray you, beseech God that he will be gracious unto us:
^r This hath been by your means:
Will he regard your persons?⁶ saith the Lord of hosts.
- 10 ^a Who *is there* even among you that would shut the doors *for nought*?⁷
^a Neither do ye kindle *fire* on mine altar for nought.
I have no pleasure in you, saith the Lord of hosts,
^m Neither will I accept an offering at your hand.
- 11 For ^a from the rising of the sun even unto the going down of the same
^m My name *shall be great* ^a among the Gentiles;
^a And in every place ^s incense⁸ *shall be* offered unto my name,—and a pure offering:
^a For my name *shall be great* among the heathen, saith the Lord of hosts.
- 12 But ye have profaned it, in that ye say,
^a The table of the Lord *is* polluted;
And the fruit thereof, *even* his meat, *is* contemptible.
- 13 Ye said also, Behold, ^a what a weariness *is it*!
And ye have snuffed⁹ at it, saith the Lord of hosts;
And ye brought *that which was* ^s torn, and the lame, and the sick;
Thus ye brought an offering:—^a should I accept this of your hand? saith the Lord.
- 14 But cursed *be* ^a the deceiver, which hath in his flock a male,
And voweth, and sacrificeth unto the Lord a corrupt thing:
For ^a I *am* a great King, saith the Lord of hosts,
And my name *is* dreadful among the heathen.
- 2 And now, ^a O ye priests, this commandment *is* for you.
2 ^a If ye will not hear, and if ye will not lay *it* to heart,
To give glory unto my name, saith the Lord of hosts,
^m I will even send a curse upon you, and I will curse your blessings:
Yea, I have cursed them already,¹⁰—because ye do not lay *it* to heart.

e Ge. 25. 23; Ro. 9. 10

d Jer. 49. 16—18; Eze. 25. 13, 14; 35. 3, 4, 7, 9, 14, 15; Obad. 10, etc.

e Jam. 4. 13—16.

f Lam. 3. 37.

e Eze. 35. 9.

A Ps. 53. 27.

i Ex. 20. 12.

d Ex. 4. 22, 23; 1a. 1. 2; Lk. 6. 46.

i ch. 2. 8; Hos. 5. 1.

m ch. 2. 14, 17; 3. 7, 8, 13

n Deu. 15. 21.

o ver. 12; Eze. 41. 22.

p ver. 14; 1a. 22. 19—25; Deu. 15. 21.

q Job 42. 8.

r Hos. 13. 9.

s Jer. 6. 13; Phil. 2. 21; 1 Pet. 5. 2.

t 1 Cor. 9. 13.

u 1a. 1. 11—15; Jer. 6.

20; Am. 5. 21—24.

v Ps. 113. 3; 1a. 15. 6;

50. 19.

w see *re* Ps. 22. 27—

31; 57. 2; 98. 1—3;

1a. 45. 22, 23; Zec. 8.

20—23.

x 1a. 69. 3, 5.

y Zeph. 2. 11; John 4.

21—23; 1 Tim. 2. 8.

z Ps. 111. 2; 1a. 69. 8;

1a. 1. 10; Job. 13.

15, 16; 1 Pet. 2. 5;

Rev. 8. 3.

aa 1a. 66. 19, 20.

ab ver. 6—8.

ac 1a. 43. 22; Mic. 6. 3.

f ver. 8.

ad Lev. 22. 20, etc.

A ver. 8; 2 Cor. 8. 12.

i Ps. 47. 2; 1 Tim. 6.

15.

k ch. 1. 6.

l 1a. 26. 11, etc.; Deu.

28. 15, etc.

m Joel 1. 17.

the people of Judah; for Israelites of all the tribes had been invited to return to Palestine; and all who did return were regarded as the covenant-people.

1 From the context it is clear that the posterity rather than the persons of the brothers are here intended; and that the word 'hate' is to be taken in its full sense; for against Edom 'the Lord hath indignation for ever' (ver. 4). Comp. Isa. xxxiv., lxiii. 1—6, and notes.

2 Comp. Isa. xlii. 21, 22; xxxiv. 13. But the passage may be rendered, 'And I made his mountains a waste, and his heritage abodes of the desert.' According to either rendering, utter and irrecoverable desolation (ver. 4) is meant. Respecting the accordance of historical facts with this prediction, see notes on Isa. xxxiv.; Jer. xlix. 7—22; and on Obadiah.

3 Or, 'above the border of Israel;' probably as its protector.

4 The glory of which they were set apart to maintain.

5 One kind of offering is specified as including all. Instead of presenting the best, they gave the worst, such

as they would not have dared to offer to their earthly ruler (ver. 8).

6 Try now whether such offerings will appease Jehovah's anger, which you have brought upon us. Nay, he will not regard you.

7 Or, 'Who also among you will close the doors (of my temple)? And kindle ye not the fire on my altar fruitlessly;' *i. e.* Let my worship be discontinued altogether, rather than conducted in a manner which gives me no pleasure.

8 The spiritual services of the new dispensation are described in figures borrowed from the institutions and worship of the old, which the priests had so grievously perverted. You have dishonoured me, and I reject you; but I shall be glorified through the whole earth by a pure and holy worship. Comp. John iv. 23, 24; Matt. xxi. 43.

9 That is, You have contemned it.

10 Rather, 'Yea, I will surely curse it;' *i. e.* everything that should have been a blessing to you.

- 13 ^a Your words have been stout against me, saith the LORD.
Yet ye say, What have we spoken *so much* against thee?
- 14 ^a Ye have said,—It is vain to serve God:
And what profit *is it* that we have kept his ordinance,
And that we have walked mournfully before the LORD of hosts?
- 15 And now ^f we call the proud happy;—yea, they that work wickedness are set up;
Yea, *they that* ^a tempt God are even delivered.
- 16 Then they ^a that feared the LORD ^a spake often one to another:
And ^a the LORD hearkened, and heard *it*,
And ^a a book of remembrance was written before him,¹
^m For them that feared the LORD,—and ^a that thought upon his name.
- 17 And ^a they shall be mine, saith the LORD of hosts,
In that day when I make up my ^p jewels;²
And ^a I will spare them,—as a man spareth his own son that serveth him.
- 18 ^a Then shall ye return, and discern between the righteous and the wicked,
^a Between him that serveth God and him that serveth him not.
- 4 For, behold, ^a the day cometh, ^a that shall burn as an oven;
And all ^a the proud, yea, and all that do wickedly, shall be ^v stubble:
And the day that cometh shall burn them up,—saith the LORD of hosts,
That it shall ^a leave them neither root nor branch.
- 2 But unto you that ^a fear my name
Shall the ^a Sun of righteousness ^a arise with ^a healing in his wings;
And ^a ye shall go forth, and grow up ^a as calves of the stall.
- 3 And ye shall tread down the wicked;
For they shall be ashes under the soles of your feet
In the day that I shall do *this*, saith the LORD of hosts.
- 4 Remember ye the ^a law of Moses⁵ my servant,
Which I commanded unto him ^a in Horeb for all Israel,
With ^a the statutes and judgments.
- 5 Behold, I will send you ^a Elijah⁶ the prophet
^a Before the coming ^a of the great and dreadful day of the LORD:
6 And ^m he shall turn the heart of the fathers to the children,⁷
And the heart of the children to their fathers,
Lest I come and ^a smite the earth with ^a a curse.

¹ Joel 2. 31.² ver. 1.³ Lk. 1. 16, 17, 76.⁴ Deu. 29. 19, etc.; Zec. 14. 12.⁵ Zec. 5. 3.

^a ch. 2. 17.
^a Job 31. 14, 15; 32. 17;
Pa. 73. 13; Is. 58. 3;
Zeph. 1. 12.
^f ch. 2. 17; Pa. 73. 12;
Hab. 1. 13—17.
^a Pa. 95. 9.
^a ch. 4. 2; Pa. 66. 16;
Ec. 9. 31.
^a Deu. 8. 6—8; Ec.
9. 4; Lk. 24. 14—31;
1 Thes. 5. 11; Heb.
3. 13; 10. 24, 25.
^a Mt. 18. 19, 20.
^a Pa. 55. 6; Is. 65. 6;
Ec. 20. 12.
^m Pa. 33. 19; 147. 11.
^a Pa. 94. 19; Is. 26. 3,
5, 9.
^a Ec. 10. 5; Deu. 7. 8.
Pa. 135. 4; see refs.
Jer. 31. 33; 1 Cor. 6.
20; 2 Thes. 1. 7—10;
Tit. 2. 14; 1 Pet. 2. 5.
^a Is. 62. 3.
^a Pa. 103. 8—13; Is.
26. 20, 21.
^a Ge. 18. 22; Pa. 58. 10,
11; Mt. 23. 46; Ro.
2. 5, 6.
^a Ro. 8. 16—22.
^a ver. 1; ch. 3. 2;
Joel 2. 31.
^a Pa. 21. 9; Zeph. 1.
18; 2 Pet. 3. 7.
^a ch. 2. 15, 16.
^a Obad. 16.
^a Job 18. 16; Am. 2. 9.
^a ch. 3. 10; Pa. 25. 19;
Lk. 1. 20; Ac. 13. 26.
^a Is. 9. 3; 49. 6; Lk.
1. 78; John 1. 9; 8.
12; Eph. 5. 14; 2
Pet. 1. 19; Rev. 2. 28.
^a Is. 53. 6; Ec. 47.
12; Rev. 22. 3.
^a Pa. 92. 12—14; Is.
49. 9, 10; Hos. 14. 7;
John 15. 3—5.
^a 2 Sam. 22. 43; Dan.
7. 18, 27; Mic. 5. 2;
7. 10; Zec. 10. 5;
Ro. 16. 20.
^f Ec. 20. 3, etc.; Deu.
4. 5, 6; Mt. 5. 17—
20; John 5. 30—47;
Ro. 13. 1—10.
^a Deu. 4. 10.
^a Pa. 4. 19.
^a see refs. ch. 3. 1;
Mt. 11. 14; 17. 11—
13; Mk. 9. 11; Lk.
1. 17; 9. 30.

1 As a king records the services of his faithful subjects.
Comp. Esth. vi. 1.

2 Rather, 'And they shall be to me a peculiar treasure,
saith Jehovah of hosts, against the day which I make;' *i. e.* when the day of sifting comes (ver. 2), I will take
especial care of them. And 'then (ver. 18) you shall
again see the difference between the righteous,' etc.

3 The glorious Source of righteousness, whose beams
convey spiritual health showing itself in buoyant and
joyful vigour. Comp. 2 Sam. xxiii. 4; John i. 9.

4 Or, 'spread;' *i. e.* wander freely.

5 You are not now to expect any further succession
of prophets, nor indeed any other prophet till the Messiah
and his forerunner. Therefore let your chief care till

then be to observe the institutions and obey the precepts
which Moses has given to you in the law, as preparatory
to the fuller revelation of the gospel.

6 See note on ch. iii. 1.

7 Family discord was the natural result of those
divorces and foreign marriages which the prophet had
denounced. Hence its removal is selected to describe
the change produced by the preaching of John the Baptist:
see Luke i. 17. Thus the last prophecies of the Old Testa-
ment, like the earliest, rebuke corruption and promise
deliverance; they uphold the authority of the first dis-
pensation while they reveal the second; combining the
establishment of the law and of spiritual obedience with
the assurance of approaching salvation.

NOTE ON THE FULFILMENT OF PROPHECY.

UPON this extensive and important subject, nothing more
can be attempted here than to notice very briefly two of
its principal branches: (1) the prophecies relating to the
coming of the *Messiah*, and the establishment and diffu-
sion of the *Christian religion*; and (2) those which refer
to the future destinies of the *Jewish nation*.

I. Among the particulars foretold respecting the pro-
mised MESSIAH were, the time when he was to appear
(Dan. ix. 25, etc.); the nation, tribe, and family from
which he was to descend, and the place of his birth (Isa.
xi. 1; Jer. xxiii. 5, 6; Mic. v. 2, etc.); his Divine as
well as his human nature (Isa. vii. 14; ix. 6, 7, etc.);
the poverty and meanness of his external condition (Isa.
xlix. 7; lii. 14; liii. 2, etc.); and the unparalleled excel-

lence and dignity of his personal character, combining
wisdom and knowledge, purity, righteousness, and invin-
cible courage, with meekness, kindness, compassion, and
humility, more than human forbearance, unflinching trust
in God, and complete resignation to his will (Isa. xi.
2—5; xl. 10, 11; xlii. 2, 3; i. 5—7; Dan. ix. 26, etc.).
The prophecies are also as minutely descriptive of his work
and sufferings. They set forth the greatness and the
benignity of his miracles, and the gracious character of
his ministry (Isa. xxv. 6; liii. 4; lxi. 1, etc.); they foretold
his rejection by his countrymen, and his judicial con-
demnation; they describe him as 'bearing the sins of
many;' 'healing by his stripes;' 'giving his soul an offer-
ing for sin;' and 'making intercession for transgressors'

NOTE ON THE FULFILMENT OF PROPHECY.

(Isa. lii. 13—15; liii.; Zech. xiii. 7; xii. 10, etc.) To all this they add the most glowing descriptions of his subsequent exaltation and glory, and his success in his great enterprise, as the consequence and reward of his sufferings (Isa. ix. 6, 7; lii. 13—15; liii. 10—12, etc.) That all these predictions were fulfilled in our Lord Jesus Christ, the whole history of his life and death, his resurrection and ascension, abundantly testifies; as will be clearly seen by turning to the passages to which references are given in the margin.

The prophecies further present to us the character of the GOSPEL, as well as of its Author. They explicitly foretell a future and perfect revelation of the Divine will (Isa. xi. 9; xl. 5; Jer. xxxi. 31—34, etc.); and the promulgation of the gospel, and the conversion of the Gentiles to a religion proceeding from Judea (Isa. ii. 2—4; xlii. 1—7; xlix. 6; lx. 1—3, etc.)—a place and a people which might seem the most unlikely to have been the instruments of communicating such a gift to the world. For, separated as the Jews were from the rest of mankind by their civil institutions, their peculiar prejudices, and the feeling of contempt with which they were regarded by other nations, they appeared, especially in their broken and humbled state, the last people from whom a universal religion could be expected to arise. Yet the history of the establishment of Christianity as a known, unquestionable fact, contains the fulfilment of all these prophecies which were recorded so many ages before. And, though we see not yet that universal reception of the gospel, and that prevalence of Christianity over the whole earth, which these great promises reveal, it is to be remembered, that what has been accomplished is in itself a sure pledge of a more perfect consummation: and the present state of the world in many of its relations encourages the hope, as it affords the opportunity and the means, by the power and grace of God's Holy Spirit, of such universal diffusion.

II. PREDICTIONS CONCERNING THE JEWS. While promises were given to the chosen people that prosperity and happiness should attend their obedience, they were threatened, if disobedient, with punishments proportioned to their sins. The first predictions upon this subject were delivered by Moses more than 3200 years ago (Lev. xxvi. 36—39, 44; Deut. iv. 27; xxviii. 20—68); and the writings of succeeding prophets abound with similar declarations. These predictions contain several remarkable peculiarities, quite out of the usual course of human affairs.

1. It was repeatedly foretold that they should be scattered, and removed into the utmost parts of the earth (Jer. xv. 4; Ezek. xiii. 10—16; Hos. ix. 17, etc.) And all the records of history attest that *dispersion* has been the fate of the Jewish people in a manner and degree in which it has never befallen any other race. The first infliction of this national calamity was by the Assyrian power, when the Ten Tribes were swept into captivity. The second great infliction of it befel the surviving kingdom of Judah at the time of the Babylonian conquest: and after the days of the Messiah, followed the catastrophe effected by the Roman arms, which extended and aggravated the calamity of dispersion beyond any former example.

Not only in the extent and manner of their dispersion, but in its continuance, the case of the Jews is without a parallel. To this day their own country is lying waste and desolate: whilst they, its proper owners, are to be seen everywhere, living in the heart of cities, and taking a part among the busiest traffickers in the great markets of the world; present in all countries, but with a home in none; closely incorporated among themselves, yet universally dispersed; intermixed, and yet separated; neither amalgamated, nor lost. What race has suffered so much, and yet endured so long? What nation has subsisted as a distinct people in *their own country* so long as the Jews have done in their *dispersion in all countries*?

2. It was further foretold of them, that they should become 'an astonishment, a proverb, and a by-word among all the nations whither the Lord should lead them' (Deut. xxviii. 37; Jer. xxiv. 9, 10; xxix. 18, etc.) Here

a circumstance apparently dependent upon the capricious judgment of men was made the subject of a specific prediction. But is it not one of the most observable things, among all which this outcast people has been made to endure, that over and above spoliation of property, civil disfranchisement, and severe persecutions under the name of law, their cup of suffering has had that last ingredient largely infused,—that they have been marked out for the scorn and contempt of the world?

3. Another prediction respecting this nation was, that while the kingdom—the body politic—was to be destroyed, and the people were to be 'sifted' through the nations, yet the seed so sifted was not to perish (Jer. xli. 28; Amos ix. 8, 9). And how remarkably is the history of the Jews made up of these opposite particulars, *destruction* and *preservation*, scattering and safekeeping, combined! They have not been utterly destroyed, though 'a full end has been made of their enemies.' Though oppressed and vanquished, banished and spoiled, they have survived the mightiest monarchies, and now overspread the world.

It is worthy of notice, with reference to the present condition of this people, that whilst an obstinate attachment to the name and memory of their law is the proximate visible cause which cements and perpetuates their scattered race; their rejection of Christianity, when it was offered to them, is imputed in the Christian Scriptures to their corruption and violation of the moral law, and their culpable blindness as to the sense of the prophecies (Acts vii.; xxviii. 25—28; Rom. ix.—xi.; 2 Cor. iii. 14—18, etc.); and these appear still to be the hindrances to their reception of the gospel.

Many prophecies of more propitious import concerning the Jews, that yet remain to be accomplished, are reserved for testimonies to future generations, if not to the present (Deut. xxx. 3—5; Isa. xi. 11, 12; Jer. xxxi., xxxii.; Ezek. xxxvi., xxxvii.; Amos ix. 13—15, etc.) And it is a very observable circumstance that, throughout all the changes which have occurred among the kingdoms of the earth during so many centuries, nothing has happened to render the accomplishment of these prophecies impossible; but that, on the contrary, the state of the Jewish people, as well as of Christian and heathen nations at this day, is such as to render them easily capable of receiving a complete fulfilment. And when these predictions of their conversion to Christ shall be accomplished, the whole taken together will be, indeed, a sign and wonder to all nations, and a prelude to the universal triumph of true Christianity.

Another large class of prophecies (intimately connected with those last mentioned), concerning the LAND OF JUDAEA, has received an equally striking fulfilment. The particular features of the future desolation, as foretold by the prophets, exactly accord with the descriptions of modern travellers. The country has been 'overthrown by strangers;' is 'laid waste,' and is 'utterly spoiled;' has become as a 'desolate wilderness;' 'few men are left;' and 'the mirth of the land is gone.'

Beside the above two great subjects of prophecy, we have many predictions concerning HEATHEN STATES and KINGDOMS which surrounded the Holy Land, or came into contact with the covenant people. Some of these had reference to the most powerful empires of antiquity;—*Nineveh*, *Babylon*, *Egypt*, and *Tyre*. Others related to states and kingdoms of less note, and of which we know scarcely anything but from their connection with the Israelites, to whom they were jealous neighbours or active enemies;—*Ammon*, *Moab*, *Philistia*, and *Edom*. The exact accomplishment of these prophecies, as recorded in many instances in the pages of history, and as exhibited in numerous others in the present condition of those countries, or the existing remains of their cities, is too large a field to be entered upon here: but this subject will be found fully and strikingly illustrated in *Keith's Evidence of Prophecy*, *Wilson's Lands of the Bible*, *Layard's Nineveh and Babylon*, *Daivson's Lectures on Prophecy*, and other works.

- 3 Behold, I will corrupt your seed,—^aand spread dung upon your faces,
Even the dung of your solemn feasts;¹—and *one* shall ^atake you away with it.
- 4 And ye shall know that I have sent this commandment unto you,
 That my covenant might be with Levi;²—saith the LORD of hosts.
- 5 ^aMy covenant was with him of life and peace;—and I gave them to him,
^aFor the fear wherewith he feared me,—and was afraid before my name.
- 6 ^aThe law of truth was in his mouth,—and iniquity was not found in his lips;
 He walked with me in peace and equity,
 And did ^aturn many away from iniquity.
- 7 ^aFor the priest's lips should keep knowledge,
 And they should seek the law at his mouth;³
^aFor he *is* the messenger of the LORD of hosts.
- 8 But ye are departed out of the way;
 Ye ^ahave caused many to stumble at the law;⁴
^aYe have corrupted the covenant of Levi,—saith the LORD of hosts.
- 9 Therefore ^ahave I also made you contemptible and base before all the people,
 According as ye have not kept my ways,—but have been partial in the law.⁵

Intermarriages with idolaters and unlawful divorces condemned.

- 10 ^aHAVE⁶ we not all one father?—^ahath not one God created us?
 Why do we deal treacherously every man against his brother,
 By profaning the covenant of our fathers?⁷
- 11 Judah hath dealt treacherously,
 And an abomination is committed in Israel and in Jerusalem;
 For Judah hath profaned ^athe holiness of the LORD—which he loved,⁸
^aAnd hath married the daughter of a strange god.
- 12 The LORD will cut off the man that doeth this,—the master and the scholar,⁹
 Out of the tabernacles of Jacob,
^aAnd him that offereth an offering unto the LORD of hosts.
- 13 And this have ye done again,¹⁰
 Covering the altar of the LORD with tears,—with weeping, and with crying out,
^aInasmuch that he regardeth not the offering any more,
 Or receiveth it with good will at your hand.
- 14 Yet ye say, ^aWherefore?
 Because ^athe LORD hath been witness between thee and ^athe wife of thy youth,
 Against whom thou hast dealt treacherously:
^aYet is she thy companion, and the wife of thy covenant.
- 15 And ^adid not he make one?¹¹—Yet had he the residue ^aof the spirit.
 And wherefore one?—That he might seek ^aa godly seed.
 Therefore take heed to your spirit,
 And let none deal treacherously against the wife of his youth.
- 16 For ^athe LORD, the God of Israel, saith that he hateth putting away:
 For *one* ^acovereth violence with his garment,¹²—saith the LORD of hosts:
 Therefore take heed to your spirit,—that ye deal not treacherously.

^a ver. 9; Nah. 3. 6.

^a 1 Ki. 14. 10; Jer. 16. 4.

^a Num. 3. 45, 25. 12,
13; Eccl. 34. 25; 37.

^a Ex. 22. 26—29; Deut.
33. 8, 9.

^a Deut. 33. 10.

^a Jer. 23. 22; Dan. 12.
3; Jam. 5. 19, 20.

^a Lev. 10. 11; Deut. 17.
8—11; 24. 8; Ezra
7. 10; Jer. 18. 8;

Hag. 2. 11—13.
^a Is. 44. 26; Hag. 1.
13; 2 Cor. 5. 20;

Gal. 4. 14.
^a 1 Sam. 2. 17, 21; Is.
9. 16; Jer. 18. 15.

^a No. 13. 29.

^a ver. 3; 1 Sam. 2. 30.

^a Ac. 17. 24—26; 1 Cor.
8. 6; Eph. 4. 6.

^a Job 31. 13.

^a Ex. 19. 5, 6; Le. 20.
26.

^a Ezra 9. 1; 10. 2;
No. 10. 30; 13. 23—
27.

^a 1 Sam. 15. 22, 23;
No. 13. 28, 29; 1a. 66.
3; Am. 5. 22.

^a Pro. 15. 8.

^a Pro. 30. 20; Is. 59. 3.

^a ch. 3. 5; see refs.
Ge. 31. 50.

^a Pro. 5. 18; Eccl. 9. 9.

^a Ge. 2. 18; Pro. 2. 17.

^a Ge. 1. 27; 2. 20—24;
Mt. 19. 4—6.

^a Ge. 2. 7.
^a Ezra 9. 2; 1 Cor. 7.
14.

^a Deut. 24. 1; Mt. 5. 32;
1a. 8.

^a Pro. 28. 13.

¹ That is, the offal of your sacrifices, which shall bring you only disgrace instead of benefit.

² Then you shall know that all these rebukes, warnings, and chastenings were sent that I might not cast off the house of Levi, but might fulfil the covenant of 'life and peace' which I made with the faithful priests of his house. Comp. Numb. xxv. 12, 13.

³ The spiritual duties of the priests (comp. Deut. xxxiii. 10) are here exclusively dwelt upon, as being the most important, and the most opposed to the perfunctory formalism of the age.

⁴ That is, to violate it. Comp. Jer. xviii. 15.

⁵ When acting as judges (Deut. xvii. 8—13).

⁶ The prophet forcibly upbraids and threatens the people for marrying idolaters (vers. 10—12) and divorcing their Hebrew wives in order to gratify their passions (vers. 13—16). Ezra had before attempted to correct this abuse (Ezra ix., x.); and now Malachi seconds the efforts of Nehemiah for the same object (Neh. xiii. 23, etc.).

⁷ The covenant which God made with our fathers: comp. Ezra ix. 11, 12.

⁸ That is, that which was holy to Jehovah, which he loved. Comp. Jer. ii. 3; Ezra ix. 2. They profaned their sacred character by marrying the daughters (*i. e.* the votaries) of idols.

3 X 3

⁹ Rather, 'him that waketh and him that answereth,' a proverbial expression, derived probably from the calls and replies of watchmen, and signifying *every one*. See Psa. cxxxiv.; Isa. lxii. 6.

¹⁰ This probably means, 'And this *second* thing have ye done,' *i. e.* beside taking idolatrous wives, ye have divorced your Hebrew wives, whose tears cover my altar and make your offerings distasteful to me.

¹¹ That is, Did he not make one man for one woman, though his Divine power was not exhausted, and he could have created many for one? And why did he appoint the one for the one? Because he desired a holy race. And, in fact, polygamy and facility of divorce have always had the most deteriorating effects upon families and upon nations. Some, however, consider the 'one' to refer to Abraham, thus: 'But ye say, Did not the one (Abraham, Isa. li. 2; Ezek. xxxiii. 24) practise polygamy? yet the Spirit was not withdrawn from him. Granted; but wherefore did he do it? In order to obtain the 'holy seed' promised to him. Whereas you do it to gratify your lusts.'

¹² Rather, 'covereth his garment with violence,' *i. e.* is cruel to his wife by divorcing her. The word 'garment' seems to have acquired the meaning of conjugal protection (see Ruth iii. 9; Ezek. xvi. 8), and even to be used for 'a wife,' as it is among the Orientals now.

1045

Reproofs of the murmuring and disobedient, exhortations to reformation, and promises of peculiar mercy to the humble and godly; and a prophecy of the speedy advent of Messiah as the Purifier and Saviour of his people.

- 17 'YE¹ have wearied the LORD with your words.

Yet ye say, Wherein have we wearied him?

When ye say, 'Every one that doeth evil

Is good in the sight of the LORD, and he delighteth in them;

Or, Where is the God of judgment?

- 3 Behold, 'I will send my messenger,²—and he shall 'prepare the way before me:

'And the Lord, whom ye seek, shall suddenly come to his temple,

'Even the messenger³ of the covenant, whom ye delight in:⁴

Behold, 'he shall come, saith the LORD of hosts.

- 2 But who may abide 'the day of his coming?

And 'who shall stand when he appeareth?

For 'he is like a refiner's fire,—and like fullers' soap:⁵

- 3 And 'he shall sit as a refiner and purifier of silver:

And he shall purify 'the sons of Levi,—and purge them as gold and silver,

That they may 'offer unto the LORD an offering in righteousness.

- 4 Then 'shall the offering of Judah and Jerusalem be pleasant unto the LORD,
As in the days of old,—and as in former years.⁶

- 5 And I will come near to you to judgment;

And I will be 'a swift witness against the sorcerers,⁷

And against the adulterers,—⁸ and against false swearers,

And against those that oppress the hireling in his wages,

The widow, and the fatherless,—and that turn aside the stranger from his right,

And fear not me, saith the LORD of hosts.

- 6 For 'I am the LORD, 'I change not;—⁹ therefore ye sons of Jacob are not consumed.

- 7 Even from the days of 'your fathers

Ye are gone away from mine ordinances, and have not kept them.

'Return unto me, and I will return unto you,—saith the LORD of hosts.

'But ye said, Wherein shall we return?

- 8 Will a man rob God?—Yet ye have robbed me.

But ye say, Wherein have we robbed thee?—¹⁰ In tithes and offerings.

- 9 'Ye are cursed with a curse:—for ye have robbed me, even this whole nation.⁸

- 10 'Bring ye all the tithes into 'the storehouse,

That there may be meat in mine house,⁹

'And prove me now herewith,—saith the LORD of hosts,

If I will not open you tho 'windows of heaven,

And 'pour you out a blessing,—that there shall not be room enough to receive it.

- 11 And 'I will rebuke 'the devourer¹⁰ for your sakes,

And he shall not destroy the fruits of your ground;

'Neither shall your vine cast her fruit before the time in the field,

Saith the LORD of hosts.

- 12 And 'all nations shall call you blessed:

For ye shall be 'a delightful land,—saith the LORD of hosts.

¹ As many of the people profanely questioned the justice of God's threatenings (ver. 17), the prophet announces the speedy coming of the Messiah, not for such purposes as they hoped, but to judge those sceptics, and thoroughly to sift and purify his people (ch. iii. 1—5); and shows that their preservation hitherto has been owing entirely to Divine forbearance (6). He exhorts the people to return to God, and to bring the tithes and offerings which they have withheld; and promises them a correspondent blessing (7—12). He then reproves their presumptuous arraignment of the dispensations of Providence; and declares that those who encourage one another in humbly trusting and serving God shall be acknowledged and protected by Him in the day of trial, and shall see the difference that He will make between the righteous and the wicked (13—18). And he concludes by describing the terrors and the blessings of the approaching time of sifting and trial, and announcing again the harbinger of the Judge Messiah (iv. 1—6).

² The Elijah of the gospel (ch. iv. 5; Matt. xi. 14), John the Baptist, the forerunner of Christ, who came 'in the spirit and power of Elijah.' On his ministry, see Matt. iii.; xi. 7—19; Luke i. 13—17, and notes.

³ Or, 'angel.' On the application of this name to the Messiah, see Gen. xvi. 7; Judg. ii. 1; Isa. lxiii. 9, and notes.

⁴ For whom you eagerly look, expecting him to give you the full enjoyment of all the blessings of God's covenant with Israel; little imagining that when he comes he will abrogate the national and ceremonial, which alone you value (Jer. xxxi. 31—34; Heb. viii. 6—13); and will establish the moral and spiritual (Matt. v. 17—48), which you despise and hate.

⁵ Testing all, and separating the precious from the vile, especially among the ministers of the sanctuary (ver. 3). See Matt. iii. 7—12.

⁶ See ch. ii. 4, and note.

⁷ The sins here enumerated were very prevalent among the Jews at this time. See Zech. v. 4; x. 2; Neh. v. 3—13; vi. 12—14.

⁸ Beside their original consent to God's covenant, which included this, the people had solemnly bound themselves to it recently (Neh. x. 28—39); but had broken their promises.

⁹ For my sacrifices and my ministers.

¹⁰ Locusts and other destructive animals.

¹ Isa. 43. 24; Am. 2. 13.

² ch. 3. 13—15; Ps. 73. 3—15.

³ ch. 4. 5; Mt. 11. 10—14; Mk. 1. 2; Lk. 1. 70; 7. 27.

⁴ see refs. Isa. 40. 3—5.

⁵ Isa. 7. 14; O. S.

⁶ Ge. 48. 15, 16; Isa. 63. 9; Ac. 7. 38.

⁷ Hag. 2. 7—9.

⁸ ch. 4. 1.

⁹ Rev. 6. 17.

¹⁰ see refs. Pro. 17. 3;

Isa. 4. 4; Mt. 3. 10—12.

¹ see refs. Isa. 1. 25;

Zec. 13. 9.

² Jer. 33. 18, 22; Eze. 44. 15, 16.

³ 1 Pet. 2. 5.

⁴ ch. 1. 11.

⁵ ch. 2. 14; Jer. 29. 23.

⁶ Zec. 5. 4; Jam. 5. 4.

⁷ 12.

⁸ Isa. 42. 5—8.

⁹ see refs. Num. 23. 10.

¹⁰ Ps. 103. 17; Lam. 3. 22, 23.

¹¹ Ac. 7. 51.

¹² Isa. 26. 40—42; Isa. 55. 6, 7; Zec. 1. 3.

¹³ ch. 1. 6.

¹⁴ ch. 1. 8, 13; No. 13.

¹⁵ ch. 2. 2.

¹⁶ Pro. 3. 9, 10.

¹⁷ 1 Chr. 26. 20; 2 Chr. 31. 11; No. 10, 38;

13, 12.

¹⁸ Ps. 37. 3; Mt. 6. 33;

2 Cor. 9. 6—8.

¹⁹ De. 7. 11; Deu. 28. 12; 2 Ki. 7. 2.

²⁰ 2 Chr. 31. 10.

²¹ Joel 2. 20.

²² Am. 4. 9.

²³ see Jer. 8. 13; Joel 1. 7, 12.

²⁴ Jer. 33. 9; Zeph. 3. 10, 20.

²⁵ Dan. 8. 9.

SKETCH OF THE HISTORY OF THE JEWS DURING THE PERIOD BETWEEN THE OLD AND NEW TESTAMENTS.

ALTHOUGH we have not in Scripture any history of the events of these four hundred years, many of them are referred to in prophecy. Some important predictions which the prophets had delivered respecting Babylon, Tyre, Egypt, and other nations, received their fulfilment during this period; and the accounts which the best heathen historians give of the principal events wonderfully agree with the inspired prophecies. The following sketch will, however, be limited to the Jewish history.

Judea continued subject to the kings of Persia about two hundred years, but does not appear to have had a separate governor after Nehemiah. It was annexed to the province of Syria; and the administration of its affairs was left to the high priest, subject to the control of the provincial rulers. This raised the high priesthood to a degree of temporal dignity and power which very soon made it an object of ambition to the different members of the family of Aaron, and gave rise to many violent and disgraceful contests among them for the office.

Upon the overthrow of the Persian army by Alexander, Syria and the neighbouring countries fell under his power; and Tyre was taken after an obstinate resistance. Alexander then marched into Judea, to punish the Jews, who, as faithful subjects of the king of Persia, had sent the Tyrians supplies of provisions, and refused them to him. But it is related that, as he approached Jerusalem, and saw a procession of the people clothed in white coming to meet him, headed by Jaddua the high priest, and all the priestly race, in their robes of office, his heart was turned to spare and favour them. He continued to them the free enjoyment of their laws and religion, and exempted them from tribute during their sabbatical years; and when he built the city of Alexandria, he placed a great number of Jews there, and gave to them the same privileges as to his Greek subjects.

After the death of Alexander, and the division of his empire among his generals, Judea became a subject of contention between the kings of Syria and Egypt, which ended in its forming for a time part of the monarchy of Egypt. Ptolemy Soter, the king of Egypt, brought many thousands of the Jews into that country, settled them there, and treated them kindly, placing them on an equality with the Greeks at Alexandria. Greek being the common language of that city, it was quickly learned by the Jewish settlers, and became the native language of their children who were born there, and who on that account, in process of time, were called *Hellenists*, or Grecian Jews;—a name which afterwards came to be applied generally to all Jews speaking the Greek language in foreign countries (see Acts vi. 1; ix. 29; xi. 20, etc.) These Grecian Jews had synagogues in Alexandria; in which the writings of Moses and of the prophets, translated into Greek for this purpose, were read every sabbath day. This translation, which is called the *Septuagint* (see General Preface, p. vi.), contributed much to spread the knowledge of true religion through the western part of the world. It came into common use among the Jews; and the quotations made from the Old Testament Scriptures in the New, by the evangelists and apostles, are often, though not always, from this version.

Egypt was not the only foreign country in which the Jewish people found protection. Seleucus, having become possessed of the kingdom of Syria, about 300 B. C., built numerous cities in Syria and Asia Minor; and regarding the Jews as good and faithful citizens, he endeavoured to attract them to his new cities by the offer of the same privileges as were enjoyed by the Greeks and Macedonians. They accordingly settled there in great numbers; especially at Antioch in Syria, where, in process of time, they formed almost as large a proportion of the population as they did at Alexandria.

It is worthy of notice, that by these events the Jews were brought into contact with a new form of heathenism.

They had already encountered its more ancient and more barbarous forms during their sojourns in *Egypt* and in *Babylon*—the head quarters and central seats of idolatry in their days. But now, by their dispersion in Egypt, and the other countries bordering on the eastern end of the Mediterranean, they were everywhere brought into contact with the more cultivated and refined mythology and philosophy of the *Greeks*; and there are good grounds for believing that they were the means of communicating, to the more candid and teachable among them, some knowledge of a purer religion.

During the reign of Ptolemy Soter, the prosperity of the Jews was much promoted by the internal administration of an excellent high priest, Simon the Just. He repaired and fortified their city and temple; and made a spacious reservoir of water, 'in compass as a sea.' He is said to have completed the canon of the Old Testament, by the addition of the books of Ezra, Haggai, Zechariah, Nehemiah, Esther, and Malachi. The Jews also affirm that Simon was 'the last of the Great Synagogue,' which is said to have consisted of one hundred and twenty patriotic and devoted men (comprising, among others, Ezra, Haggai, Zechariah, Nehemiah, and Malachi), who appear to have distinguished themselves by their labours in collecting the sacred books, and in settling and improving the civil and religious institutions of their country. Simon died in the year 291 B. C.

After the Jewish nation had been tributary to the kings of Egypt for about eighty years (during which time it enjoyed almost uninterrupted tranquillity), it became, by the conquest of Antiochus the Great, subject to the kings of Syria: but the Jews were still governed by their own laws, under the high priest and council of the nation.

Judea, being situated between Syria and Egypt, suffered much during the whole of this period, from the frequent wars in which those countries were engaged; and was the arena of many bloody and destructive battles. Beside this, the peace of the nation was greatly disturbed by the claims of rival candidates to the office of high priest, which afforded to the kings of Syria frequent pretexts for interfering with the internal affairs of the nation. And all these evils were considerably aggravated by the corruption and misconduct of the chief men, and the increasing wickedness of the people, who began to neglect the worship and the law of God far more than they had ever done since their return from the captivity.

God saw fit to punish the Jews for this defection by the hand of Antiochus Epiphanes, who came with an army and plundered the city and temple of Jerusalem with every conceivable circumstance of cruelty and profanation. For three years and a half they were altogether deprived of their civil and religious liberties. The daily sacrifice was suspended; the temple itself was dedicated by Antiochus to Jupiter Olympius, whose statue was erected on the altar of burnt offering; the worship of Jehovah and the observance of his law were prohibited under the severest penalties; every copy of the sacred writings that could be seized was burned; and the people were required, under pain of death, to sacrifice to idols. Never before had the Jews been exposed to so furious a persecution. The apostates were numerous, but a remnant continued faithful; and these events were doubtless useful in calling the attention of the heathen around to those great principles for which many of the Jews were willing to peril their lives.

At length, God raised up a deliverer for his people in the noble family of the Asamoneans. Mattathias, a priest eminent for his piety and resolution, and the father of five sons, encouraged the people, by his example and exhortations, 'to stand up for the law,' and having collected around him a large number of faithful men, he undertook to deliver his people, and to restore the worship of the God of Israel. But being very old when he

SKETCH OF THE HISTORY OF THE JEWS.

engaged in this arduous work, he did not live to see its completion. At his death, his eldest son Judas succeeded to the command of the army, in which he was greatly assisted by his brother Simon, a man of remarkable prudence. The motto on his standard was, *Exod. xv. 11*, 'Who is like unto thee among the gods, O Jehovah?' the Hebrew words being, *Mi Camoka Baalim Jehovah*: and from the initial letters of these words, M C B I, is said to be derived the word *Maccabi* or *Maccabee*, which became the surname of the family.

After several victories over the troops of Antiochus, Judas Maccabeus gained possession of Jerusalem; and his first care was to repair and purify the temple for the restoration of the Divine worship. This re-consecration of the temple and revival of its worship was ever after celebrated by an annual feast of eight days. It occurred at the time of the winter solstice (165 B.C.), and was called the Feast of the Dedication (*John x. 22*).

The war was carried on for twenty-six years, with five successive kings of Syria; and after many sanguinary battles the Syrians were driven out of the country, and the Jews, under their Maccabean princes, regained for a time their independence and the free exercise of their religion; which they commemorated by commencing a new epoch in 143 B.C. as the year of 'the freedom of Jerusalem.' They had again regular troops, strong garrisons, and alliances with other powers, including even Rome; and the boundaries of the state were extended by the subjugation of the Idumeans and Philistines, as well as of Moab, Ammon, and Arabia Petrea. Previously to this, in the year 163 B.C., as the Asamonean family were descended from the eldest branch of the race of Aaron, the office of high priest was assumed by Jonathan, the then reigning prince; and it remained in the family until the usurpation of Herod.

This season of prosperity was, however, of short duration. The nation was exceedingly troubled by internal dissensions, especially on the part of the Pharisees, who first appear prominently in history in the reign of John Hyrcanus, as forming a large and powerful body, of turbulent character and lofty pretensions, and carrying on fierce quarrels with the rival sect of the Sadducees; which led upon one occasion to a dreadful civil war. There were also violent contests for the throne between rival members of the royal family, which greatly weakened the nation; and it was ill prepared to withstand the extending power of Rome, which in the year 65 B.C. subjugated Syria, and soon afterwards conquered Egypt. In the year 63 B.C. Pompey marched his army into Judea, besieged and took Jerusalem, and made the country tributary to the Romans, though it was still governed by the Maccabean princes. During the reigns of the later princes of this family, Herod Antipater, an Idumean by birth, obtained a position of power and influence in the land; and after his death, his son, Herod the Great, so ingratiated himself with the Romans that he obtained the appointment of king of Judea in the place of Antigonus. He had, however, some difficulty in obtaining possession of his kingdom, as the people were greatly attached to their Maccabean kings. But he came against Jerusalem with a Roman army of 60,000 men; and, after a siege of above half a year, took the city by storm, and massacred many of the inhabitants. Shortly afterwards he put to death Antigonus; and thus ended the Asamonean dynasty, after it had subsisted a hundred and twenty-six years.

Herod was a man of great abilities, and of indomitable resolution; but an ambitious and cruel tyrant, a slave to his passions, and utterly unscrupulous as to the means by which he gained his ends. With cruel jealousy he persecuted to death all the members and adherents of the Asamonean house; and he even put to death his wife and two of his own sons. He degraded the high priesthood by making the tenure of the office dependent on his

own pleasure. In order to gain popularity with his subjects, as well as to increase his own fame, he greatly enlarged and beautified the temple at Jerusalem at vast expense; making it, in some respects, more magnificent than that of Solomon. He also erected in neighbouring cities many heathen temples, and constructed numerous public works, such as bridges, roads, baths, aqueducts, and harbours, the cost of which he defrayed by heavy exactions upon his subjects.

In the thirty-sixth year of the reign of Herod, while Augustus was emperor of Rome, the SAVIOUR of the world was born.

Herod was succeeded in the government of the greater part of Palestine by his son Archelaus, who acted with great cruelty and injustice; and in the tenth year of his reign, upon a complaint being made against him by the Jews, he was banished by Augustus to Vienne in Gaul, where he died. Publius Sulpitius Quirinus (who is called in Greek Cyrenius, *Luke ii. 2*), the president of Syria, was then sent to reduce the countries over which Archelaus had reigned to a Roman province: and a governor of Judea was appointed under the title of Procurator, subordinate to the president of Syria. But the Jews were still permitted to exercise their religious worship without molestation or restraint.

During the period comprehended in the preceding sketch, the Jews had become very extensively dispersed among the nations; carrying with them their Divine law and prophecies, and establishing everywhere their synagogues and their worship. Many thousands of them had at different times gone to Egypt, Syria, and Asia Minor; sometimes as captives, and at other times as voluntary settlers. They had become a very numerous body at Alexandria in Egypt, at Antioch in Syria, and at Ephesus and other cities of Asia Minor; whence they went to Corinth, Rome, and other remoter places, where many of them became by trade rich and powerful. So that there was scarcely a country in the whole Roman empire in which there were not Jews living. A few only of the Gentiles had become complete converts to the Jewish religion, so as to observe strictly the Mosaic law; but many more, particularly of the female sex, had embraced it so far as to renounce their national idolatries and to worship Jehovah as the only true God.

All these widely dispersed Jews, and many of the Gentile proselytes, regarded Jerusalem as their common capital; and not only sent yearly contributions and offerings to the temple, but also frequently repaired thither to the great festivals. Thus it came to pass, that on that memorable day of Pentecost (*Acts ii. 5, 9—11*) 'there were assembled at Jerusalem Jews' (either by birth or proselytes), 'devout men out of every nation under heaven.' Thus also it was that in almost every city of the Roman empire where Paul preached he found a body of his countrymen, many of whom were waiting for the 'Consolation of Israel.'

Meanwhile, in the Gentile world, the old systems of idolatry had fallen into disrepute, partly through the extreme corruptions of worship and of morals connected with them, and partly through the cultivation of Grecian philosophy; the conflicting theories of which, however, utterly failed to satisfy the wants of mankind, as they afforded little solid truth, and produced no moral renovation. At the same time, the universal prevalence of the Roman power, insuring internal peace, and facilitating communication between different parts of the world, together with its indifference to the various forms of religious belief and worship, opened, for a time, a wider field for the diffusion of the gospel. So that Providence combined with prophecy to mark this as the 'fulness of time,' when the expected Saviour should come into the world.

लाल बहादुर शास्त्री राष्ट्रीय प्रशासन अकादमी, पुस्तकालय
Lal Bahadur Shastri National Academy of Administration, Library

मुसुरी
MUSSOORIE.

101033

यह पुस्तक निम्नांकित तारीख तक वापिस करनी है।

This book is to be returned on the date last stamped.

दिनांक Date	उधारकर्ता की संख्या Borrower's No.	दिनांक Date	उधारकर्ता की संख्या Borrower's No.

GL 220.52
ANN PT.2



ग्रवाप्ति संख्या 101053
Acc No. ~~342~~
वर्ग संख्या 220.52 पुस्तक संख्या
Class No. Ann Book No.
लेखक
Author
शीर्षक
Title Annotated Paragraph
Bible Pt. 2

220.52

Ann
Pt. 2

LIBRARY

LAL BAHADUR SHASTRI

National Academy of Administration

MUSSOORIE

Accession No. 101033

1. Books are issued for 15 days only but may have to be recalled earlier if urgently required.
2. An over-due charge of 25 Paise per day per volume will be charged.
3. Books may be renewed on request, at the discretion of the Librarian.
4. Periodicals, Rare and Reference books may not be issued and may be consulted only in the Library.
5. Books lost, defaced or injured in any way shall have to be replaced or its double price shall be paid by the borrower.